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# HATIM'S TALES





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*From a photograph by Sir Aurel Stein.*

**HÂTIM TILAWÔNÛ.**

INDIAN TEXTS SERIES

# HATIM'S TALES

KASHMIRI STORIES AND SONGS

RECORDED WITH THE ASSISTANCE OF  
PANDIT GOVIND KAUL

BY SIR AUREL STEIN, K.C.I.E.

AND EDITED WITH A TRANSLATION, LINGUISTIC ANALYSIS,  
VOCABULARY, INDEXES, ETC.

BY SIR GEORGE A. GRIERSON, K.C.I.E.

WITH A NOTE ON THE FOLKLORE OF THE TALES  
BY W. CROOKE, C.I.E.

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TO THE MEMORY OF

PANDIT GOVIND KAUL

WHOSE SCHOLARSHIP AND FRIENDLY DEVOTION  
EVER FURTHERED KASHMIRIAN RESEARCHES

DEDICATED

IN SINCERE AFFECTION AND GRATITUDE.







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## PREFACE

THESE pages have to be written many years after the Kashmir texts here presented were collected and amidst urgent tasks concerning the results gathered in a whole different field of work, that of my Central Asian explorations. These occupations make me feel particularly grateful for the fact that Sir George Grierson in his Introduction has dealt so exhaustively with the manner in which those texts were originally recorded, and with all aspects of the linguistic interest which may be claimed for them. It has thus been no possible for me to confine the preface he has asked for to a brief account of the circumstances which enabled me to gather these materials, and to some personal notes concerning that cherished Indian scholar friend, the late PANDIT GOVIND KASHI, whose devoted assistance was largely instrumental in rendering them of value for linguistic research, and whose memory this volume is intended to honour.

My interest in the language and folklore of Kashmir directly arose from the labours which, during the years 1888-98 I devoted, mainly in the country itself, to the preparation of my critical edition of KASHMIR'S *Chronicle of the Kings of Kashmir* and of my commented translation of it. The elucidation of the manifold antiquarian questions which these tasks implied, and which in various ways constituted their chief attraction for me, was possible only in close touch with Kashmir scholars and needed constant reference to the traditional lore of their alpine land. In addition it was necessary for me to effect extensive archaeological researches on the spot. What leisure I could spare from onerous and exacting official duties at Lahore for the purely philological portion of these tasks was far too scanty to permit

\* See KASHMIR'S *historical and chronological Chronicle of the Kings of Kashmir*, edited by M. A. Stein (London, 1907) fol. *Kashmir's Historical Chronicle or Chronicle of the Kings of Kashmir*, translated with an Introduction and Commentary, etc., by M. A. Stein (Westminster, 1900, 2 vols., etc.).

of any serious study of Kāshmiri. But during the eight summer vacations which I was privileged to devote in Kāshmir to my cherished labours, and particularly during those between 1891 and 1894, which I spent mostly on arduous girded tours charting the historical topography of the country and tracing its ancient remains. I had opportunities for acquiring some colloquial familiarity with the language. I should probably have been able to make more systematic use of these opportunities had not excessive and conservative attachment to the classical medium of Kāshmiri scholarship made me prefer the use of Sanskrit conversants with my Pandit friends and assistants at Srinagar and wherever they shared my tours and campaigns.

Meanwhile, Sir George Grierson had commenced his expert linguistic researches concerning Kāshmiri. They were, for the first time, to demonstrate the true interest of the tongue and the true character of its relationship on the one hand to the Indo-Aryan vernaculars and on the other to the language group, called by him "Dardic" or "Pāśāic", the separate existence of which, within the Aryan branch, he has the merit of having clearly established. His Kāshmiri studies were at the start directed mainly towards the publication of the remarks he works by which the late Pandit Isvara Kaul had endeavoured to fix the phonetic, grammatical, and lexicographical standards for what he conceived to be the literary form of Kāshmiri. There was every prospect that these standards, through the exhaustive labours bestowed by Sir George Grierson upon their record and interpretation, would establish themselves for a language which so far had remained free from the systematizing influence of Pandit grammarians. Pandit Govind Kaul, though a close personal friend of Pandit Isvara Kaul and fully appreciative of his scholarly zeal and generosity, was inclined to doubt at times the thorough-going regularity in the application of all the phonetic distinctions, in lectional rules, etc., and down by this Kāshmirian epiphany of Pāṇini.

I should in no way have felt qualified to decide between the conflicting authorities, even if I could have spared time for the close investigation of the differences I detected. But I realized the value which might attach to an unbiased phonetic record of specimens of the language taken down at this stage from the mouths of speakers wholly unaffected by quasi-literary influences or by grammatical theories. In the course of my Kashmir tours I had seen more than once expressed by the earnestness of utterance to be met with in the speech of intelligent villagers, very different from the Procrustean inconsistency which certainly plagues the features of Kashmiri seemed to present in the mouth of the townsmen of Srinagar, whether Brahmans or Mahammadans. In addition, my interest had been aroused from the first by the richness of popular lore which Kashmir presents in its folk tales, songs, proverbs, and the like.

So in the course of the second summer season—that of 1896, which I was enabled through a kind dispensation to devote to my *Rajasthanpur* labours in the alpine recesses of my cherished mountain camp, Mohaul Marg, high up on a spur of the great Haramukh peaks, I embraced the use of the chance which had opportunely offered itself for securing specimens both of the language spoken in the Sind Valley below and of folkore texts. Hātun 'Tāwōj' had been mentioned to me as a professional story teller in particular esteem throughout that fertile tract. He was a cultivator settled in the little hamlet of Panzil, at the confluence of the Sind River and the stream draining the eastern Haramukh glaciers, and owed his surname to the possession of an onyx press. When he had been induced to climb up to my mountain hermitage and had favoured Panhit Gourd Kaul and myself with his first recitation, we were both much struck by his intelligence, remarkable memory, and clear enunciation. His repertoire of stories and songs was a large one. Though wholly illiterate, he was able to recite them all at any desired rate of

speed which might suit our ears or pens, to articulate each word separate from the context and to repeat it, if necessary, without any change in pronunciation. Nor did the order of his words or phrases ever vary after however long an interval he might be called upon to recite a certain passage again. The indication of two or three initial words repeated from my written record would be quite sufficient to set the disk moving in this living phonographic machine.

It did not take me long to appreciate fully Hâtun's value for the purpose I had in view. He did not at first take kindly to the cold of our airy camping-place nor to its loneliness, being himself of a very sociable disposition, such as befitting his professional calling exercised mostly at weddings and other festive village gatherings. But it was the cultivators' busy season in the rice fields, some 2,000 feet below us, and his ministrations were not needed by them for the time being. So I managed, with appropriate treatment and adequate docuere, to retain him for over six weeks. (Owing to the pressure of my work on Kalhana's *Chronicle* it was impossible to spare for Hâtun more than an hour in the evening after a climb, usually in his company, had refreshed me from the strain of labours which had begun by daybreak.

Progress was necessarily really slow by the care which I endeavoured to bestow upon the exact phonetic record of Hâtun's recitation and the consequent need of having each word where I did not feel sure of it, repeated, eventually several times. Whenever a story was completed I used to read it out to Hâtun, who never failed to notice and correct whatever deviation from his text might have crept in through inadvertence or defective hearing. Though able to follow the context in general I purposely avoided troubling Hâtun with queries about particular words or sentences which I could not readily understand. I felt that the object in view would be best served by concentrating my attention upon the functions of a phonographic

recorder and discharging them as accurately as the limited use of my ear and phonetic training would permit.

I could not have adopted this safe restriction of my own task and might well have hesitated about attempting the record of these materials at all if I had not been assured from the start of Pandit Govind Kaul's most competent and painstaking collaboration. The intimate knowledge which long years of scholarly work carried on in constant close contact had given me of his methods and standards enabled me to leave certain essential portions of the work entirely to his share and with fullest confidence in the result. I could feel completely assured that with that rare thoroughness and conscientious precision which distinguished all his work in the lines of the traditional Sanskrit scholar, his record of Hāhna text written down in Devanagari characters simultaneously with my own would be as exact as the system, or want of system, of Kashmiri speaking current among Śrinagar Pandits would permit. I was equally certain that he would spare no trouble to make his interpretation of it, both in the form of an interlinear word-for-word version and of an idiomatic Sanskrit translation, as accurate as possible.

Dr George Morrison's remarks upon the advantages which he derived from Pandit Govind Kaul's labours make it unnecessary for me to explain here the special value attaching to them. It was suffice to state that Pandit Govind Kaul's text as written down at the time of dictation was always revised simultaneously with my own. The interlinear translation was then added in the course of the following day, after reference to Hāhna wherever doubts arose about the meaning of particular words or phrases. The preparation of the fair copy of both, with the idiomatic Sanskrit rendering added, was a task which helped to keep Pandit Govind Kaul occupied during my absence in Europe for part of 1897. During the summer of the next year I enjoyed once more the benefit of his devoted assistance in labours dear to

us both, and in the peaceful seclusion of my a *puro* camp. But my big *Rajatarangini* task, then nearing completion, claimed all my energy and time. Thus the *Samita* left in Pandit Govind Kaul's record of Hāt in a lost tale, due to the accidental loss of the containing few pages of his original manuscript, escaped attention at the time.

When it was brought to my notice by Sir George Grierson fifty-fourteen years later, I was overwhelmed more at the very spot where we had recorded those stories. But, alas, Pandit Govind Kaul was no longer among the living to give me news, after six years of Central-Asian exploration and big adventures in their remote interior, how these records seemed to me as if gathered in a former birth. Fortunately, Hātma was still alive and quite equal to the skill which he had reserved vast detached. The photograph reproduced here shows him as he looked then. His recollection of the story was as fresh as ever, though increasing years and prosperity had made him give up his peregrinations as a full-time story teller. So it was easy for another old retainer, Pandit Kāt Rām, to take down from Hātma's dictation the missing end of the story, it ran exactly as my own record showed it.

During the years which followed the completion of my main Kashmiri labours the efforts needed to carry out successive Central Asian expeditions and to assure the elaboration of their abundant results kept me from making definite arrangements for the publication of these gigantic materials. They had meanwhile, together with a collection of Sanskrit manuscripts from Kashmir, found a safe place of resort in the Bodleian Institute Library at Oxford. But it filled me with grateful relief when my old friend Sir George Grierson, after a preliminary examination, kindly gave me the assurance of 1913 to publish these texts and thus enabled me to leave them in the hands most competent for the task.

It was the solution I had hoped for all along, and realizing

how much more difficult this task was than the original collection of the materials, I feel deep gratification at the fact that a kindly Fate has allowed him to complete it amidst all his great labours. In view of all the progress which Indian linguistic research for more than a generation past owes to Sir George Thomson's exceptional qualifications and powers of critical work, it would be presumption on my part to appraise how much of the value which may be claimed for this publication is derived solely from the wide range and precision of the scholarly knowledge he has brought to bear upon it.

It is the greatness of his own share in the work which makes me feel particularly grateful to Sir George Thomson for his ready consent to its dedication to the memory of Pandit Govind Kaul. It affords me an appropriate opportunity for recording some data about the life of a cherished friend and helper whose memory deserves to be honoured for the nobility of his character quite as much as for his scholarly gifts and labours. The association of Pandit Govind Kaul during close on ten years with my own efforts bearing on the history and antiquities of Kashmir has always been accompanied by me as a special favour of Fortune, or to name the goddess under her own Kashmirian form of Śīrīdā who is the protectress of learning as well as of the dynasty that which claims to be her home, for he seemed to embody in his person all the best character-traits of that social and upper-class among the Brahmins of Kashmir to whom the far off and inaccessible mountain territory owes its pre-eminent position in the history of Indian civilisation and literature.

I could not attempt to reproduce here the evidence to be gathered both from the Sanskrit literary products of Kashmir and from surviving oral tradition, which makes me believe that high scholarly attainments and a special facility of elegant rhetorical or poetic expression were to be found among the truly learned in Kashmir more frequently combined than elsewhere in India with a keen eye for the realities of life, power of numerous





his young son Pandit Rājākāś, in mid-winter 1818-19, across the snow-covered mountains, and of the cruel treatment endured by those of his family he was obliged to leave behind. Pandit Govind Kaul told me interesting traditions. The experienced advice which Pandit Birlad supplied to Maharaja Kharjit Singh is believed to have contributed greatly to the success of the campaign which in the following summer placed Kharjit at the power of the great Sikh ruler.

The high administrative posts which Pandit Birlad, and after him at his equally capable son Pandit Rājākāś, held during the period of Sikh rule in Kashmir (1819-49), necessarily ensured a prominent social position and relative affluence also for Pandit T. Kaul and his son Pandit Haladhara Kaul. The latter was thus enabled to devote himself during his youth solely to Sanskrit studies and to lay the foundations of a scholarly renown which made him from an early date, a prominent figure among the Pandits of Kashmir. By the far-reaching political changes which followed the accession of Maharaja Gulab Singh of Jammu to the rule of Kashmir at the close of the First Sikh War, in 1846, led to the loss of the family's *hājir* and threw a heavy strain upon Pandit Haladhara's resources. Though restricted to what among his functions as hereditary Guru and as a teacher of *Sāstras* could secure, and maintaining throughout his long life a dignified retirement,<sup>2</sup> Pandit Haladhara succeeded not only in giving his

Pandit Birlad would have been personally present at the fight on the Dera-e-Satwari which he and his wife were then engaged in. Pandit Chandra Mohan and Sushila Devi Sagar, and Sushila Devi Sagar, and I have carried the story by putting in their hands. A very kind letter from an old friend, Pandit Birlad, as the objective for the attack, I may mention here. Pandit Birlad was connected with the family, he was the father of the Pandit Birlad, a monument of departed glory. I found a number of Pandit Birlad and his wife, which according to family tradition Pandit Birlad had been a devotee of a particular deity. A Pandit Birlad was a devotee of the deity, and had remained towards the Sikh success on that field of war.

<sup>2</sup> During the last half of his life he never left his house, and was a very poor man. The Pandit family was a poor family, though receiving a good salary from among those who office of a spiritual attainments placed him in a social world of Srinagar.

three sons an excellent education, but in accumulating also an important collection of Sanskrit manuscripts.

His tasks were, no doubt, facilitated by the support he derived from his close connexion with the remarkably able men who succeeded Panat Bihari as heads of the Dar family—Pandit Rajanik, the latter's son (1805-66), and distinguished himself as an administrator already during the troubled times of the closing Sikh régime, and quelled a rebellion in the hill tract of Dera. When conditions had become more settled under the Dogra rule he rose high in Maharaja Gulab Singh's favour by greatly developing the saw industry of Kashmir, then a monopoly and financial mainstay of the State. He was with a genuine love of knowledge and with that intellectual activity which has distinguished the best brains of Kashmir through successive historical periods, he had taken care to secure for his son Ranat Ranjiv Dar (c. 1850-86), not only a solid training in Persian and Sanskrit, but also some familiarity with English and with Western ways. It was no easy departure for days when close relations with Europeans were apt to be looked at askance as infringing upon the traditional policy of seclusion, and the security it was meant to assure.

It was in intimate association with Panat Ranjiv Dar that Panat Govind Kher spent most of his early manhood. The experience he thus gained of the world of affairs, of rulers and rulers-to-be, did much to widen the horizon of his thoughts and interests beyond that of the traditional student of Sanskrit. Pandit Ranjiv seems to have been a man of an unusually active mind and of considerable practical energy. During his short but fruitful life he had the good fortune to serve a ruler so well qualified as the late Maharaja Ranjit Singh to appreciate his varied mental gifts and activities. It was the characteristic of the late Maharaja to combine the preservation of inherited systems of Indian thought and knowledge with the development of his country's economic resources along the lines of modern

**Western progress.** Having proved his ability as an administrator of Kashmir districts, Pandit Ramjiv gradually became the Maharaja's trusted adviser in a variety of departments which were created to further that policy, including those of education, agriculture, agriculture, etc. The manifold administrative duties entrusted to Pandit Ramjiv did not divert his attention from scholarly interests, and consequently he kept Pandit Govind Kaul as near as possible by his side wherever his tours of inspection, etc., took him. Thus, Pandit Govind Kaul was able to acquire a great deal of first-hand knowledge of Kashmir and the neighbouring territories in all their varied aspects.

Pandit Govind Kaul, from his earliest youth, received a very thorough literary training in Sanskrit under his father's direct guidance. In accordance with the traditions of Kashmir learning he had devoted his chief efforts to the study of the *Amarakosastra* and the *paniniya* which is bound up with it. His stock of quotations from the *Upanishads* is inexhaustible. He was thoroughly at home also in *Yantra*, *Nyaya* and the *Saiva* *sastra*, and he read widely in the *Upanishads* and *Puranas*. As far as Sanskrit literary and lexicographical concerns, he was well equipped for the charge of the "Translation Department", to which he was appointed in 1874. By creating it together with a State Press it was the Maharaja's intention to diffuse a knowledge of Sanskrit works on law, philosophy, etc., among wider classes of his subjects through the medium of translations. Other branches of the same department were intended to serve the same object with regard to selected works in English and Persian. It is needless to discuss here the practical utility of the scheme or the reasons which, owing to the expiring illness of the Maharaja, hampered its execution during the closing years of his reign. It is enough to remember that it provided suitable employment for such highly-reserving scholars as Pandit Govind Kaul and the late Pandit Sahayabhatta, who was to become another of my Kashmir assistants, and that

among the works undertaken, but never finished, there was also a Hindi translation of the *Sanskrit Chronicles of Kashmir*.

In 1880 Pandit Kānjiv Dār was carried off by a premature death. Soon after, the Translation Department ceased to exist, together with several other institutions which had owed their creation to his stimulating influence. The next years preceding Maharaja Ranjīt Singh's death in 1880 and the first of the reign of his son and successor were for Kashmir a period of transition. Traditional methods of administration and social conditions kept stifled by long centuries of practical seclusion were giving way without there being the machinery as yet available to effect needed reforms in the lines developed in British India. It was in various ways a trying time for all those representing the intellectual uncertainty of the valley, and after a short spell of work as a teacher in the Sanskrit Pathashālā, maintained by the Dārbar at Srinagar, on scanty pay—a post often in arrears—Pandit Govind Kaul found himself without official employment.

His learning and sound methods of scholarly work had already, in 1875, attracted the attention of Professor George Butler, when that great Indologist had paid his memorable visit to Kashmir in search of Sanskrit MSS. The very commendatory mention which Professor Butler's report made of Pandit Govind Kaul's attainments and of the help he had rendered,<sup>1</sup> directed my attention to him from the start. The personal impression gained within the first few days of my arrival at Srinagar at the close of August, 1888, was quite sufficient to convince me how amply deserved that praise was. I was quick to notice Pandit Govind Kaul's special interest in antiquarian subjects, such as made me then already form the plan of a critical edition

<sup>1</sup> Cf. Butler, *Discoveries and Researches of a Tour in Search of Sanskrit MSS. made in Kashmir, Ladakh, and Central India*, *Fourth Number of the Journal Asiatic Researches*, Vol. 18, 1875, pp. 7-72. In the last-quoted passage Professor Butler mentions Pandit Govind Kaul's successful identification of the old Sanskrit text of *Abhidharmasamuccaya* with the *Abhidharma-samuccaya*. He also acknowledged that he was possessed of a rare Sanskrit manuscript of *Abhidharma*.

and commentary of Kalhana's *Chronicle of Kashmir*. I was equally impressed by his dignified personality, which combined the best qualities of the Indian scholar and gentleman. A short archæological tour which we made in company to sites round the Dal Lake led to a draw as together in true to sympathy and regard. So it was to me a great source of satisfaction when, before my departure for the Punjab, Pardit Govind Kaul, with his revered father's full approval, accepted my offer of personal employment and agreed to follow me to Lahore for the cold weather season.

It was the beginning of a long period of close association between us in scholarly interests and work. It continued practically unbroken for nearly eleven years, throughout my official employment in the Punjab University at Lahore and down to Pardit Govind Kaul's lamented death in June, 1897. Neither my visits or leave to Europe nor an interval in 1892-3 when he was tempted to accept employment at the Court of Jammu in H.H. the Maharaja's private staff, imposed any real interruption. It was, in the first place, my labours ~~concerning~~ the critical publication in English of Kalhana's *Chronicle of Kashmir* for which Pardit Govind Kaul's multifarious and ever devoted assistance proved of the greatest value. As to the character and extent of this help it is unnecessary here to give details. They have been recorded at length, and with due expression of my gratitude, both in the Introduction to my text edition of the *Rajataranginī*, published in 1892, and in the Preface to the commented translation of it, with work in 1900, on the eve of my departure for my first Central Asian expedition. I completed my labours bearing on the early history and antiquities of Kashmir.<sup>1</sup>

Nor need I give ~~more~~ details regarding the large share taken by Pardit Govind Kaul in another important if not equally

<sup>1</sup> Cf. Kalhana's *Rajataranginī*, ed. Stein, p. xvi; *Kalhana's Rajataranginī*, transl. Stein, v, pp. xvi, xxii sq.

attractive task. I mean the preparation of a classified catalogue of the great collection of Sanskrit MSS., over 5000 in number, which, through Maharaja Raghur Singh's enlightened care, had been formed at the Raghnath Temple Library at Jammu. The support I received from successive British residents in Kashmir, including the late Lords R. Percy Nisbet and N. F. Pridmore, and from myself from the late Rājā Pandit Saraj Khar, then Member of the Kashmir State Council furnished me with the means for organizing the labours by which, in the course of 1889-94, this very valuable collection was saved from the risk of dispersion and rendered accessible to research. They were effected mainly through Pandit Govind Khar and our common friend the late Pandit Sahaya Khar. A full acknowledgment of their devoted services will be found in the Introduction to the volume which contains the descriptive catalogue, together with the preliminary accurate extracts prepared by them from previously unknown or otherwise interesting Sanskrit texts.<sup>1</sup>

It would have been quite impossible for me, burdened as I was all through my years at Lahore with heavy and exacting official duties, to undertake the big tasks referred to, had not a kindly Fortune provided me in Pandit Govind Khar with a collaborator of exceptional qualities. With a wide range of thorough traditional knowledge of the Śāstras and a keen sense of literary form he combined a standard of accuracy and a capacity for taking pains never attained which would have done high credit to any European scholar trained on modern philological lines. Though he was no longer young when he joined me, he adapted himself with instinctive comprehension to the needs of Western critical methods, such as I was bound to apply to all my tasks. With infinite and never failing care he would record and collate the readings of the manuscripts upon which I depended for the critical constitution of the *Rājataraṅgini*.

<sup>1</sup> See *Sketch Catalogue of the Sanskrit Manuscripts in the Raghnath Temple Library in Jammu and Kashmir*, by J. F. Fleet, Bombay 1894 pp. vi sq., 22.

text, and also those of other Kashmirian works, almost and almost exclusively, reference to which was constantly needed for its interpretation. Yet I knew that scrupulously careful as he was about the formal correctness of his Shastri writing and speech, the exact reproduction of all the numbers, etc., to be met in the work of often ignorant copyists caused him a kind of physical pain.

It was the same with the labours he had to devote to the collection and sifting of and the multifarious materials needed for the elucidation of antiquarian problems. However much wanting in style and other literary attractions the Kashmirian texts such as *Māhātmyas*, *Itihās* (Chronicles, etc.), might be which I had to be screened I could always feel sure that none of their contents which might be of interest by their bearing on the realities of ancient Kashmir would be allowed by Pandit Govind Kaul to escape his Index slip. The value of the people could give me in regard to the latter labours was greatly increased by the familiarity he had gained with most parts of the country and its varied population during the years spent by the side of his old patron Pandit Rājiv Dās. Though for various practical reasons I had but little occasion to use Pandit Govind Kaul in that role of traveling erump *literatus* which made him worthy Chinese company, excellent Chung Sh'ieh, so invaluable to me during my Central Asian explorations of 1906-8, he was yet exceptionally well able to visualize topographical and other practical facts bearing on archaeological questions.

But perhaps, the greatest advantage I derived from his long association with my labours was the chance it gave me to study in close contact those peculiarities of traditional Indian thought, belief, and conduct which separate Hindu civilization so deeply both from the West and the East, and which no amount of book knowledge could ever fully reveal to a 'Mleccha'. Pandit Govind Kaul's personality seemed to embody in a particularly clear fashion some of the most characteristic and



puzzling features which constitute the inherited inertia of India, traversing through all changes of the ages. A trained with unquestioning faith to the prime precepts and practices of his Brahman caste, he would make no concessions whatsoever in his own person to altered conditions of life. Yet he was ever ready to explain to me how the slow adaptation in others was reconcilable with traditional tenets. His meticulous observance of religious rites shrank from no personal hardship or sacrifice; he would, e.g., keep the fast days enjoined by the three different systems of worship traditional in his family, even when the chance of the calendar would bring them together in most embarrassing excesses. Yet in the privacy of my study or in the solitude of my mountain camp he was fully prepared to brush aside in my case most of the outward restrictions to which the *prafuman en gna* might attach importance.

His strongly conservative notions were the clearest reflex of those which have governed the administration of Kashmir throughout its historical past. Their instinctive application by Pandit Govind Kaul to the modern conditions of his country helped me greatly in comprehending how limited in reality were the changes undergone by its social fabric in the course of long centuries, notwithstanding all foreign conquests from the north and south. His unflinching grave politeness and courtly dignity I could recognize, as it were, the pattern which generations of official employment and social distinction have deposited on the best representatives of the true ruling class of Kashmir. Whenever Pandit Govind Kaul was by my side, whether in the quiet peace of my beloved Kashmir mountains or in the dusty town of our Lahore exile, I always felt in living touch with past ages full of interest for the historical student of India.

A kindly Fate had allowed me, notwithstanding constant struggles for leisure, to carry my labours on the oldest historical records of Kashmir close to their completion by the time when, in the spring of 1899 my appointment to the charge of the Chitralia

Madras, and the far more ~~interesting~~ prospect of freedom for my first Central Asian journey necessitated what seemed merely a temporary change in our personal association. In view of the new field of work which was soon to call me to the 'Sea of Salt' and its ruins far away in the north, I felt anxious to assure Pandit Govind Kaul's clearly expressed wish in his own home worthy of his learning and ability to benefit research. By what appeared at the time a special piece of good fortune, my friend Sir George Grierson, was then anxious to avail himself of Pandit Govind Kaul's methodical help for completing and editing Pandit Jivara Kaul's great dictionary of *Kāshmiri*. It was a philological task of considerable importance, and for more than one reason I rejoiced when before my departure from Lahore, this collaboration with the best Kashmirian scholar of his time with the leading authority in the field of Indian linguistics research had been satisfactorily arranged for.

But Fate, with that inscrutable irony on which Pandit Govind Kaul, like neither Kāshmiri, loved to expatiate with appropriate poetic quotations, had decreed otherwise. The farewell I took at Lahore from my ever devoted helper was destined to be the last. From a rapid visit to Simla to see Sir George Grierson he brought back an attack of fever which, after his return to Kashmir, proved to be of a serious type and ultimately was recognized as typhoid. For weeks his strong constitution held out supported by the loving care of his family and such proper medical attendance as I endeavored to assure from afar. But in the end he succumbed, and separated by thousands of miles at the time in the strange mountains of Sikkim, I learned early in June, 1899, the grievous news that my best Indian friend had departed beyond all hope of return in this *human*.

Pandit Govind Kaul left behind a widow, who, after years of pious devotion to his memory, has since followed him, and a young son, Pandit Nityanand Kaul, who, while prevented by

indifferent health in early youth from following a scholar's career, has grown up worthily to maintain the family's reputation for high character and unswerving devotion to duty.

The prolonged stays I was subsequently able to make in Kashmir before and after my successive Central Asian expeditions had to be spent on work relating to regions far away and wholly different in character, from what I have come to look upon as my Indian alibi home. But my love for Kashmir has remained unchanged, and so also my gratitude for the great debt it had given me in Parlat Gaviel Kaul's friendship and help. That I was enabled to prefix a record of his life to this volume and thus to do something to preserve his memory, is a privilege I appreciate greatly. I owe it solely to the scholarly zeal of Sir George Grierson who has revised and elaborated the material which we had collected in a previous common bird, as it were. For the personal service thus rendered the expression of my warmest thanks is due here in conclusion.

AUREL STIRIS.

23, MARTON STREET,  
OXFORD.  
September 21, 1917

## INTRODUCTION

THE stories and songs in the following pages were recited to Sir Aurel Stein in June and July 1896, at Meland Marg, in Kashmir by Hatim Tawani, of Pabzi in the Sind Valley, a cultivator and professional story teller. They were taken down at his dictation by Sir Aurel Stein himself and, simultaneously, by Pandit Govinda Kaula and were read again by Sir Aurel with Hatim in August 1912. Sir Aurel Stein wrote the text phonetically in the Roman character as he heard it, and Govinda Kaula recorded it in the Nagari character not phonetically but spelling the words in the manner customary among Kashmiri Pandits of Srinagar. While there are necessarily considerable differences in the representation of Hatim's words the two texts are in virtual agreement. Only in very rare instances are unimportant words found in one omitted in the other. To the copy made by him from Hatim's dictation Govinda Kaula added an inter-linear word for word translation into Sanskrit and from this he subsequently made a fair copy of the greater part of the text with a translation into decorative Sanskrit.

All these materials were handed over to me by Sir Aurel Stein in November 1910, and a perusal of them at once showed their great importance. They were a first hand record of a collection of folklore taken straight from the mouth of one to whom they had been handed down with verbal accuracy from generation to generation of professional Ravis or reciters, and in addition they formed an invaluable example of a little known language recorded in two ways viz. (1) as it sounded to an experienced scholar and (2) as it was written down in the literary style of spelling. Moreover Hatim's language was not the literary language of Kashmiri Pandits but was in a village dialect, and Sir Aurel Stein's phonetic record of the poems placed alongside of the standard spelling of Kashmiri Pandits gives what is perhaps the only opportunity in existence

for comparing the literary form of an Oriental speech with the actual pronunciation of a foreigner who is a singer. I therefore gratefully undertook the task of editing these notes with a view to their publication.

As I progressed, various difficulties asserted themselves and Sir Aurel Stein took advantage of a stay in Kashmir in August 1912 to interview Hatan once more to read through the text with him again and by memory from the fount of inspiration to obtain a solution of the puzzles. The result was a remarkable proof of the accuracy of Hatan's memory. As already intimated he belonged to a family of bawls and delivered the stories as he had received them. After sixteen years the text that he recited in 1912 was the same as that which had been copied down in 1896. It even contained one or two words or phrases of which he did not know the meaning. They were 'old words' no longer in use but he still recited them as he had received them from his predecessor.

In the course of my examination of the papers I found that Glavinda Kaul's transcript was not quite complete. It extended only to the middle of paragraph 18 of Story xi. In the interval between 1896 and 1912 had occurred the lamented death of that excellent scholar and his help was no longer available to supply the missing portion. This was therefore written down in August 1912 from Hatan's dictation and supplied with a Hindi translation by Pandit Kasi Ram.

The method employed in editing the text is as follows. Sir Aurel Stein's phonetic text is first printed with a free English translation. This is followed by a careful transliteration of Glavinda Kaul's text with an interlinear word for word translation into English. As this latter text is based on the Pan-It's system of spelling every word is spelt the same way every time that it occurs and I was able to compile from it a very full vocabulary which also served as an Index Verborum. As Hatan's pronunciation like the pronunciation of all spoken words in any language varied slightly almost every time that the same word was uttered Sir Aurel Stein's phonetic transcript has necessarily no fixed system of spelling any particular word,

each word being recorded as it occurred on the particular occasion of its being uttered without reference to its pronunciation on other occasions.<sup>1</sup> Each word therefore appears under varying forms all of which are of course of great value for the study of the growth of dialect, but which render the text unsuitable as the basis of a vocabulary. For this reason as stated above, my vocabulary is based on Cavendish Knollys text and to make comparison easy two further indexes have been added. The first is an index of all the words in Sir Aeneas's phonetic text showing in each case the corresponding word in Cavendish Knollys text. The second index takes the words in the latter text but arranges them in the order of their inflections, i. e. by the letters towards the end of a word, but are most liable to change in the processes of declension or conjugation. For each word in this text the corresponding singular words in Sir Aeneas's text are also given.

The tales and songs are recorded in the order in which they were taken down by Sir Abdul Star. They include six excellent folk-tales, three songs, and three tales partly in prose and partly in verse. The folk tales speak for themselves. Of the songs one (No. 1) is a poetical account of an adventure of the famous Sultan Mahmud of Ghazni with a fisherman, another (No. 2) purports to give a resume of the origins of the Musahibia region, and the third (No. 3) is an amusing account of the carnival created in Kashtur by Sir Douglas Forsyth's mission to Yarkand in 1873-4. The tales partly in prose and partly in verse are first the well-known story of Yusuf and Zulaikha told by Waris Khân<sup>2</sup> (No. 51). The

In response to this claim, we may compare *Shakespeare* with a review of *Pyram & Thisbe* in the same periodical. The *Albion* (1831, 2, 1)

[illegible]

<sup>1</sup> It is of course quite certain that the long kashō in *Yūan-fu Zōka* and of *Ma-nō-ō* (unpublished by R. P. Harkness) 7 (Mo. 2) x 1.1.

second is the lamentation of a reed torn from its forest and tortured by a carpenter till it becomes a flute (No. 50). The author is one Sulaim. The third, which is anonymous, is a various conversation between a bee and a farmers wife. No. 18) is where the former complains of tyranny gone to it by a bear and 15) a farmer who robbed it of its honey who the latter complains of the tyranny gone to her by grasping revenue officials.

Three notes are appended to this Introduction. For the first we are indebted to the kindness of Mr. Crooke. In this note he has placed at the disposal of the readers of the following pages his great experience in the science of comparative folklore and has discussed the resemblances of Hindu tales to similar stories current in other parts of the world. In the second note I have dealt with the features of the two texts and with the philological lessons that may be drawn from them. In the third, Sir Aurel Stein discusses the metre of the songs.

## I

# ON THE FOLKLORE IN THE STORIES

By MR. W. CROOKE

THIS collection of folk tales and ballads from Kashmir presents many features of interest. In the following notes I have not attempted to discuss the general question of their value and of the sources from which they may have been derived. I have confined myself to collecting a series of parallels to the incidents and incidents of the stories largely drawn from oriental sources. For several of these parallels I am indebted to notes prepared by Sir H. Grierson, Dr. E. Smedley Hardland and Canon J. A. Macalister. These have been specially acknowledged.

## I. MAHMUD OF GHAZNI AND THE KASHMIRI

THE story of Sultan Mahmud famous for his series of raids in Northern India like the Khudfa, Humayun and Rana is described as wandering through the city in the disguise of a fugitive slave of a fugitive. The tale in fact is possibly

a reminiscence of one of the most interesting stories in 'The Arabian Nights', 'Khanfah the Fisherman of Baghdad', where the Caliph becomes the partner of Khanfah the fisherman. In the same collection there is a similar incident in the tale of 'Nur al Din Ali and the Danseuse, Amine, Jaha' where the Caliph becomes partner of Karim the fisherman.<sup>2</sup>

## II. THE TALK OF A PARROT

Sir H. Emerson compares with the tale the well-known story of Vikramāditya in the *Panchatantra* of which numerous variants have been collected by M. E. Cosquin.<sup>3</sup> Dr E. Senary Hartland writes: "In addition to the variants cited by M. E. Cosquin at the reference given see *The History of the Forty Fables* translated by Mr. E. J. W. Gibb<sup>4</sup> in which a king learns a charm from a Darvesh and communicates it to his Wazir, who practises it upon him at the first opportunity. The king is forced to enter and re-animate a dead parrot, which persuades the gardener to sell it to a courtesan. She claims a thousand sequins as her fee for a visit which she alleges she had paid to a merchant. She had, however, seen this incident only in a dream. The parrot judges between the parties and is then sold to the king's chief wife. The Wazir who has meanwhile succeeded in occupying the vacant body of the king, boasts to the queen of his knowledge of the charm. She persuades him to try it. The parrot, who is present, watching his opportunity, gets possession of his own body and kills the Wazir." The tale is an illustration of the folk-tale cycle, 'The Separable Soul'. In a tale from the Punjab where a man was asleep, his soul went wandering about. By and by the soul felt thirsty and went into a pitcher of water to get a drink. While it was inside the pitcher someone put on the lid and imprisoned the soul. When the soul of the man did not return, he was believed to be dead and his corpse was

<sup>2</sup> See E. Beames, *The Book of a Thousand Nights and a Night*, vol. 2<sup>nd</sup> ed.

<sup>3</sup> *op. cit.* p. 106.

<sup>4</sup> *Les Mille et une Nuits*, p. 256. F. C. H. Tawney, *Kutub-Nava-Sajjada*, Samadava, 1911.

<sup>5</sup> London, 1880, p. 312.



carried out for cremation. By chance someone took the lid off the pitcher and released the soul, which at once returned to its proper owner's body. He revived amidst general rejoicings. The parrot in the tale under consideration is what has been called 'The Live Index' of the king.<sup>1</sup>

### III. THE TALE OF A MERCHANT

The pictures on the stage of a dissolute woman with a beggarman. Sir G. Grieco quotes a variant from the *Imperial Survey of India*.<sup>2</sup> In the *Jataka*<sup>3</sup> the Queen Kinnara falls in love with a cat-some misshapen creature. The king, when she is detected in this intrigue, orders that her hand should be chopped off. But his chaplain dissuades him. 'Sure, be not angry with the queen, all women are just the same.' In the collection of Somadeva 'The Story of the Wife of Nasm' the lady in the absence of her husband visits a man whose hands and feet are eaten away by leprosy, and in another tale from the same collection 'The Story of the Wife of King Simhasa and the Wives of his Principal Courtiers' the ladies fall in love with the hump-backed the blind and the lame.<sup>4</sup> The stock example of this form of tale the tragedy of which is admirably enhanced by the contrast between a beautiful woman and her loathsome paramour is the tale from 'The Arabian Nights' 'The Tale of the Enamorced Prince'.<sup>5</sup> Here the vicious wife visits a hideous negro slave a person who in oriental tales is often selected as a paramour by dissolute women. He lives in a hole amidst the rubbish-heaps of the city. Uncover this last, he says in a grumbling tone, and thou shalt find at the bottom the loiled bones of some rats we dined on. 'Look at these and then go to

<sup>1</sup> Punjab Notes and Queries, iii. 166. (On the question generally see W. Crooke, *Pictorial Dictionary of Northern India*, 2nd ed., p. 231 ff.)

<sup>2</sup> Sir G. Grieco, *as cited in* *Imperial Survey of India*, 1894, 404.

<sup>3</sup> Vol. v. *as cited in* *Imperial Survey of India*, 1894, 404.

<sup>4</sup> *as cited in* *Imperial Survey of India*, 1894, 404.

<sup>5</sup> *as cited in* *Imperial Survey of India*, 1894, 404.

<sup>6</sup> Sir R. Burton, *op. cit.*, 66 ff.

the slop-pot where thou shalt find some leavings of beer which thou mayest drink

The tale then diverges into the common motif of the love of a mortal for fairies who live in a world of their own to which there is access by a spring, the mortal king that the merchant is no better than his erring wife. In the story of 'The Queen of the Fairies' the hero in this way finds Ratnavati, daughter of the king of the Vidya-dharas marries her by the Gadharva rite and loses her in consequence of the violation of a taboo, a common incident in this cycle of stories. With this may be compared Samadevar's stories. The King who married his dependent to the Nereid and Yasah keti the Vilhyathari Wife and his Father, Mission, and in 'The Arabian Nights'.

The Second Kalandars Tale", and 'Julnar the Seaborn and her Son King Lalr-Istari of Persia'.

#### V. THE TALE OF THE GOLDSMITH

This is based on a famous folk tale incident, the Language of Signs. In the tale of 'The Prince and the Vizier's Son'<sup>1</sup> the princess pointed to her breast then to her head and lastly she laid her hand upon a vessel which stood beside her. This is interpreted to mean: When she put her hand on her forehead she showed that she was 'Ashima Rani' or "Eye Queen", when she touched her breast "my heart shall be true", when she touched the bowl "my home is Lota, or the bowl". The closest analogy to the present tale will however be found in the tale in 'The Arabian Nights' of 'Aziz and Azizah'<sup>2</sup> in which like the wife in this story the love-born cousin of the contemptible hero interprets for her husband the signs of her rival. In the present tale when the hero goes to the assignation and falls asleep while he is waiting for the girl he

<sup>1</sup> W. A. Clouston, *The Book of Sindbad*, 309 ff.

<sup>2</sup> *Katha Sarit Saगर*, i, 267-268 and ii, 1, 285 ff. and 230 ff. Burton, op. cit., i, 196 ff.; vi, 64 ff.

<sup>3</sup> *Swarn-erita* in *Arabian Nights Entertainment*, 167 ff.

<sup>4</sup> Burton, op. cit., ii, 196 ff.

is advised when he goes a second time to cut his finger so that the pain may keep him awake. A good point to this incident occurs in *Uttar Rakawa* when the prince who is determined to keep awake in order that he may not fail to meet Rakawa cuts his finger and puts salt into the wound<sup>1</sup>.

The final test of the faithful wife is that she is ready to risk her honour in order to save her (her faithless) husband and his paramour. Sir G. Gresson remarks that another version of the episode in the garden of the priest of the lovers and of the flight of the Chief Constable will be found in J. Hertel, *Der Kluge Verräther, ein Kischmischchen, Volkseroman*<sup>2</sup>. This episode assumes various forms. In Samudras Story of Saktimati<sup>3</sup> Samudradatta is arrested with another man's wife in the temple of the Yaksa Mantramitra and both are placed in confinement. The wife of Samudragupta Saktimati exchanges clothes with the paramour of her husband and allows them to escape. Similar to this is the tale of Muhammad the Scalan and his Minister and his Wife in *The Arabian Nights* in which Muhammad takes the Qazi's daughter to a place outside the city where they are caught and imprisoned. Muhammad's wife dresses herself as a youth enters the prison and gives her clothes to the girl who effects her escape. When Muhammad and his wife protest that they have been wrongfully arrested the king orders that the unfortunate Chief of the Police shall be executed his house plundered and his women enslaved<sup>4</sup>.

#### VI THE STORY OF YUSUF AND ZULAIKHA

This is the famous tale of Joseph and Potiphar's wife one of the episodes of great oriental love stories represented by

<sup>1</sup> W. A. Clouston, *A Collection of Oriental Stories*, vol. 1, pp. 314.

<sup>2</sup> *Zeitschrift des V. u. N. Vereins*, 1877, 1878, 1879, 1880, 1881, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 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Yusuf and Zulaikha by Abul Rahim Jani. Krishna and Shrin by Nazam-ud Din who was the author also of *Maya and Laxa*. In the Quran Zulaikha a wife of Qutub or Iqbalpur the ultimate source whence this tale and that of the legends of Pharaoh are derived. In the story under consideration we have the familiar incident of the Selection of a New King by an Elephant for which as Sir de Gribouillon points out we have several parallels from Kashmir.<sup>1</sup> In some of the Kashmir tales the hawk shares the power of selection with the elephant. The fullest discussion of the widespread incident is that by Dr E. Sjöberg Hartland.<sup>2</sup> Dr Hartland adds: "I have also given examples showing that in various places the choice of a king actually depended on omens from animals. Thus Bapu the hero of the Gjakilots of M. war was selected as heir to the throne by an elephant which put a garland round his neck not once but thrice."<sup>3</sup> Selection of the heir by a cobra which shades the child from the sun by its extended hood, is common in India. Tod gives several instances from Rajput traditions.<sup>4</sup> The Nagas and Khamias of the Central Provinces tell similar legends.<sup>5</sup> A legend from the French colony of Senegal Niger tells of a bird metamorphosed hero who decides the succession to the post of Chief Griot by taking up his abode with the griot who is to obtain promotion.<sup>6</sup> In a Nabran story a blackbird decides the choice of a queen by settling on her head.<sup>7</sup> We have a good example in Siamdeya. In that country there was an immemorial custom that an auspicious elephant was driven about by the citizens and anyone that he took up with his trunk and placed on his back was anointed king.<sup>8</sup>

<sup>1</sup> Harish sh, 23-5.

<sup>2</sup> Gessner sh.

<sup>3</sup> E. H. Knowles, *Journal of the Asiatic Society*, 1873, 163-300.

<sup>4</sup> *Harish sh*, 23-5.

<sup>5</sup> *Harish sh*, 23-5. *Journal of the Asiatic Society*, 1910, 1-167.

<sup>6</sup> *Harish sh*, 23-5. *Journal of the Asiatic Society*, 1910, 1-167.

<sup>7</sup> *Harish sh*, 23-5. *Journal of the Asiatic Society*, 1910, 1-167.

<sup>8</sup> *Harish sh*, 23-5. *Journal of the Asiatic Society*, 1910, 1-167.

<sup>9</sup> *Harish sh*, 23-5. *Journal of the Asiatic Society*, 1910, 1-167.

<sup>10</sup> *Kashmiri Sanskrit*, 16, 102.

VII THE TALE OF THE REED-FLUTE

There is a close resemblance which we may suppose can hardly be accidental between this personification of the flute and one of the most poetical passages in the 'Arabian Nights' in the tale of 'Ali Nûr al-Din and Miriam the Turtle-Girl.' 'The girl took the bag from him and opening it shook it, whereupon there fell thereout two and thirty pieces of wood which she fitted one to another male into female and female into male till they became a poised reed of Indian workmanship. Then she discovered her wrists and laying the reed on her lap bent over it with the bending of mother over babe and swept the strings with her finger tips, whereupon it moaned and resounded and after its old home yearned and it remembered the water that gave it drink and the earth whence it sprang, and wherein it grew, and it minded the carpenter who cut it and the polisher who polished it and the merchants who made it their merchandise and the ship that shipped it and it cried and called aloud, and moaned and groaned and it was as if she asked it of all these things, and it answered her with the tongue of the reed, reciting these couplets'—for which reference must be made to Sir R. Burton's version, which, though it may be accurate, can retain little of the music of the original poetry.

VIII. THE TALE OF A KING

For the main story Sir G. Grierson refers to the Kashmiri stories of 'The Two Brothers' and 'The Four Princes'.<sup>1</sup> The basis of the story is a moral apologue enforcing the need of caution, which is a commonplace in folk tales, as in the cycle of 'The Seven Wazirs.' Haste in klang is a vile thing for it is a grave matter—the quick we can kill, but the killed we cannot quicken, and needs must we look to the end of affairs'.<sup>2</sup> 'Often procrastination serves to avert an auspicious measure' says Samudêva.<sup>4</sup>

<sup>1</sup> Burton, op. cit., vii, 161; cf. xi, 267.

<sup>2</sup> Knowles, op. cit., 186, 423.

<sup>3</sup> Burton, op. cit., ix, 54.

<sup>4</sup> *Ratna-Sarita-Sāgara*, i, 279.

The tale diverges in various ways.

First we have the *Peepara's Wife* cycle, and that of *Phædra* and *Hippolytus* with their numerous variants in which a virtuous woman fabricates a false charge against her court-ent stepson or some other equally innocent person who has the luck to come into contact with her. In *Buddhist* literature this appears in the tale of the love of *Asoka* given for *Kunāla* son of her co-queen *Padmāvatī*. On his refusal to accept her advances the queen to whom her husband the emperor had offered any boon she chose, asked to be allowed to assume royal power for seven days. During this time she sent officers to *Taksasila* and had *Kunāla* blinded. He appeared before his father in the guise of a lute player, was recognized and the queen was burnt to death.<sup>1</sup> The same authority refers to the tale of *Sarangahara*, who rejected the advances of his stepmother and when she complained to the king it was ordered that a snake should be cut off and that he should be exposed to wind beasts, a fate from which he was saved only by a miraculous voice from Heaven.<sup>2</sup>

Then comes the incident of the king who slays his favourite falcon who dashes the cup out of his hand as he is about to drink the poisoned water. Canon J. A. Macdonald kindly informs me that there is a version in the Persian *Adab* literature in the *Anwār-i-Sāhib*,<sup>3</sup> the reference to which has been traced by Sir G. Grierson.

Sir G. Grierson also refers to two similar tales from Bengal, one of the tale of a snake in the room of a wedded couple, the other a full story with tales of the three guardians, in one of which a horse is substituted for the hawk.<sup>4</sup>

Next, we have the well-known tale of the "Faithful Dog", best known in the story of *Redgaelert*. Sir G. Grierson notes

<sup>1</sup> W. A. Moen, *The Book of Sindbad* (Intro. xxix), quoting *Oriental and Occidental*, i, 177.

<sup>2</sup> *Ibid.* xxxi, quoting H. H. Wilson, *Catalogue of the MacKenzie Manuscripts*.

<sup>3</sup> *Id.* 3, Jarrett's edition (Calcutta, 1880), 402-3; Eastwick's translation (*Hertford*, 1884), 313-5. W. H. D. Rieu, *Iranian Literature* (London, 1891), 320-1.

<sup>4</sup> *See Bihar Daily Fisheries of Bengal*, no. 1312, pp. 43, 141, 146.

that it occurs in the Kashmir tale. A Lakh of Rupees for a Bit of Advice<sup>1</sup>, and he quotes the following parable from Baluchistan<sup>2</sup>: "A shrine dedicated to a dog would be a bit of an oddity anywhere, and something more than an oddity in a Moslem country. Yet such a shrine is to be found in the Kurthar hills. And this is the folk legend that belongs to it. Once upon a time there was a dog that charged mortals in a pledge for a loan. Now he had not spent many days with his new master before Heaven came at dead of night and took of ever so much treasure. But he slunk after the rogues and never let them out of his sight till he had marked down the spot where they had buried the spoil. And on the morrow he barked and he barked and made such a to-do there was nothing for it but for the master of this house to follow him till he came to the spot where the treasure was buried. Well the owner was pleased enough to get his goods back as you may guess. And round the dog's neck he tied a label whereon was written in plain large letters that the debt was discharged and with that he sent him packing to his old master. So the dog bounded off home as pleased as pleased could be. But his master was mighty angry to see him, for he was an honest fellow and much as he loved his dog as set more store on being a man of his word. And as a warning to all breakers of pledges he hacked him limb from limb. But when in the end he saw the label round his neck and heard all that he had done he was exceedingly sorry. So he gathered up the limbs and buried them in a grave. Had the limbs been the limbs of a true believer and not the limbs of an unclean beast he could not have made more for her over the burial. And to the grave of the faithful dog of a human folk resort to this day. And there they sacrifice sheep and distribute the flesh in alms in the certain belief that whatsoever they seek that they will surely find."

In Western folklore the tale assumes various forms the

<sup>1</sup> Knowles, *op. cit.*, 36 ff.

<sup>2</sup> *Baluchistan Census Report*, 1911, p. 63, § 107.





of Tibet in which by the advice of Raphael the devil is scared by the attack of the heart heart and liver of a snake. Sir G. Grierson quotes a story from Bengal in which we have a princess from whose body a snake issues.<sup>2</sup> It is unnecessary to discuss this tale at length because as Dr E. Sidney Hartland reminds me it has been examined, with a full collection of parallels by Mr F. H. Groome.<sup>3</sup>

## XII. THE TALE OF THE ĀKHŪN

Sir G. Grierson remarks that there is a somewhat similar story in the Linguistic Survey of India,<sup>4</sup> of which the following is a copy. There was a Thākūr who had nothing to eat in his house so he said to himself, 'Brother I'm going to look for service. There was also a bird of omen but though he went every day she never gave him one. One day she went out to pick up some food and before she started she told her children on no account to give an omen to anyone. While she was away the Thākūr came as usual and the chicks gave him the looked-for indication so he saddled his camel mounted, and set off.

Back came the omen-bird and overtook the Thākūr on his way. She assumed the form of a woman. 'Who are you?' said he. 'I'm your wife. Come along, one has become two.' So he took her up on his camel. They came to a tank full of water and he was compelled to descend for a certain purpose.

'I'll be back in a moment' said he. 'At right' said she. On the bank of the tank he saw a snake pursuing a frog.

'It's a shame to let the poor thing be killed,' said he. So he took out his pen knife and cut lots of flesh out of his thigh with which he fed the snake till it could eat no more. Then he got up and went back to his camel. His thigh was all bloody. 'What's happened?' said the omen-bird. 'A snake was going to eat a frog so I taw it lumps of flesh from my thigh instead.'<sup>5</sup> Straightway the omen-bird passed over hand

<sup>1</sup> Chaps. vi-viii.

<sup>2</sup> *Folk-lore*, ix, 226.

<sup>3</sup> *La Bohémie* Day op cit. 96.

<sup>4</sup> *Vol. ix* p. 135.

<sup>5</sup> Obviously a reminiscence of the well-known tale of Buddha giving his flesh to the tiger-cubs.

over the wound and it healed as it was before. Then they got up on the camel and went on their way.

Sir G. Grierson remarks: 'This is the end of the extract. The entire story, a long one, will be found on pp. 42 ff. of Mr. Macalister's *Specimens*.' The frog takes the form of a barber and overtakes the Thākūr. The three then go on. The snake, out of gratitude for his good meal, also joins the company as a Brāhman. The four settle in a city where the omen-bird gets the Thākūr service under the king on a salary of a *ṅkī* of rupees. The king's barber persuades the king to set the Thākūr three apparently impossible tasks (to get a snake's jewel, to find a ring thrown into a well, and to get news of his dead and gone ancestors) all of which the Thākūr performs with the aid of the snake, the frog, and the omen-bird. To carry out the third task the omen-bird assumes the form of the Thākūr and gets the king to make a huge funeral pyre on which she sits. It is lighted and she flies away in the smoke. She then sends the Thākūr to the king with the news that he has come back from the king's ancestors and that they are all well, but want a barber. So the king makes another pyre and sets his barber on it to go off to his ancestors. The pyre is lighted and the barber is, of course, burned to death, and the king and the Thākūr live happy ever afterwards. The tale belongs to the cycle of Friendly Animals represented in the West by Perrault's famous version of *Passion Books*. In this cycle the performance of seemingly impossible tasks by the aid of helping animals is common.<sup>1</sup>

The tasks set in the tale now under consideration deserve fuller treatment.

The merit of the ruby with a worm inside it appears in three forms in the Arabian Nights. In the story of

'Maarūf the Cobbler and his wife Fātimah' Maarūf when called on to examine a jewel, squeezes it between his thumb

<sup>1</sup> Cf. Macalister, *Specimens of the Dialects spoken in the State of Jeypore*, Allahabad, 1918.

<sup>2</sup> A. C. A. loc. cit. *The Thousand and One Nights*, 225 ff., and many references in the Index.

and foreboding, and shows that it is only a bittock of material worth a thousand dāras. Why dost thou style it a jewel? ' Again, in the Tale of the King who scented the Quintessence of Things, the old man examines the jewels brought for sale. He decides that one of them is of small value and the merchant asks: 'How can this which is lighter of bulk and worthier for value and rarer in verdure be of less value than that?' The Shah, however, knows that in its interior is a foreboding of a boring worm. But the other jewel is sound and secure against breakage. ' Lastly, in the Story of Three Sharpers, the sharper says: 'As thou learnest upon the killing of younger men that Frank the gem and if thou find therein a worm, thou wilt know the wright's word to have been veridical.' The king scrutinises the gem with his nose and finds a worm within it.<sup>3</sup>

Further on in the episode when the jeweller seizes the garment of one of the girls as she is bathing we have a version of the Swan Maiden cycle of which an early form appears in the legend of Krishna when he takes the garments of the troops as they are bathing in the Jumna. In many cases of tales of this cycle the Swan Maiden is captured to be eventually married to the hero. Sometimes, as in the present case, she is sold to ransom. It is unnecessary to discuss at length a cycle of tales which has been fully investigated by Dr E. Selous Hartman and by others.<sup>4</sup> Again we have the incident of the city emitting a brilliant light a *light wonder* in Eastern and Western folk tales. In one of Sivadéva's stories 'The brave King Viramāditya' the King Harapadma gives his daughter Ratnaprabhā to Naravātanadatta with 'glistening heaps of jewels gleaming like innumerable wedding fires'.<sup>5</sup>

Hartman op. cit. vol. 10.

1—x 170.

1—1 x 304.

<sup>4</sup> The Story of the Swan Maiden, 250 ff. (in the 'Arabian Nights' 'The Story of the Seven and a Half Days of the Princess' pp. 291 ff. vi, 188 ff.), and <sup>5</sup> The Swan Maiden, 250 ff. (in the 'Arabian Nights' 'The Story of the Seven and a Half Days of the Princess' pp. 291 ff. vi, 188 ff.), and <sup>6</sup> The Swan Maiden, 250 ff. (in the 'Arabian Nights' 'The Story of the Seven and a Half Days of the Princess' pp. 291 ff. vi, 188 ff.).

<sup>5</sup> Kathā Sarit Saṃgraha, i, 327.

At every word the fairy Lāmā speaks a ruby drops or seven rubies fall daily from her mouth. In one of *Sandasya* takes Maruṭīti, eats two grains of rice from food in which a chick had been cooked and thus gains the power of spitting gold. On this Mr. Tawney remarks:—In Sagas from the Far East there is a story of a gold-spitting prince. In *Genzenbach's Sachasische Maeren* Quasdarum's sister drops pearls and precious stones from her hair when she curls it.

Dr. Köhler in his note on this tale gives many European parallels. In a Swedish story a gold ring falls from the heroine's mouth whatever she speaks and in a Norwegian story gold coins. I may add to the parallels given by Dr. Köhler No. 36 in *La Fontaine's Fables Portugaises*—which tale pearls drop from the heroine's mouth.

Indeed the fairy gave too happily her ring and said: 'Go thou again to the spring. Close by the side of it thou wilt find a great rock. Stew thou my ring into that rock and it will arise and stand upright. We are reminded of the wonder-working ring of Aashu in the *Arabian Nights*. In a Kashmir tale 'The Charmed Ring' the merchant's son speaks to the ring and immediately a boat is hauled and a lovely woman with golden hair appeared.' Suramshī or Saramshī entrusts her sea ring on which her kingdom depends to her servant Anandī. Saker the Jew transformed into the king's likeness takes it after which Saramshī is reduced to beggary. But after forty days the Jew had thrown the ring into the sea where it was swallowed by a fish and eventually restored to its owner. The tale is Persianic and there is a hint of it in the *Qur'an*.<sup>1</sup>

In the tale of 'Vintanah who became a Holy Man' in *Soma Deva's Collection* the Yaksa gives the hero a ring which averts all calamities known as it that is to say excessive rain, drought, locusts, birds, and injury by foreign invaders.<sup>2</sup>

<sup>1</sup> *Ibid.*, II, 453.

<sup>2</sup> Knowles, *op. cit.*, 23.

<sup>3</sup> *Sage xxxv.* of the ring of Polykrates, Herodotus, ii. 4-2.

<sup>4</sup> *Kathā-Sarīt-Sāgara*, II, 173.

and in another tale "Srilatta and Mrgāṅkavati" we have a magic ring which counteracts the effects of poison.<sup>1</sup>

The Lady of the Rock turns the Lapidary into a pebble. Then her mother says: "Alm, my girl, I smelt the smell of a mortal man" — *ter* "Fee saw fun" of "Jack the Giant Killer", common in Marchen. "He lta andeion, the Oreo has a human acuteness of scent. He can tell like a sea monster the approach of human flesh."<sup>2</sup> The technical phrase in folk-tales from the Indian pantheon is *māṁśa-grandha* "the smell of man's flesh." In a Punjab story the tale of "Lā lauls āh, the Red King, the ogre eren. I smelt man's flesh, I smelt man's blood."<sup>3</sup> In a Bengali story the Rakshasas cry: "How now, know! A human being I smelt," or "Hye, hye khye" with the same meaning.<sup>4</sup>

This tale it may be remarked contains a version of the Letter of Death. I have discussed this motif in connection with the story of Belerophon. In the Homeric version:

To Belerophon the gods granted beauty and lovely manhood, but Proitos in his heart devised evil for him and being mightier far above him from the land of the Argives whom Zeus had made subject to his sceptre. Now Proitos' wife goodly Antea rated after him to have converse in secret also, but no whit prevailed she for the uprightness of his heart on wise Belerophon. Then spake she youngly to King Proitos: "Die, Proitos, or else say Belerophon, that would have converse in love with me against my will." So spake she and angry got her on upon the king at that he heard. To say him he for aye, for his son had slain at that, but he sent him to Lykia and gave him tokens of woe giving in a folded taler many deadly things and bade him show these to Artemis' father that he might be slain. So the king of Lykia imposed tasks upon him and when he accomplished

<sup>1</sup> Ibid., i, 61.

<sup>2</sup> J. Grimm, *Teutonic Mythology*, i, 450.

<sup>3</sup> Swynsonson, *op. cit.* 137.

<sup>4</sup> Cf. Bharo Day, *op. cit.* 72, 73. For other examples see Macdonald, *op. cit.* 105, a.

<sup>5</sup> *Prod. vi*, 15. Cf. *Irana*, A. Lang, W. Leaf, F. Myers. In my paper of 1906, *ix*, 156, I have collected several parallels.

then the king gave him his daughter in marriage and half of all the honour of his kingdom. Dr Sidney Hartland writes: "The *varles* gives a similar story of Pausanias, Regent of Sparta. The episode of Urian the Little (2 Samuel xi 14) is another case. Shakespeare drawing from Saxo Grammaticus (ch. xii) employs it in *Hamlet*. Walter Map (*De Anglis* *Curia* c. vi 41) recounts it of Count and Earl Godwin but leaves the tale half told. It may almost be said to be a commonplace of folk tales. It generally makes its appearance in tales belonging to the cycle of 'The Man born to be a King'.

To this some oriental examples may be added. In *Somadeva's*

Story of Sivavarman, the king writes a letter to a neighbouring chief asking him to save his minister Sivavarman. He escapes by announcing that God will not send rain for twelve years on that land in which he is slain.<sup>1</sup> In the Kashmir story of 'The Ogre's Queen' the queen writes a letter to her grandmother, a Rakshasi, telling her to kill the lad, but a fairy reads it and tears it up.<sup>2</sup> In the English story of 'The Son of Seven Mothers' the queen gives the lad a piece of a broken potsherd with these words inscribed on it:

Kill the bearer at once and sprinkle his blood like water. It shall land entered by the adulterous wife.<sup>3</sup> In the Bengali story of 'The Boy whom Seven Mothers suckled' the Rakshasi queen sends the boy to his mother with a letter requesting her to devour him; the moment he perceives the letter.<sup>4</sup> We have the same incident in 'Brave Bhatlabase' and in 'The Demon and the King's Son' in the collection of Miss Marve Stokes.<sup>5</sup> Similar to this is the action of the Sultan in the story of 'Ahmed the Orphan'.<sup>6</sup> In Arabic folk lore such letters are so common that they are known as 'the letters of Mutalanmis' one of the intended victims of the trick.<sup>7</sup>

Sir G. Grierson reminds me that there is a good version of

<sup>1</sup> *Asiatic Society Memoirs*, 37 i. of the tale of Parvtyagashana (no. 333).

<sup>2</sup> Knowles, *op. cit.*, 48.

<sup>3</sup> Temple Steel, *Widows' Tales*, 103.

<sup>4</sup> Lal Bihari Day, *op. cit.*, 116.

<sup>5</sup> *Indian Fairy Tales*, 53, 184.

<sup>6</sup> Clouston, *The Book of Sinclaid*, 138.

<sup>7</sup> Burton, *op. cit.*, xii, 68.

the "Letter of Death" tale in the *Bhakti-mālā*<sup>1</sup> in which Dhrstabaddha gives a letter to Candrabhāsa saying "Take this to my house and give this letter to the hands of my son Madana and say unto him: 'Please carry out what is written therein.' But Candrabhāsa finds a seat in a garden where comes to sport with her damsel and her fellow-traveller is the daughter of Dhrstabaddha. By chance she saw Candrabhāsa as he slept and love for him entered her heart. So she led her companions away and then leaving them she returned by another path and gazed enraptured at his beauty. In her yearning she saw by him a letter with her brother's name upon it. She took it up and read it and therein was written:

"At once give thou poison (*visā*) to the one that beareth this letter. Dearly thou dost in this, or dread thy anger. When she read these words written was she with her father and then with pity was she for the youth. Now the damsel's name was Visayā. Ink made she with the conjuring of her eyes and after the word 'visā' poison added she but one syllable so that *visā* became *visayā*. So Visayā was married to Candrabhāsa and the poet later by the name Dhrstabaddha came to naught.

We have here also a version of "Jack and the Beanstalk" fully discussed by Canon J. A. Macdonald who points out the connexion between mythology and folklore where "a primitive mythological way of regarding the universe has suggested and given rise to the chief incidents of one of our well-known nursery tales".<sup>2</sup>

On the question of eating the eastern peas Dr. Sidney Hartland writes: "It may be suspected that the real reason why the hero is forbidden to eat the eastern peas is not that they are indigestible but that to do so would be to eat the food of supernatural beings and so unite himself with them permanently: he might not be able to return: he would become one of them. I have considered elsewhere similar incidents".<sup>3</sup>

<sup>1</sup> See his article "Bean-ops from the *Bhakti-mālā*" J.E.A.S. April 1911.

<sup>2</sup> *The Childhood of Jesus*, 132 ff.

<sup>3</sup> *Science of Fairy Tales*, 40 ff.

A full discussion of the matter would be very lengthy and would lead to inquiries into the rights of hospitality, magical belief, and so forth.

When the hero marries the lady she directs him to ask only for the skin mat, known as the Flying Couch. We may compare this with the flying horses of the *Arabian Nights*.<sup>1</sup> In the Bengali tales the heroine is carried through the air by two birds, and a cat and rope carry people across the ocean.<sup>2</sup>

Brahma in the Hindu mythology gives Kuvera the great self-moving car called *Pusaka*. We meet with flying chariots and similar magical vehicles in the tales of *Sundarān*.<sup>3</sup> The closest parallel to the incident under consideration is the Flying Carpet of the tale of Prince Aladdin and the Fairy Peri-Banon of the "*Arabian Nights*".<sup>4</sup>

W. CROOKE

## II

### ON THE LANGUAGE USED IN THE TALES

As regards the text of these tales recorded by Gōvinda Kaula, it is, so far as its contents and wording go, in every way worthy of the reputation of that excellent scholar. But the spelling of the words is that customary among Kashmiri Pandits and is based on no fixed system. These persons have no certain rules for representing the broken vowel sounds that form a prominent feature of the language, and Gōvinda Kaula each time that a word containing one of these sounds recurred spelt it as the spirit moved him at the time. A few examples will suffice. The word *padmā* 'maiden' is written पद्म in i, 1 and पौद्म in iii, 8; *kornā*, 'the rinde' is written कर्ण in ix, 6, but कुर्र्ण in x, 4, although he writes कर्ण in the very next line, 10; he was is written खासु in ii, 4 but खास and खासु in iii, 2. It is evident that to reproduce such spelling would render this work of little

<sup>1</sup> Burton, op. cit., i, 147-8, 115 ff.

<sup>2</sup> *East Indian Day Book*, 1890, 30-1, 6.

<sup>3</sup> J. J. Dowson, *Classical Dictionary*, 174.

<sup>4</sup> *Aladdin*, *Arabian Nights*, i, 250, 392; ii, 258, 563.

<sup>5</sup> Burton, op. cit., x, 240, who gives parallels.



use to any person not perfectly familiar with the language, and would greatly complicate the preparation of any index or vocabulary.

A new and system of spelling Kashmiri in the Nāgarī character was devised by the late Jemot Isvara Kaula, and was used by him in his *Kashmirasamantamukha*, or Kashmiri Grammar in the Sanskrit language, which has been published by the Asiatic Society of Bengal. Although not perfect, this system has the merit of being an attempt to represent each sound in the language by one character, and by one character only. With a few minor alterations, it has been followed by me in various works on Kashmiri, such as my *Essays on Kashmiri Grammar*, my *Manual of the Kashmiri Language*, and the *Kashmiri-English Dictionary* in course of publication by the Asiatic Society of Bengal and it is now, I believe, generally accepted by European scholars.

In preparing the translated version of Gōvinda Kaula's text I have therefore first copied the latter, spelling the words according to Isvara Kaula's system, and have then rigidly transliterated that into the Roman character. It must be clearly understood that this process has in no way altered the real text in any way. If Isvara Kaula were to read out the text written according to his system, and if Gōvinda Kaula were to read out what he himself had written the result would be exactly the same in every case be identical. The change has been one of spelling, and of nothing else; in other words, it has been merely a change from one system of spelling to another system of spelling.

My text in the Roman character can at once be transliterated into the Nāgarī character according to Isvara Kaula's system of spelling by the aid of the following table and appended instructions:—

क : का a, ख : ख a, ग : ग a, घ : घ a, च : च a, छ : छ a, ज : ज a, ङ : ङ a,  
 क ka, ख kha, ग ga, घ gha,  
 च ca, छ cha, ज ja, ङ ṅa,  
 त ta, ठ tha, ड da, ढ na,  
 न na, थ tha, द da, ण na

प *pa*, फ *pha*, ब *ba*, म *ma*.  
 य *yē*, र *ra*, ल *la*, व *va*, वा.  
 श *shē*, स *sa*, ह *ha*.

It will be observed that the above agrees with the ordinary system of transliteration, e.g. Nagari, with the following exceptions—

(1) Root and possessive—no sound separator.

(2) The letters क and ख are each used only as a member of a conjunct consonant, i.e. as a letter of its own class, as in क *ka*, ख *khā*, क् *nga*, ख् *nta*, ख् *nta*, ख् *nta*. Under these circumstances I have not thought it necessary to add in either case a diacritical mark to the *a*, more especially because, in the Persian character, क, ख, and ग are all represented by ک.

(3) After the letters म, य, and श, the letter *a* is always pronounced *ē*. Hence, I have transliterated them *mē*, *yē*, and *shē* respectively. For य I use *shē* instead of *hē*, as in Kashmiri the sound of this letter is the same as that of the Persian ی. The letter not only represents a Persian ی, but also the Indian य and श, the sound of all three having been conflated into one sound, that of the English *sh* in “shell.” Kashmiri possesses no cerebral sibilant, although in Kashmiri MSS. we sometimes find the letter य. This, however, is only Pundits’ affectation, who pretend that they ought to write योय, i.e. योय, a flower, because there is a य in the Sanskrit पुष्पम्.

(4) Attention may be called to the affirmative letters म *ma*, ख *khā*, and ल *la*. The letter *khā* is the aspirate of *ka*, i.e. it is pronounced as in “cat’s head” and not as in “cat-shark.”

(5) The short vowels *e* except in the cases of *mē*, *yē*, and *shē* and *ō* are represented by य and व respectively. They never commence a syllable. In other words when य and व follow a consonant they are pronounced *e* and *ō* respectively. Thus य *ya* is *ē*, not *egē* and व *va* is *ō*, not *kuō*. Some Kashmiris, especially Hindus, now pronounce *e* and *ō* as if there were a half-pronounced *y* before them, so that in their mouths य *ya* sounds as *kyē* and व *va* as *kō*. The vowel *e* is generally sounded like the *e* in “net” and the vowel *ō* like the *o* in “lot.”

The various inflexion-vowels are represented as follows. For particulars in regard to them, the reader is referred to the present writer’s *Essays and Manual*.

# KASHMIRI STORIES AND SONGS

कक् k<sup>h</sup>k,  
 कि k<sup>h</sup>  
 कु k<sup>h</sup>  
 क्क k<sup>h</sup>  
 काक् k<sup>h</sup>k.

The vowels and *o* are *never* used as syllables.

The various initials, *ka, ki, ku, ko*, vowels are *re*, *resonated* and sounded as follows:—

अ	क	ka	resonated like a very short <i>a</i>
इ	कि	ki	"
उ	कु	ku	" " " <i>u</i>
ऊ	कुक्	ku <sup>h</sup> k	" " " <i>u</i>
ऌ	कल	kal	something between <i>ka</i> and <i>o</i>
ॡ	कलि	kali	" like <i>a</i> in <i>aki</i> .
ॢ	कलु	kalu	" " the first <i>o</i> in
ॣ	कलक्	kalk	" " promote
।	कलक्क	kalkk	" " a German <i>k</i>
॥०	काल	kāl	" prolonged German <i>o</i>
॥३	कालि	kāli	" " "
॥४	कालु	kālu	" " "
॥५	कालक्	kāl <sup>h</sup> k	" as written in the Roman character
॥६	कालिक्	kāl <sup>h</sup> ki	" as written in the Roman character
॥७	कालकु	kāl <sup>h</sup> ku	" like <i>ē</i>
॥८	कालक्क	kāl <sup>h</sup> kk	" " "
॥९	कालक्कु	kāl <sup>h</sup> kk <sup>h</sup>	" as written
॥१०	कालक्कुक्	kāl <sup>h</sup> kk <sup>h</sup> k	something like <i>u</i>
॥११	कालक्कुक्क	kāl <sup>h</sup> kk <sup>h</sup> kk	nearly the same as <i>o</i>
॥१२	कालक्कुक्कलि	kāl <sup>h</sup> kk <sup>h</sup> kali	like an ordinary <i>u</i>
॥१३	कालक्कुक्कलु	kāl <sup>h</sup> kk <sup>h</sup> kālu	nearly the same as <i>o</i>
॥१४	कालक्कुक्कलक्	kāl <sup>h</sup> kk <sup>h</sup> kalk	nearly the same as <i>u</i>
॥१५	कालक्कुक्कलक्क	kāl <sup>h</sup> kk <sup>h</sup> kalkk	like the <i>au</i> in
॥१६	कालक्कुक्कलक्कु	kāl <sup>h</sup> kk <sup>h</sup> kalkku	" awful
॥१७	कालक्कुक्कलक्कुक्	kāl <sup>h</sup> kk <sup>h</sup> kalkku <sup>h</sup> k	<i>au</i> sounded something like a much pro- longed German <i>u</i> approaching a long <i>i</i>

As explained in the *Kashmiri Manual*, the sounds of *z* and *ḍ* are not affected by *antra* and hence, in this case, no diacritical marks are given to them in the Roman character, although they are marked as *ap-sandhi* in the Nigari character.

As regards Sir Aurel Stein's system of presenting the sounds uttered by Kashmiri, it is of course consistent with itself. Each letter employed is then representative sound and one sound only, and each sound is represented by one letter and by one letter only. His system, however, is not the same as mine, which are authorized me, in preparing his manuscript for the press, to alter it to agree with mine so long as the alteration was consistent. For instance I was authorized to write *ḍ* as *z* to *ḍ* provided that this was always done, that *z* was never altered to any other letter, and that neither of his letters was also altered to *z*.

His system of arranging consonants presented no difficulty. It is practically the same as mine, but only one or two changes were necessary. These are as follows. The fricative sound resembling that of an English *ts* were resorted to in my system by *ṭ* and in his by *ṣ*. The *ṣ* which corresponds to that of the Persian *س*, and which in Nigari is written *ṣ*, is written *s* by Sir Aurel Stein and *sh* by me. I have throughout altered his *ṣ* to *ṭ* and *s* to *sh*. Similarly, the sound represented by the Persian *ج* is written *z* by Sir Aurel Stein, and, for the sake of uniformity, I have altered it to *ch*, although the sound is not heard at Srinagar Kashmir or, consequently, found in Ghalib's Kaula's transcript.

The labial semi-vowel in Kashmiri is a pure labial, and not a dent-al. Its sound is neither that of *u* or that of *w* but something between *u*th, sometimes, especially before palatal vowels, tending towards a *e* sound, and sometimes, especially before *a* and before labial vowels, tending towards a *u* sound. In my system I use both *e* and *u* for its representation endeavouring so far as was possible to indicate the shade of sound to which, in my experience it approximates. Sir Aurel Stein represents the labial semi-vowel uniformly by *e*, without regard to its exact shade of sound. I have not ventured to interfere with this, and have left his *e*'s unchanged throughout.

Lossary has and *g* are also semi-vowels, but the matter is doubtful, and will be referred to again under the head of vowels.

It is a fact, however, that so far as the representation of consonants is concerned the systems of transcription employed in the printed version of Sir Aurel Stein's copy of Hâtim's text and in my copy of Gopinâthâmas's text are with the exception of the representation of the alâ, semi-vowel identical.

Turning to the representation of vowel sounds it might appear that the matter is equally simple. I thought so myself at first and commenced transcribing his text with the alterations necessary to make it agree with my system. But before long I found that this was an impossible task. The range of vowel sounds used by Hâtim is not the same as that used in the Srînagar Kashmiri with which alone I am familiar. Hâtim has sounds such as the *o* in "canceled" Sir Aurel Stein's *o*, which so far as I am aware occurs only rarely in Srînagar Kashmiri and then only in monosyllables ending in an aspirated sibilant—e.g. in the Hindi pronunciation of *krish*, a noise but not in the plural *krish*. Again on the other hand Srînagar Kashmiri has two short *o*s—one the first *o* in the English word *promote* which I represent by *o* and the other the *o* in *lot* which I represent by *ô*. Sir Aurel Stein's system knows only the latter of these which he represents by *y*. There are numerous other differences and cross-divisions in the two systems and a thorough examination of the whole of Hâtim's text gives the following results.

On the one hand some of Hâtim's sounds have their exact equivalent in the Srînagar Kashmiri known to me. These are the *o* in *America* the *a* in *father* the *o* in *also* the *e* in *met* the *e* like the *a* in *vase*, the *o* in *open* the *u* in *put* the *u* in *free* the *i* in the German *Kirze* and the *pee* in Kashmiri for which so far as I am aware there is no equivalent in any European language. In all these our transcriptions agree except that Sir Aurel Stein represents the *e* in *met* by *e* while I use *é*. On the other hand, there is the greatest confusion between the two systems in their representation of the broken vowels which play so important a rôle

in Kāshmiri pronunciation. One example will suffice. There is a modified *a* which Sir Aurel Stein represents by *i* and which, as *as* says, is sounded like the *a* in *cut* prolonged. In Srinagar Kāshmiri the sound strikes my ear rather as a prolonged German *o*, although many Pandits at certain words sound it almost like the *o* in *note*. I represent this *o* by *e*. So far the matter is comparatively simple and it might be possible to solve the problem of the two competing transcriptions, but the case is complicated by the fact that this same modified *a* at least equally often has an altogether different sound, that of the *au* in *awful*—which Sir Aurel represents by *ā* and which I represent by *o*. This may occur in the same word when it occurs more than once. For instance, the word which I always transcribe as *paḍe* and which means "may fest" was sounded by Hatim as *paḍe* in a 1 and as *paḍe* in a 8. At other times it was sounded as *oḍe* following the example of the Pandits to which I have just alluded. This is my *oḍe*, a mother as Hatim's *my* in a 3 but *my* in vi. 1. It is evident that it would be impossible to arrange any system of transcription such as mine which is based on the Nāgarī spelling of Kāshmiri Pandits, so as to agree with a pronunciation varying so greatly as in the above examples. I have therefore decided to leave Sir Aurel Stein's representation of the vowel sounds untouched and to print it exactly as it stands. This will give rise to inconveniences in comparing the two texts but it is better that this inconvenience should occur than that any attempted alterations of mine should obscure the peculiarities of Hatim's pronunciation.

The following is the system employed by Sir Aurel Stein in representing the vowel-sounds used by Hatim:

LIST OF VOWEL-SOUNDS, AS USED BY SIR AUREL STEIN IN HIS  
TRANSCRIPTION

- a* as in "America".
- ā* a very short *a*, but quite audible.
- e* as in "large".

\* I have used *ā* for *a* in the first two words and *ā* for *a* in the third word.

- ɒ as in "convelled"  
 " a very short ɒ, having the quantity of the ɒ in "out"  
 ɑ has the sound of the ɑ in "lot" but long  
 ɔ as the ɔ in "awful".  
 ɔi as in "aisle"  
 ɔy practically equal to the diphthong ɔy, has the ɔ in "soon", but sometimes heard as d with a son heard  
 ɛ as in "net"  
 ɛ as the ɛ in "vile".  
 ɛ as in "pu"  
 ɛ a very short ɛ, but quite audible.  
 ɪ as the ɪ in "pique"  
 ɪ as in "hot"  
 ɔ as the ɔ in "open".  
 ʊ as in "put".  
 ʊ a very short ʊ, but quite audible.  
 ʊ as the ʊ in "rule".  
 ʊ as in German, "Körze", Hungarian "örök"  
 ʊ a peculiar long vowel difficult to pronounce. See *Kashmiri Manuscript*, p. 17 (c).

A few remarks may be made upon the vowel

The so-called *māter* vowels are, as in my system, represented by small letters above the line. This 'y', as Sir Aurel Stein remarks about each of them that it is "very short but quite audible". As a rule in Srinagar Kashmir this is true of 'y' and 'i' but to my ear a final 'y' is hardly audible if audible at all. Pandits tell me that they can hear it, but I have only occasionally been able to do so. This seems also to have been Sir Aurel Stein's experience. It is evident that what is meant by this statement that 'y' is quite audible is that he has written it when it was audible and has not written it when it was not audible. A reference to the index of words arranged according to their final letters will show that there are hundreds of words ending in 'y' in which he did not hear that letter and consequently did not write it. The cases in which he did hear it are comparatively few. Such are *taruk* (ii. 9) and *rot* (not vi. 29). The inaudibility of this letter is well illustrated by

words such as my *am̐yukh* which becomes in Hāt m's mouth *am̐ukh* or *am̐yukh* in n. 4 and *am̐ukh* in xv, 17, and my *dop* which is represented not only by *dop* (ii, 4 x 12) but also by *ap* (v 9, vii 1, 13 etc) *dop* (xi, 2 14, xv 4), and even *dop* (xi 11). It is unnecessary to multiply examples. Many more will be found in the indexes, and it is sufficient to state here that like me Sir Aurel Stein has found that *a* mutrā is very rarely audible.

Regarding the sound represented by *æ* Sir Aurel Stein says that it is practically a diphthong *au* like the *ou* sound but is sometimes heard as *ā* with a semi-liquid. As it struck me that possibly this *æ* might be the equivalent of my *u* I referred the point to Sir Aurel and he wrote as follows in reply:—

As regards *ju* I am now certain that I do not mean *æ* by the special *u* but merely wished to indicate that the sound was not a usual diphthong. Hāt m always keeps the preceding long *ā* [in *au*] quite clear of the *u*. This is all I wish to indicate by the marks I employed. It may be the semi-vowel *y*, but in that case it is exceedingly liquid. It will be observed that as in *gay* a *y* preceded the *u* does not necessarily follow a long *ā*. Sir Aurel also occasionally writes an *æ* to which the same remarks apply.

The Kashmiri of these tales as recorded by Pandit Govinda Kaula is practically the same as that described by Pandit Jivara Kaula in his Kashmiri grammar entitled the *Kashmiri-Sāhitya*,<sup>1</sup> and by the present writer in his *Essays on Kashmir Grammar* and in his *Kashmiri Manual*. There are, however a few instances in which there occur forms not authorized by any of these works. Some of these are described as "village forms" i.e. as not used in the city of Srinagar, and hence by priests banned from literary Kashmiri. Others are items peculiar to the Masahiān dialect Hāt m, the narrator being of course a follower of Islam, while a few



others are additional forms allowed in Śrinagar, but not recorded by Īvara Kaula.

As regards vocabulary there are two unusual words which I have not met elsewhere. One of these is *ratun* to cause to seize which is not in Īvara Kaula's very full Dhātupāṭha. It is the causal of the verb *ratu* which is of frequent occurrence. The other is the word *quāsh* instead of *gash* the light of dawn which occurs three times and is therefore not a slip of the transcriber. The usual negative particle is the standard *na* not but *nu* occurs once, and a poetical equivalent is *nau*.

In Persian the words *shah* and *pādshah* a king sometimes appear with the *a* of the final syllable shortened so that we also find *shah* and *pādshah*. The same is the case when these words are borrowed in the language of these tales though under the ordinary Kashmiri rule a short *a* after *sh* becomes *ḍ*, so that we get both *shāh* and *shḍh* (in *shāhmar* or *shḍhmar* a python) and *pādshah* and *pādshḍh*. In the second word it will be observed that, as is frequent in borrowed words, the Pārsi Prākṛit rule of hardening the sonant *d* to *t* is followed. On the other hand, Sir Aurel Stein always writes the word *pādshah* or *pādshah* with a *d*. From this we gather that while Hātmi like a good Musalmān adhered to the original borrowed form of the word Govinda Kaula wrote the word as he was accustomed to hear it in the standard Hindū Kashmiri of Śrinagar.

As regards the vowel sounds Govinda Kaula almost always indicates the same sounds as those recorded by Īvara Kaula. According to the latter there is an important group of nouns ending in *ar* which indicate professions (iv 99), such as *rangar* a dyer, *sonar* a goldsmith, *manar* a lapidary and so on. The only noun of this group occurring in the Tales is *sonar* a goldsmith and this G.K. persistently writes *sonar* with a full *a*. In Kāshmiri when the vowel of a monosyllable is *a* followed by an aspirated sord consonant the *a* takes the sound of the *a* in the English word *hat* (Essays p. 6). Govinda Kaula attempts to represent this sound in the word

*krakh* outcry by *cr* and writes *krekh*. Possibly this represents a real variation of pronunciation. In villages *a* followed by *i-mâtrâ* is often pronounced *i*. G.K. has reproduced this in one instance in the word *panin*\* (x, 7) which he here writes *panen*, and which Sir Aurel Stein represents by *panen*. Another instance of village pronunciation recorded by G.K. is the substitution of *a* for *u* in *tsahanandâen* for *tsahandâen* to cause to cast (x, 13).

In the Kashmiri of Īśvara Kaula the sound represented by *o* is changed to *u* before *i-mâtrâ* *i* or *y*. Thus from *kod* imprisonment, we have *kod* a prisoner with a dative singular *ku tis*. G.K. never indicates this last change. Thus he writes *kot* *kotis*, *soṭy* or *soṭin* for *auty* or *autin* with *paṇṭayum*\* for *pāṇṭayum*\*, fifth.

As regards consonants we may first note that in the villages the letters *d* and *r* are frequently interchanged. This *r* is a dental letter as elsewhere on the North West Frontier. We see this clearly in words like *khodon* or *lhoron*, to mount, *raṭen* or *waron* to bring down in which *r* is a standard Kashmiri interchangeable with a dental *l*. We thus find that in the villages there is free interchange between a cerebral *d* and a dental *r* which could not take place were it not that, as in all Dardic languages in the common village talk of Kashmir there is a weak feeling of the difference between cerebrals and dentals. We shall see that in Hāt'm's pronunciation this want of differentiation between these two classes of sounds is remarkably evident. Givanda Kaula's spelling is more influenced by his literary training and familiarity with Sanskrit, but even he reproduces the interchange of *d* and *r* in several instances, such as *toron* or *toron* to pursue, *kār*\* or *kūl*\*, a daughter, *mor*\* or *mod*\* the body *thor*\* *kont* or *thod*\* *lont* backwards *tsodon* or *tsuron* to seek. In all these the standard form sanctioned by Īśvara Kaula is the first of each pair. The examples *mor*\* and *mod*\* are very instructive. G.K. gives both forms, and so does Sir Aurel Stein in his transcription, but the two do not always agree. Where G.K. has *d* Sir Aurel often has *r* and

vice versa. This illustrates how nearly akin these two letters were as they issued from Hātini's mouth.

The pronunciation of the Persian letter *z* *zāl* in borrowed words varies. Sometimes we have *z* as *kāhaz*, paper, and sometimes *d* as in *kāhū* paper, and *patrum* to happen.

There are two occurrences of the aspiration of a non final consonant viz. *hātha* for *hāta* *werus* (xi. 25) and *thōth* for *tōth* be oved (v. 4). There are no other instances of such aspiration or disaspiration although Sir Aurel's transcription seems with both. We have a solitary instance of the insertion of *ie* in the word *quāsh* for *gāsh* already mentioned. It is probably connected with the Sanskrit *kāsh*.

In the declension of nouns there are a few examples of departure from the rules laid down by Govinda Kaula. According to him the suffix of the indefinite article is *ah* as in *kūah*, a tune. Musalmans drop the *h* and write *kūa*. G.K. writes the article in each way with about equal frequency. A list of occurrences will be found in the vocabulary under the article *ah*, a. This is, however, rather a matter of spelling than one of pronunciation as the *h* of *ah* is *hā ē mukhtafi*.

The singular agent of the first declension ends in *-an* as in *tsaran*, by a thief. The word *sōtur* (for *sātur*) a goldsmith, belongs to this declension, but in the one instance in which the agent of this word occurs (v. 4) it is *sōnar* i.e. the same as the nominative. Sir Aurel Stein's transcription shows that this is not a slip on the part of Govinda Kaula, and there can be no doubt that the mistake (if mistake it be and not a dialectic form) was made by Hātini.

According to the rule laid down by Ī K the suffix *un* of the genitive can be used only with nouns that are masculine proper names. But in poetry its use is more extended and hence in xi. 13 we have *sapharan* of a journey. More directly contrary to the rule is the phrase *un<sup>2</sup>ken<sup>2</sup> tab* the fever of love, in v. 10 a prose passage.

According to Ī K the plural agent of the first and fourth declensions ends in *-an* and of the second and third declensions in *-yan*. G.K. very often writes these *ar* and *ir*

respectively. In my opinion these are merely two different ways of recording the same sound, one that it is difficult to represent in the Nagari character. Elsewhere in Kashmiri the diphthong *au* is at the present day pronounced exactly like *o*, and is, in fact, a superfluous letter. But in the plural agent the *u* of *au* is almost consonantal. Perhaps it would represent its sound better than *u*, but *au* could not represent the sound of the *au*. Sir Aurel Stein generally writes this diphthong *ay*, and this is probably the best way of representing the sound. In Kashmiri the sound of *य* is something between a labial (not a dento-labial) *v* and a labial *w*, sometimes tending more to one and sometimes tending more to the other and accordingly I myself sometimes transcribe it *v* and sometimes *w*, a confessedly inaccurate, if convenient method. The following are examples of the use of *-au* by G. K. *ashmau*, *dya*, *khabardaru*, *malahu*, *nau*, *natar-bazu*, *phaharu*, *par satar*, *tsaru*, *tsaru yimau*, *lamrau*. These all belong to the first or fourth declension. For the third declension we have *māchiru*, *zaru*. In one instance (x. 1) G. K. gives, in a conversation in the colloquial style, *yimau* for what I. K. would write as *yimau*, and this probably represents the pronunciation as nearly as the Nagari character

यिमौ will permit. The above list is not complete but on the other hand it must be understood that there are numerous examples of the more usual spelling with *au* and *yu*.

The postpositions used are those commonly employed. Reference has already been made to the use of *so*, and *man* for *so* and *man*. The word *peth* means "on" and *petha* from *on*, but in x. 3 and x. 10 *petha* is exceptionally employed with the meaning of *peth*.

As regards pronouns the proximate demonstrative pronoun *yih*, this, has a masculine form in the nominative singular *yih* (x. 5) or *yuh* (x. 11, x. 12). In x. 5 *yuh*, as masculine is opposed to *yih* as feminine. *Ih*, of course is also used in the masculine. These masculine forms *yuh* and *yih* are not mentioned by I. K. There are a number of emphatic forms viz. *yihay*, *yihay*, *yahay*, *yihay*, *yahay* (all masc.) *yihay*

(fem.); and various inanimate emphatic forms such as *yīy*, *yīy*, and *yī*. None of these are mentioned by Ī K.

The defective pronoun *nōth* *nōm* s. appears under the form *nōm* s. for the animate dative singular (v, 9 xii 15). The other forms used (*nōm* *nōman* *nōm* v.) all have i. The relative pronoun has its nom. sing. fem. *yēsa* instead of Ī K s. *yōsa*. Similarly the interrogative pronoun has its nom. sing. fem. *kusa* instead of *kōsa*. Its inanimate dative singular is the regular form *kath* with a colloquial form *kath* (x, 11).

The indeclinable pronoun *kēh*, anything, is pronounced *kēh* by Muslims and this is followed by Halm. Similarly we have the Musalmān *kēntshah* for *kēntshāh*, anything. There is a nom. plur. masc. *kēh* which is not given by Ī K.

The verb substantive is conjugated regularly. In two cases apparently under the influence of a neighbouring *y* it has been changed to *ē* so that a masculine form appears under a feminine guise. These are *chēyēy* for *chuyēy* if there is to thee (ix 6), and *chēy* for *chuy*, he is verily xii, 6). In one case *os* they were is changed to *osī* metri gratia.

In the standard dialect the 2nd person singular of the imperative is the same in form as the root. Thus *kar*, make thou. But if a pronominal suffix is added *u* is inserted as a junction vowel as in *karu-u* make thou him. The explanation of this is that the 2nd singular imperative originally ended in *u* (as in \**karu*) and that this *u* has been dropped in the modern language. We have a survival of the old form in *gatshe*, go thou (xi, 11). To this also must be referred the forms *chuyah* (x 5) and *chyo* (x 12) eat thou. These represent the modern *chēh* and an older \**chēhu*. The 2nd person plural imperative of *trawuh* to let go, is *traw*. In x 6 we have a variant *trawuh*. This is hardly more than a variation of spelling.

In the past conversational Hindi Śrinagar dialect makes the 1st person singular end in *ah* e.g. *karah* and the 3rd person singular in *he* (*kar he*). Musalmāns shorten these final *s*, *h* to *ah* and *he* respectively. Ī K s. transcription generally but not always follows the Musalmān idiom. Thus,

while we have *karāho* (viii, 11) we have also *muchaha* (vii, 10) I should have seen, *mārah* (x, 11) I should kill thee, *muchaha* (vii, 5) I would see it. So for the 3rd person, we have *tsarikhē* (vi, 14) he might pick out, and *shābicheh* (xi, 5) she would have been beautiful. The final *h* in the last is *hā-ē mukhlafī*.

In the past tenses we have for the first past the irregular *pārān* he put on (clothes), from *pā* ran. For the second past and other pasts in *o* there is a strong tendency to weaken the *o* by the substitution of a short vowel. Thus *gadarat* (v, 9) it happened for *gazarayot* *gar* (ii, 1) he went for *garat*, *kheē* (i, 2) eaten for *kharān*, *pēr* (viii, 9) he fell, for *pyān*. Similarly for the plural we have *kheēy* (x, 2), they were eaten, for *kheyey* *ny* (v, 9) they were taken for *ny*. In *haryēth* (x, 5), for *haryeyēth* it (fem.) remained over and above for them the omission of the first *y* is merely a matter of spelling, as a long *ē* is commonly pronounced as if a *y* preceded it.

There is a similar shortening in the perfect participle as in *ganot* (vi, 1 etc.) gone, for *ganot* *mumot* (ii, 4 etc.), dead for *mumot*, *pānot* (viii, 9) fallen for *pyānot*.

In the extremely village style of story xi we find the suffix of the *k* genitive instead of the usual suffix *mat* added to the past participle in order to convert it into an adjective. This is quite common in the Western Pahari language spoken immediately to the south-east. The examples are *thor<sup>k</sup>* stationed, and *ny<sup>k</sup>* dispatched (both nom. plur. masc.) (xi, 6), for *thor<sup>o</sup>-mat* and *ny<sup>o</sup>-mat* respectively.

There is an irregular form of the conjunctive participle in the same poem. It is *karīthan* (xi, 10), having made, in place of the standard *karīth*.

There are several variations in the forms of the pronominal suffixes added to verbs. Thus we have *mīkādāwahon* (x, 1) for *mōnālī* (ii) (*mōnālī* (vii, 4) is also complete). The suffix *wa* of the 2nd person plural very often drops the final *a* as in *khe<sup>g</sup>* for *khe<sup>g</sup>wa* it (fem.) was eaten by you (x, 12), *karēmat* for *karē<sup>o</sup>wa* they (fem.) were made by me for you

(x, 6) This suffix is sometimes used in a very idiomatic sense like the corresponding Panjabi singular suffix *je*. It adds no meaning directly to the verb, but as it were adds the idea of 'I say to you' to the whole sentence. Thus *banit* it will become *banit-i* (I say to you) it will become (x, 7), *danit-u* (I say to you) I will give (x, 8), *tsalit-r* (I say to you) he will escape (x, 8). Village forms using the suffix of this person in its full form are *wanamōwa* for *wana wa*, I will say to you (x, 12), and *aññmōwa* for *aññmōwa* they (am) were said by me to you (x, 1). I am informed that an alternative village form for *wanamōwa* (*wana wa*) is *wanawa*.

Instead of *karukh*, make thou them, we have (xii, 19) *karukhkh*.

Before discussing the details of Hātim's pronunciation as illustrated by Sir Aurel Stein's transcription, it will be well to mention a few general facts.

Words are frequently wrongly divided. Thus the word *amis<sup>g</sup>*—which is *amis* to him combined with the emphatic suffix *y* to which a matra has been added as a junction-vowel—is invariably divided before the *s* so that we get *am<sup>s</sup> say*, *am<sup>s</sup> say*, or some such form. So *aññhas* they brought (aññkh) to him (as), is written *aññe has*, the corrupt Arabic *astāma lākhum* may the peace be upon you is written *astā mada khum*, *bōgrēmay*, I divided (*boḡrem*) verily (say), is written *bāge remat*, and so on for hundreds of examples. On the other hand two words are sometimes contracted into one, as in *boh<sup>sa</sup>* for *bōh ham* I Sir, *obindar<sup>g</sup>* for *bēbi andar<sup>g</sup>* with in the breastcloth, and *chetat* for *chēh tal*, she is below. In reproducing Sir Aurel Stein's text I have carefully allowed these seeming irregularities to stand. The frequency with which they occur and the systematic way in which they are recorded show that they are not slips of the pen but represent the actual manner in which Hātim who, of course, knew nothing of Kashmiri grammar pronounced the words. To him *amis<sup>g</sup>* was two words *am<sup>s</sup>* and *s<sup>y</sup>* and so on for the others. We thus have a valuable illustration of how languages



change in the mouths of their speakers, and how dialectic variations and different stages of language take their rise.

Reference may also be made to one particular word—that for 'king' which Sir Aurel Stein invariably records as *padshāh* with a *d* while Govinda Kaula equally invariably records it as *pūtshāh*, with a *t*. Hatim was a follower of Islam and apparently pronounced this borrowed Persian word in the form in which it was delivered to his language while Govinda Kaula, a Brahman affected by no Muslim prejudices, wrote the word as it is pronounced in Brinagar with the typical Pīṣāca change of *d* to *t*.

Turning to the vowel *a*, we find that it is occasionally interchanged with *ā* mātṛā in an unaccented syllable. Thus we have both *bē bhā* and *bēbhā* priceless, and *mahālā kun* and *mahālakhān*, for G K's *mahālakhān* the harem of a palace. Much more common is the interchange of *a* and *ā* as in *bagā* and *bāgā* G K *bāgā*, to a garden, *duhla* and *duhā* G K *duhā*, a story, *dar* and *dār* G K *dār* in, *sandigar* and *sandāgar* G K *-gar*, a merchant, *zanāna* and *zanānā* G K *zanānā* a woman, and many others. Very similarly we have the interchange of *a* or *ā* with *o*-mātṛā as in *janācar* and *janācar* G K *janāwar*, a bird, *khābār* and *khābār*, G K *khābār* news, *kārandā* *kārandā* *kārandā* *khārandā*, and *khārandā* G K *khārandā*, to a husband, *halīmā* and *halīmā* G K *halīmā*, to a skirt, and *marwātā* and *marwātā* to executioners.

The sounds *a* and *ā* seem to be absolutely convertible. Thus we have *adā* *adā* *adā* and *adā* for G K's *adā* then, *āna* and *āne* for G K's *āna* a mirror, *chā* and *chā* for G K's *chā* she is, *chā* and *chā* for G K's *chā*, I (fem), am, *dukhē nānā* for G K's *dukhānānā* leaning upon, *gudā* *gudā*, *gudā* and *gudā* for G K's *gudā* at first, *hārā* and *hārā* for G K's *hārā* Sir, *hāranā* G K *hāranā*, they will show to me and *adā nānā* G K *wāhānā*, they will cause me to descend both in the same line *hārā*, *hārā*, *hārā*, *hārā*, and *hārā* all for G K's *hārā* a certain title, *jāyā* and *jāyā* G K *jāyā* in a place in two consecutive lines also *jāyā* and *jāyā*, *kāhā*, *kāhā*,



and *kathē* G.K. *kathā* words, 1st persons singular future, such as *parē* I shall recite but *bēhē* I shall sit *karrē* I shall do, *kālā* *kaḷā* and *kale* G.K. *ka-* a head *karā* and *karte* G.K. *karā* please do, *māṛvātān* *mār-vātān*, *māṛvātān*, *māṛvātān* *māṛvātān* etc. G.K. *māṛvātān* to executioners, *pēṭā* *pēṭe* etc. G.K. *pēṭā* from on *yāṭā* *yēṭā* and *yēṭā*, G.K. *yēṭā* from restraint, and hundreds of others.

When *a* precedes *i* it is usually written *a* as in *raṭiṭ*, G.K. *raṭiṭh* having seized. Sometimes it is written *a* as in *am* or *am* G.K. *am* *am* *am*. It becomes *ā* in *āṭā* G.K. *āṭā* at the side and in one instance we have *o* in *māṛis* or *modis* to a body. The change of *a* to *o* but without *i* following *i* occurs in *uoh* *doh* *doh* *uoh* or *doh* G.K. *dāh* on a day.

Other less common changes are the following. We have in one case *a* lengthened to *ā* in *āḥarātārān* by the watchmen (elsewhere *kha*). Cf. *āṭā* above. We have unaccented *a*-*mātrā* becoming *i*-*mātrā* in *āṣṭmā* or *āṣṭmā* G.K. *āṣṭmā*, for being. In the word *tūṭā* for G.K. *tūṭā* by a bee, *a*-*mātrā* appears as *i*.

In standard Kashmiri after *sh* *a* is pronounced as *ē* and I have in such a case transliterated *a* by that letter. Thus the Persian *shahr* a city is in my transliteration of G.K. *s* text shown as *shēhar*. As a rule Hatim preserves the *a* but there are a so several instances of the change to *e*. Thus

My transliteration of G.K.

*shēh*, six,  
*shēhar* from a city  
*shēharāh*, a city,  
*shērikh*, a partner,

Sir Aurel Stein's transcription  
of Hatim

*she*,  
*shahar*, and *shehara*,  
*shehra*,  
*sherik*,

and others. The number would be increased if we included several words that Hatim pronounced with *o* (it being remembered that *a* and *e* are with him interchangeable) as in *shōṭān* for G.K. *shōṭān* to the six *shōṭān*as, G.K. *shēh-māṛas*, to the python.

A *ana*, short *a* is sometimes dropped, as in *gar* *gar*, and

gava G K *gava* a house, *don dola* etc G K *dāha* on a day, *sur, sure sure* and *seru* G K *suru* investigation

In standard Kashmiri a borrowed word ending in a consonant preceded by a long *ā* often adds a final short *u*. Thus *jahaz* a ship, becomes *jahāzu*, *nishān* a sign, becomes *nishānu* and so on. Sir Aurel Stein gives three words of this kind to which G K does not add a final *u*. These are *chalana* G K *calin* an invoice, *lal* and *lālā* G K *lal* a ruby *mālā*, G K *mal* property. We have also added in *dopusa*, G K *dopus*, said to him, and *chakra* G K *chukh*, then art.

In the standard dialect when *u* is followed by *u-mātrā* it becomes *o*. Sir Aurel Stein usually represents this sound by *u*. A good example is the feminine genitive postposition which G K writes *sanu<sup>u</sup>*, and which Sir Aurel usually writes *sanu*. Occasionally he represents it by *u*. Thus we have also *sanu*, *āsus* G K *as<sup>u</sup>s* she was to him. For G K *s<sup>u</sup>thud<sup>u</sup>* or *thar<sup>u</sup>*, on the back, we have *tad<sup>u</sup>* *tor<sup>u</sup>*, *tor*, and *tūr*. The syllable *ny* is represented by *ny ny* and *ai*. Thus G K's *tam<sup>ny</sup>*, to him verily, becomes *tam<sup>u</sup> say* or *tam<sup>u</sup> sūy* while *tam<sup>ny</sup>* to them verily becomes *tam<sup>u</sup>par*. Another example of the representation of *ū* by *i* is G K *s<sup>u</sup>ut<sup>u</sup>p<sup>u</sup>* she descended, which becomes *uts<sup>i</sup> (i) 2*, and the same word also represents G K's *wō<sup>u</sup>th<sup>u</sup>*, she went up (iii, 1, 3).

The letter *ā* or *ah* when final, and representing the indefinite article, is usually shortened to *a* or *ā*, as in *dola* G K *dohā* a day, *dālā* and *dālā* G K *lālilāh* a story, *ālā* and *zālā* G K *ālāh* a net. Similarly a though there is no suffix of the indefinite article *ālōra qā* and *ālurāqā* G K *ālurā qah*, an outcry. Often, however as for instance in some of the above examples, the long *ā* is retained.

When *u* is followed in G K by *l al-et* by *u mātrā*, by *i mātrā* or by *ai* it becomes *o*, and this same *o* also usually represents the pronunciation of the diphthong *ai*. Sir Aurel Stein sometimes represents this *o* by *ā* which according to his phonetic system represents approximately the same sound. Taus—

G.K.	Hätim
bây <sup>4</sup> , brothers,	bây,
dêl <sup>4</sup> laday, suffering,	dêl <sup>4</sup> d <sup>4</sup> laday,
dên <sup>4</sup> , a pomegranate,	dên,
dôr <sup>4</sup> , holding,	dâr,
gy <sup>4</sup> nas he caused me to waste away,	qôj <sup>4</sup> nas,
khôris, for a khâr weight,	kharis
ketyâh, how many?	ka <sup>4</sup> tyas
môj <sup>4</sup> , a mother,	mo mē,

and others.

For original ai we have—

pôda, manifest,	pā li pādā
gôb, hidden,	pāb.
kôd, imprisonment,	lād
gôr, different,	gār <sup>4</sup> gār

About equally often this *o* is represented by *ā* corresponding to my *ô* and therefore sounded something like the *au* in "awful". Thus

âlîs, to a nest,	âlîs.
ôr <sup>4</sup> , a shoemaker's awl,	âr
ôr <sup>4</sup> poor,	ôr <sup>4</sup> is,
ôr <sup>4</sup> s she was to him,	âr <sup>4</sup> us
bôlbôsh <sup>4</sup> , churping,	bôlbôsh,
qum <sup>4</sup> royi losing one's way,	qum <sup>4</sup> râ yiy,
dshênâr relations	dshênâr dsh <sup>4</sup> nâr
	as if for osh <sup>4</sup> nâr,

and others. For original ai we have—

ôna, a mirror,	âne, ânu
pôda, manifest,	pôda, pîda,

and others.

Very often this *o* is represented by a simple *ā* as in—

bôd <sup>4</sup> hâl, a prison,	bând <sup>4</sup> hâl,
daxôn <sup>4</sup> , verily burning,	daxân <sup>4</sup> ,
gôb, they went for him,	gās,
judôyi, separation,	zhudâi

G. K.  
*kōshir*<sup>4</sup>, Kāshmiri,  
*śālith*, having burnt,

Hāim.  
*kāshir*<sup>4</sup>,  
*sālīt*

and others. For original *ai* we have

*gōr*, different,  
*khōrāth*, alma,  
*sālas*, for an excursion,

*gār, gārī*,  
*khārāt*,  
*sālas*,

and others.

The word *nyōñ*<sup>5</sup> (mine, fem.) appears in various forms viz. *mēñy*, *mye mēñ*, *myen* and *mēñy* in all of which the *o* is represented by *e* whereas for the corresponding *cyōñ*<sup>5</sup> thy (fem.), we have *ch'un*, *ch'ān*<sup>1</sup>, and *ch'ān*<sup>2</sup>.

We have seen that G. K. usually represents *u* by *o*, as in *kōd*<sup>6</sup> for *k'id*<sup>6</sup> *soty* for *sūty*. Sir Aurel Stein writes for these words *kād* *kād*<sup>6</sup>, and *kūd* and *sāt* *sāt*<sup>6</sup> etc., respectively.

When *ā* is followed in G. K.'s dialect by *u*-mātrā it becomes *ō*, and Sir Aurel Stein almost always gives for it his sign *ū* which represents the same sound. Thus:

G. K.  
*ōkhun*, a teacher,  
*ōl*<sup>7</sup>, a nest,  
*ōs*<sup>8</sup>, he was,  
*ōy*, he came to thee,  
*bōcun*, he explained,

Hāim.  
*ākhun, ākhun*,  
*āl*,  
*ās, ās*<sup>8</sup>, *ās, ōs*,  
*āy, āy*,  
*bāvun*,

and many others. It will be seen from the above that *ū* and *ō* are also used to represent this sound. So for *khō.ān* to the *ady* we have *khātān*, and *khātān*, for *lōyūn* he struck, *līyūn* and *lahūn*, for *sōryū* and *mīryū* *sōryū* *sōryū*, and *sōryū*, for *bōcū* manifested *bōcū*. There are many other similar examples and from the above it will be seen that G. K.'s *o* and *ō* are represented and terminate by *ū* *ā* and *ā*.

The vowel *e* as we have seen, interchangeable with *a*. It is also liable to be shortened to *e* mātrā when final as in *bāye*, *bāy*<sup>9</sup> or even *bai* for G. K. *bāy*<sup>9</sup> to a wife.

We have already noticed that in Kāshmiri *a* after *śh* becomes *ē* i.e. Sir Aurel Stein's *e*. In one instance Hāim

has *e* for this *i*, G K's *shēkh*, hesitation being represented by *shuk* or *shūk*.

It is well known that the average Kashmiri is unable to distinguish between the letters *e* and *i* whether long or short. In this way Hatim gives *e* instead of G K's *i* in the following—

G. K.	Hatim.
<i>lā n' seated</i> (in p.)	<i>beeth' oesth' and bat'</i>
<i>grist' wāg</i> a farmer's wife	<i>great bāy.</i>
<i>pherith</i> , having retained,	<i>pherith pherith or phērit,</i>

and others. It will be observed that in the case of *bāt' i* has become a. Similarly G K's *rānz' bā.s.* is represented by *rānz' rēnz*, or *rānz* and his *trēsh* thirst, by *trēsh* or *trās*. Owing to the confusion of *a* and *e* and of *i* and *ē* (Stein's *e*), we sometimes have *i* for *a*. Thus G K's *grist' bāyē* to a farmer's wife becomes *grēst' bāyē grēst' bāyē* or *grēst' bāyē*. Similarly G K's *dap'zinzkh*, thou must say to them, is represented by *datz' hē* or *dabz' hē*. G K's *unast' i* you should descend by *raz'ia*, and *yith* to this, by *yēt yāth yut* and *yut*.

As regards *u* we occasionally observe hesitation as to quantity. Thus G K's *dop'nus* he said to him is represented by both *dop'nus* and *dop'nus*, and his *yūsuf*, Joseph, by *yūsuf*, *yūsuf*, and *yūsuf*.

Just as in the case of *e* and *i*, so ordinary Kashmiris are unable to distinguish between *o* and *u*. There are numerous examples of this in Hatim's language. A few will suffice here—

G. K.	Hatim.
<i>borun</i> , he filled,	<i>borun and burun,</i>
<i>kodun</i> , he brought out.	<i>kodun kudun</i>
<i>kut'wān</i> , by the policeman.	<i>kot'wān kut'wān</i>
<i>noṭ'</i> , a pitcher,	<i>nūt,</i>
<i>byāth'</i> , he sat,	<i>byōth, byāth,</i>
<i>pūrun</i> , he put on,	<i>pōrun, pūrun.</i>

The Persian, *khoshārat* beautiful becomes *shohsārath* in G K. for which Hatim has *khohsarat* and *khōh sarat*.

Once or twice we find *u* interchanged with other vowels. Thus we have *che* for *chūh* he is and (once each) *chig* or *chiv*

for *chuy* he is verily. The imperative *tshun* cast thou is represented by *tun* but elsewhere the *u* of this word is preserved. After *y* *u* or *o* has a tendency to become *u* as in *dʷutuk*, *dʷutuk* *dʷutuk*, or *dʷutuk* for *dʷutuk*, they gave, *hʷutun* or *hʷutun* for *hyothu*, he began.

An initial *u* in Kashmiri is always pronounced *u*. This is not usually the case with an initial *o*, but G K s *ura*, thence, *s* represented not only by *ōva* and similar forms, but also by *voḍa*.

It is well known that *ʃ* and *ç* are usually pronounced in Kashmiri with a short *y* before them. Thus *ʃʷ* *çʷ*. This *y* is not usually written in G K's transcription but it is everywhere to be presumed. Sir Aurel Stein as a rule writes this *y* either as a small letter above the line or as a full *y*. Examples will be found on every page of his text. A few are given here—

G. K.	Stein.
<i>khkh</i> , thou wilt eat,	<i>kyek</i> ,
<i>khʷarā</i> eating	<i>khgarān khʷarān khʷarān</i>
<i>kēth</i> , in,	<i>khʷath, khʷoth, khʷet, kyet</i> ,
<i>pēth</i> from,	<i>pet, pyet, pʷet, pʷeth</i>

It will be observed that *yʷ* is sometimes used instead of *ʃ*. Other similar cases are—

<i>kēth</i> how ?	<i>kyata khʷeta khʷeta, khʷata khʷeth</i>
<i>khōnī</i> , on the haunch,	<i>kunʷa</i>
<i>nāza</i> , railings,	<i>nʷāza</i>
<i>zānī</i> , he will conquer,	<i>zʷānī zʷānī</i>

Turning to consonants, we first draw attention to the well known fact that, as in all Dardic languages Kashmiri possesses no sonant aspirates. Original sonant aspirates are always unaspirated. This is fully borne out by Hātun's pronunciation. There is only one occurrence of an aspirated sonant consonant in the whole of Sir Aurel Stein's transcription. This is in the word *ghʷash* (viii, 9) for *quāsh* or *quash* light, which Sir Aurel writes elsewhere as *qash* five times.

But Hātun's pronunciation goes further. The aspiration of surd consonants is most irregular many such sounds that are

written by G K. and elsewhere as aspirated surds are disaspirated and many unaspirated surds are aspirated. In some cases this runs uniformly through every occurrence of a word or letter. Thus the verb *gāḥan* 'to go', is always written *gāḥa*, and the letter *c* is almost invariably written *ch*. In other cases the aspiration or disaspiration is more capricious.

In the *Kāsamari* of Isvara Kaula and other Hādūis a final surd is always, with a few specified exceptions, aspirated, while *Mūsā* mans retain the unaspirated sound. Thus we have:

Mūsāmans	Hādū.
<i>krak</i> , outcry,	<i>krakh</i> ,
<i>ikap</i> , seizing,	<i>thaph</i> ,
<i>rat</i> , blood,	<i>rath</i> ,
<i>naḥ</i> , palay,	<i>naḥ</i> ,
<i>kaḥ</i> , glass	<i>kāḥ</i> .

The transcript of these tales by Govinda Kaula follows the Hādū custom and aspirates final surds. With Hātūm it is, curiously enough, almost a question of date. The recording of Sir Aurel Stein's transcription commenced on June 10 and continued with intervals till July 31, 1896. In the earlier parts of this transcription final surds were not aspirated, but in recording the recitation of July 24 Sir Aurel wrote the word *thaph* (xii 11) 'seizing' previously recorded as *thap* or *tu*, and makes a special note on the margin that in this instance the *ph* is a true aspirate. An examination of the rest of the text recorded on that day and on the following and final recitation of July 31 shows that the final surds are here much more consistently aspirated than had been the case previously. It is out of the question to assume that the non-recording of this aspiration in the earlier tales was due to faulty addition on the part of Sir Aurel Stein. He was, I know, perfectly aware at the time of the distinction between *Mūsāman* and Hādū pronunciation, and had previously corresponded with me on the subject.

The following are examples of Hātūm's disaspiration —

For the letter *h* we may take the Arabic borrowed word *subḥan* 'at dawn', for which Hātūm has *suban* but how

inconsistent he is in this is shown by the following cognate forms: *subu* for *subuh*, *subahanas* for *sub<sup>h</sup>hanas*, and *subhas* for *sub<sup>h</sup>has*.

We have said that the letter *c* is almost always aspirated to *ch*. Similarly the aspiration of *ch* very common in the auxiliary verb *chuk* he is) is generally retained. But in one instance (i. 13) *cu* is written for *chuy* he is indeed. Another similar case is that of the verb *uchan*, to see. In this the *ch* is usually retained, but we have *uccan* (i. 5) for *uchan* in *ucuk* (ii. 4) for *uchuk*, and *ucan* (ii. 8) for *uchan*.

Of more frequent occurrence is the aspirate *kh*, and of this disaspiration is frequent. Thus—

Init a. While the borrowed Persian word *khāb*, wel, always preserves its aspiration, *khāb* a dream, becomes *kāb* and *kar*, *khābar* news, is spelt *kabar* etc. in the first five stories and *khthar* etc., afterwards and *Khāb*, God becomes *Kuda* etc., in i. vi and *Khuda* etc., afterwards. Similarly—

*khālat* = *shah*, a royal robe becomes *kat*, *shāh*

<i>khām</i> , unripe,	"	<i>khām</i> and <i>kām</i> .
<i>khumār</i> , languishment,	"	<i>kumār</i> .
<i>khin</i> = P,	"	<i>khin</i> (ii. 1) and <i>kān</i> (ii. 12).
<i>khānā</i> , on the haunch,	"	<i>kunā</i> .
<i>khār</i> , an ass,	"	<i>khār</i> (iii) and <i>kar</i> (v).
<i>khōran</i> , to the feast,	"	<i>kuran</i> .
<i>khush</i> , a cut,	"	<i>kash</i> .

The verb *khōra* to ascend retains the aspirate except in forms derived from the past participle *khōt* in which the aspiration sometimes persists and is sometimes lost, giving forms such as *khōt* *khut*, and *kut* *khat* and *katy*, *katis*, *khats* and *kats*.

<i>khā</i> = <i>tan</i> ,	becomes	<i>khota</i> <i>khuta</i> and <i>kuta</i>
<i>khōtāna</i> , a lady	"	<i>khōtān</i> (i. 5) and <i>khōtān</i> (i. xi).
<i>khātrih</i> , secretly,	"	<i>katih</i> .
<i>khāwand</i> , a husband	"	<i>kāwand</i> (i. viii) and <i>khāwand</i> (i. xi).



The verb *khya* to eat as a rule has *k* in the earlier tales and *kh* in the later but this is not universal. Thus we have *khya* for *khē* eaten in i. 2. Occasionally also the cognate Shina language disaspirates in this word.

*Khat* with or *khazmat* service becomes *khazmat* (i. 3) and *khazmat* (xii. 3), and so many others.

It will be observed that the disaspiration occurs whether the *kh* represents the Indian aspirate or whether it represents a Persian *خ*. It will also be noticed that generally speaking, but not universally when there are two forms one with and the other without the aspiration the disaspirated forms occur in the earlier stories and the aspirated forms in the later stories. The same is true for the other instances of disaspiration and I shall not trouble to refer to it again. It will however be understood that numerous though not so numerous instances of disaspiration occur also in the later stories.

Medial *kh* is not so common, but we can quote *pakh* for *pakha* wings *takhat* (x. 12) and *takāt* (xi. 13) for *takhkhāt* certainly *utimakh* for *utimukh* upside down.

Final *kh* occurs in *nakh* one which is represented both by *akh* and *nakh* in all parts of the tales though *nakh* occurs only in i. 4 and four times in xii. For *phakh* a stick we have only *phok*.

Initial *ph* is preserved in the *phok* just quoted. For *phamb* cotton wool we have *phamb* and *pamb* both in viii. For *pharda* on the morrow, we have *parda*, while the verb *pharan* to regret loses its aspiration twice and preserves it once in viii.

Medial *ph* occurs in *naphas* for the belly, which H pronounced *naphas* (x. 3).

Final *ph* occurs in the word *thaph* grasping. It appears under the forms *thaph* *thap* and *tap*.

Although not strictly an aspirate we may here quote the *shh* in the borrowed Arabic word *nashhar* celebrated which H. (xi. 3) pronounced *manshār*.

Initial *th* occurs in the following in the *dehshat* (the) crest, it is preserved. For *th* a shrub we have *tar* and for *thar* or *thad* on the back we have *t-tar* and for *thamad* butter

preserves the *th* lat for *thap* grasping we have *thap* *thap* and *th*. The common verb *thamun* to pace generally preserves the *th* but we have *thamun* and *thamun* and for *thāwlaw*, *thawlaw*.

Media, *th* occurs in the following *tha* a hand becomes both *tha* etc. as *lath* etc. the aspirated forms occurring most frequently in the later tales *hath* a face is always *hath*, so for *thure* the woodcorm *der*, for *both* stories *kotha* etc. and *kat* *netha* a wedding *netha* (xi.) and *uetha* (xiii.) *patha* downward *patha* and *patha* etc. *ath* descended *ath* and *ath* and similarly in derived forms and similarly *woth* ascended, also becomes *lat* or *ath*. Other examples are *catath* for *catath* *th* having spread out but this verb fluctuates as regards the aspirate in other forms *woth* arose to him becomes *woth* etc. or *woth*, and *woth* having arisen *woth* and *woth* *sothak* a moment becomes *sātha* or *sāta*.

For final *th* the pronoun *ath* generally becomes *at* except that we have both *at* and *ath* in xi. Consecutive participles such as *wāth* just cited almost always end in *t* the *th* termination being frequent or *y* in xi. the postposition *ath* in becomes *et* etc. except in xi. where we have *ath* etc. with exceptional aspiration of the *k*. The distributive particle *poth* always becomes *poat*. Pronominal datives such as *toth* *koth* etc. follow *th* in sometimes dropping the aspiration and sometimes (in the later stories) keeping it.

For initial *th* the only real example is *thitharun* awaiting for which H. has *taharun*.

There are more examples of medial *th* such as *bentha* in front, which always has the dental *t* as in *bent* etc. *bynth* seated and its derivatives also generally disaspirate the *th* except in xi. which also retains the aspiration. *Kuth* a room also disaspirates except once in x. 7 where we have the dative *kutha* while in x. 8 we have *kutis* and *kutis*, *ta* a dative postposition *patha* occurs in several forms *patha* *patha* *patha* *patha* and *patha* the aspirated forms occurring chiefly in the later stories. Similar is the treatment of *poth* or *poth* like

for which we have *pāl̄t̄*, etc. and *pāth̄t̄*, etc., and *pātin* and *pāthin*. The common word *āthah* very much, appears as *set̄* etc. and *seth̄*, etc. it being noted that both forms occur in *xi* *tōth̄* or *(hōth̄)*, beloved is always *tōl̄*, and *cūth̄*, long (m.pl.), becomes *sīt̄*.

Initial *bh* is always disaspirated by H. Thus the word *bhūnun* to throw, is always *būnun* and so for all others.

As for medial *bh* in the verb *gābhun*, to go to be proper, it is always disaspirated by H. The same applies to the indefinite pronoun *ānthah*, something which appears under many forms, in none of which does an aspirated *bh* appear. Similarly, we have *mat̄* and *mat̄h̄* for *mat̄h̄* on the shoulder *rach̄n̄* for *rach̄h̄* hand a little *ut̄* for *ut̄h̄* she went up and also for *ut̄h̄* she went down and others.

Turning now to aspiration, we may commence with the general statement that every *c* is aspirated by H. The solitary exception is the word *ēshma*, an eye (i, 3) which appears as *ceshma*. Thus we have—

O.K.	H.
<i>cānda</i> , a pocket,	<i>chānd̄</i> .
<i>cīth̄</i> , a letter,	<i>chit̄</i> .
<i>bach̄</i> , young ones,	<i>bach̄e</i> .
<i>bach̄n̄</i> , ā <sup>h̄</sup> to be released (fem.),	<i>bach̄ān̄</i> any.
<i>nay stann̄</i> of the canebrake	<i>nayā tan nāch</i>
<i>rach̄n̄</i> , she took them (fem.),	<i>rach̄en</i> .
<i>sac̄ē</i> , rage,	<i>sach̄e</i> .

Reference has already been made to the aspiration of *g* in *ghāsh̄*, for *gāsh̄*, light.

Examples of the aspiration of *k* are —

G.K.	Hāim.
<i>kār̄t̄</i> , a daughter,	<i>kād̄, khād̄</i> .
<i>kōmbakas</i> , for help,	<i>khumba khas</i> .
<i>āl̄tha</i> , how ?	<i>k̄ela, kh̄āth̄</i> .
<i>kēntsh̄h̄</i> something,	<i>k̄ye ka</i> , etc. or <i>kh̄yē bu</i>
<i>kāsun</i> , to shave (xi),	<i>khāsun</i> .
<i>ko<sup>h̄</sup></i> , a son (xii),	<i>khush̄</i> .

For the aspiration of *p*, we have *put* *puṭh* *phot*, or *phut* for *pot*<sup>a</sup> back again. *Shuṇā* has *phot* for this word.

For the aspiration of initial *t*, we have *tal* or *thal* for *tal* below, *tot*, *tut*, or *thuth*, for *tot*<sup>a</sup>, *thutter* and *than* for *tāc*, exhaustion.

Medial *t* is also sometimes aspirated. The termination *ta* of the polite imperative often becomes *thā* etc., as in *a urṭa* or *kur the* for *kart-i*, please to do, *ṭunṭha* for *ṭhanta* please to throw. So also the termination *mot*<sup>a</sup> of the perfect participle becomes *muth* in *on muth* for *on<sup>a</sup> mot*, brought, *rot<sup>a</sup> muth* or *rot<sup>a</sup> muth*, for *rot<sup>a</sup> mot*, arrived. The *t* in *dyut*<sup>a</sup>, given is aspirated in *dyut* or *dyoth*, for *dyut<sup>a</sup>* *avātuk* or *avātuk* for *dyutukh*, they gave, *deth n* for *dān* he gave them. Summary—

G. K.	Hātam.
<i>kyut<sup>a</sup></i> for	<i>khut</i> , <i>krut</i> <i>kyut</i> , <i>shyoth</i> , <i>kyuth</i> .
<i>rot<sup>a</sup> n</i> a „ewel (n composition),	<i>rot<sup>a</sup> n</i> <i>rothun</i> , <i>rothum</i> .
<i>sāta</i> , at a moment,	<i>sāt<sup>a</sup></i> , <i>sāthā</i> .
<i>sōty</i> , with,	<i>sōt</i> , <i>sōth</i> , <i>sōth<sup>a</sup></i> , etc.
<i>tot<sup>a</sup></i> , thither,	<i>tot</i> , <i>tut</i> , <i>thuth</i> .
<i>rot<sup>a</sup></i> , arrived,	<i>rot</i> , etc., or <i>roth</i> .

The above is in no way a complete list of all the instances of diaspiration and aspiration. It is merely a selection of typical examples.

The Dardic languages as a rule have no cerebral letters. Literary Kāshmir, however preserves the distinction between cerebral and dental almost as carefully as is the case in India. There are nevertheless a few striking examples to the contrary as in *dutakh* or *dutakh*, cutting in two, *dil* or *dal*, a leaf and *rothun*, to arise as compared with the Hindi *uthna*. But even in the literary language the pronunciation of cerebral letters cannot be so definitely cerebral as in India for in Kāshmir poetry cerebral consonants are permitted to rhyme with dentals, a thing which is impossible in Indian verse. Thus, in the *Ronāntaravarta* the proper name *Yograzith*, *Indraḍa* rhymes with *dīth<sup>a</sup>*, seen, in verse 699, and with *bīth<sup>a</sup>*, seated, in verse 872.

In the village Kāsamīri of Hātim the state of affairs is altogether different. Here the utmost confusion exists, dentals being used for cerebrals and cerebrals for dentals, almost at random. From the numerous examples that follow it is evident that Hātim used an intermediate sound that at one time struck Sir Aurel Stein's ears as cerebral and at another as dental. If Hātim had pronounced real cerebrals, sounds it is impossible to suppose that Sir Aurel, with his long familiarity with Indian languages, could have failed to notice them more especially as some of the words written with dental letters such as *das* a stage are words that are in everyday use in India both in colloquial speech and in literature. It might be thought that here and there Sir Aurel may have omitted a subscript, but by a slip of the pen, but the omissions are too frequent and too regular to permit this assumption to be taken as a general explanation and moreover, it will not account for those cases in which he has marked as cerebrals letters which in the corresponding Hindi or Sanskrit are always dental. The following are examples of this confusion. The list is in no way complete.—

A. Dentals where we should expect cerebrals—

Literary Dialect.	Hātim
<i>t</i> for <i>ṭ</i> .	
<i>gāṭ<sup>u</sup></i> , skilful (f. sg.),	<i>gāt<sup>y</sup></i>
<i>gāṭ<sup>āṭ</sup></i> , skilful (m. pl.).	<i>gāt<sup>dy</sup></i>
<i>haṭis</i> , to the throat,	<i>hāt<sup>is</sup></i>
<i>khaṭith</i> , secretly,	<i>kāt<sup>ith</sup></i>
<i>not<sup>u</sup></i> , a jar,	<i>nūt</i>
<i>phaṭun</i> , to be broken.	
<i>phūṭ<sup>u</sup></i>	<i>phūt</i>
<i>phūṭ<sup>u</sup>wa</i>	<i>phūt<sup>u</sup></i>
<i>phūṭ<sup>u</sup>run</i> , to break,	
<i>phūṭ<sup>u</sup>r<sup>h</sup>as</i>	<i>phūt<sup>u</sup>r<sup>h</sup>as</i>
<i>phūṭ<sup>u</sup>r<sup>h</sup>kh</i>	<i>phūt<sup>u</sup>r<sup>h</sup>as</i>
but <i>phūṭ<sup>u</sup>ryān</i>	<i>phūṭ<sup>u</sup>r<sup>h</sup>ān</i>
<i>raṭun</i> , to seize.	
<i>raṭ<sup>u</sup></i>	<i>raṭ<sup>u</sup></i>

## Literary Dialect.

rôf <sup>u</sup>
raf <sup>u</sup>
rof <sup>u</sup> mot <sup>u</sup>
but (causal) rôf <sup>u</sup> mot <sup>u</sup>
rof <sup>u</sup> n
raf <sup>u</sup> nakh
raf <sup>u</sup> th
rof <sup>u</sup> un
fahâl, servants,
trôf <sup>u</sup> a necklace,
but traf <sup>u</sup> s (sg. dat.)
baifahâl, a school,
batun, to cut
bof <sup>u</sup>
baf <sup>u</sup> n
baf <sup>u</sup> n <sup>u</sup>
baf <sup>u</sup> nam
batanas
but baf <sup>u</sup> anas
bat th

th or t for fh.

afh, eight,
bêhun, to sit down.
af <sup>u</sup>
byâfh <sup>u</sup>

byâfhua
bou <sup>u</sup> ha, but re
but bou <sup>u</sup> th
dêhun, to see.

dyâth <sup>u</sup>
dyâthum
dyâth <sup>u</sup> may
dyâth <sup>u</sup> mot <sup>u</sup>
dyâthut

## Häim.

rôf, raf.
raf.
rafmut.
rofmut.
rolun, rutun.
raf <sup>u</sup> nakh
raf. f raf
rafu
tah u tahut <sup>u</sup> tahut <sup>u</sup>
t. f
traf
ba f <sup>u</sup> ha
bof
baf <sup>u</sup> n
baf <sup>u</sup> n
raf <sup>u</sup> nam.
baf <sup>u</sup> anas
baf <sup>u</sup> n <sup>u</sup> at
bat th

âth.

baf <sup>u</sup> , baf <sup>u</sup> v, baf <sup>u</sup> th.
byat, byat, byoth, byoth.
byuth.

b <sup>u</sup> thua.
ba, f <sup>u</sup> hant <sup>u</sup> bant <sup>u</sup>
bont.

dyat, dyat.
dyathum
dyat mai
dyatmut.
dyathut.

Literary Dialect	Hätim
<i>kuth<sup>a</sup></i> a room	
<i>kuth<sup>a</sup></i>	<i>kut<sup>a</sup></i>
<i>kuth<sup>a</sup>āh</i>	<i>kuthā.</i>
<i>kuth<sup>a</sup>s</i>	<i>kuthis, kutis, kutis.</i>
<i>myuth<sup>a</sup></i> sweet	<i>myūt.</i>
<i>pēth<sup>a</sup></i> on	<i>p<sup>et</sup>, p<sup>et</sup>, pyet, pyet,</i> <i>p<sup>et</sup>h.</i>
<i>pētha</i> from on	<i>p<sup>et</sup>s, pyets, p<sup>et</sup>h, p<sup>et</sup>hā,</i> <i>p<sup>et</sup>hā.</i>
<i>poth<sup>a</sup></i> like,	<i>pā<sup>t</sup>, pā<sup>t</sup>h<sup>a</sup>, pā<sup>t</sup>h<sup>a</sup>.</i> <i>pā<sup>t</sup>h<sup>a</sup>, pā<sup>t</sup>h<sup>a</sup>, pā<sup>t</sup>h<sup>a</sup>,</i> <i>pā ty.</i>
<i>pothān</i> , like,	<i>pāthan, pātin.</i>
<i>raṭun</i> , to seize.	
<i>raṭh</i>	<i>raṭ</i>
<i>raṭhā</i>	<i>raṭh tā.</i>
<i>seṭhāh</i> , very,	<i>seṭā, seṭā, seṭhā, seṭhā.</i>
<i>ṭaharān</i> , stopping	<i>taḥ<sup>a</sup>rān.</i>
<i>ḍ</i> for <i>ḍ</i> .	
<i>dakhanāwān</i> , leaning on,	<i>ḍakhe rān tā.</i>
<i>dōkas</i> , for a stage,	<i>ḍakus</i>
<i>dēshun</i> to see	
<i>dēshan</i>	<i>dēshun</i>
<i>dēshun<sup>a</sup></i>	<i>deshun</i>
<i>dishith</i>	<i>deshit</i>
<i>gandun</i> to tie	
<i>gand</i>	<i>qand</i>
<i>gand<sup>a</sup></i>	<i>gand<sup>a</sup> gand<sup>a</sup></i>
<i>gand<sup>a</sup>m<sup>a</sup></i>	<i>gand<sup>a</sup>mat<sup>a</sup></i>
<i>gānd<sup>a</sup>n</i>	<i>gandin.</i>
<i>gandun</i>	<i>qand<sup>a</sup>n.</i>
<i>gond<sup>a</sup>n<sup>a</sup></i>	<i>qand<sup>a</sup>n<sup>a</sup>s.</i>
<i>gand<sup>a</sup>th</i>	<i>gandit</i>
<i>gand<sup>a</sup>ṛs</i>	<i>gand<sup>a</sup> zyes</i>

This last change occurs only when *d* is initial or protected by a preceding *n*. A medial *ḍ* is interchangeable with a dental *r*. See below.

B. Cerebrals where we should expect dentals:—

Literary Dialect.	Hatim.
{ for <i>l</i> .	
<i>bata</i> , boiled rice,	<i>bata</i> , <i>batā</i> , <i>batṭa</i> .
<i>māṭi</i> , ma also,	<i>māṭi</i> , <i>māṭ</i> <sup>4</sup>
<i>ratana</i> , a jewel (in composition)	<i>rothuna</i> , <i>roṭhuna</i> , <i>rotunā</i> , <i>rutunā</i> , etc.
<i>tata</i> , there,	<i>tat</i> <sup>4</sup> , <i>taṭi</i> , <i>taṭ</i> <sup>4</sup> , <i>taṭ</i> <sup>4</sup> .
<i>yātāt</i> <sup>4</sup> , where,	<i>yo tāṭ</i> <sup>4</sup> .
{ for <i>th</i> .	
<i>bātha</i> , words,	<i>bā(h)ṭ</i> .
<i>hāth</i> , having taken.	<i>het</i> , <i>hāt</i> , <i>hvet</i> , <i>hveṭh</i> , <i>hveṭh</i> .

Compare *rothuna* and *rothun* for *r* *t* not a jewel, above.

<i>d</i> for <i>d</i> .	
<i>adala</i> , from justice,	<i>adal</i> .
<i>māḍā</i> , he died	<i>mōḍ</i> , <i>māḍ</i> .

In Kashmiri the letter *r* is a dental letter not a cerebral as in the Indian *Madhyadēśa*. We see this in the frequent interchange with a dental *l*, as in Hatim's *mōl* or *mōr*, for literary *mōlā*, father. The same is the case in the North-Western languages Sindhī and Lahndī. The village confusion between cerebrals and dentals hence explains the frequent interchange in Hatim's dialect between medial *ḍ* and medial *r*. Thus we have—

A. *ḍ* where we should expect *r*—

Literary.	Hatim.
<i>ōra</i> , thence,	<i>ōr</i> etc <i>roḍ</i> and even <i>ōḍa</i>
<i>garun</i> (G. K. <i>gaḍun</i> ), to make.	
<i>garūn</i>	<i>garūn</i> .
<i>gorun</i>	<i>gaḍun</i> .
<i>kor</i> <sup>4</sup> , a bracelet,	<i>kōr</i> , <i>kur</i> , <i>kur</i> <sup>4</sup> , <i>kud</i>
<i>kār</i> <sup>4</sup> (G. K. also <i>kaḍ</i> <sup>4</sup> ) a daughter,	<i>kād</i> , <i>khād</i> , <i>kār</i>



<i>kōrē</i>	<i>kōd<sup>i</sup>, kōd<sup>va</sup>, kōd<sup>ye</sup>, kōd<sup>vi</sup>, kūd<sup>ve</sup>, kōr<sup>ve</sup>, kōr<sup>vi</sup>.</i>
<i>kōri</i>	<i>kōd<sup>ve</sup>, kōd<sup>va</sup>, kōd<sup>vi</sup>, kōr<sup>ve</sup>.</i>
<i>kas<sup>i</sup></i>	<i>kād<sup>i</sup>.</i>
<i>lārun</i> (G.K. also <i>lāḡun</i> ), to pursue.	
<i>lārān</i>	<i>lārān, lādān.</i>
<i>lāryōmot<sup>a</sup></i>	<i>lād<sup>o</sup>omut.</i>
<i>lāryāu</i>	<i>lā<sup>i</sup>ryau, lā<sup>i</sup>d<sup>ya</sup>u</i>
<i>lāryēyē</i>	<i>lād<sup>ē</sup>yes.</i>
<i>mōr<sup>a</sup></i> , he was killed,	<i>mōr, mōd.</i>
<i>parun</i> , to read, recite.	
<i>porukh</i>	<i>paḍuk.</i>
<i>parān</i>	<i>parān, paḍān.</i>
<i>porun</i>	<i>paḍun.</i>
<i>thar</i> (G.K. also <i>thad</i> ), the back.	
<i>thūr<sup>a</sup></i>	<i>tār, tor, tār, tād.</i>
<i>tōra</i> , thence,	<i>tōr<sup>a</sup>, tōry, tōre, tōd<sup>a</sup>.</i>

## B. r where we should expect d—

Literary.	Hātim.
<i>kadun</i> (G.K. also <i>karnun</i> ) to extract.	
<i>kād<sup>i</sup></i>	<i>ka<sup>i</sup>re.</i>
<i>kād<sup>a</sup></i>	<i>kur</i>
<i>kāḍikh</i>	<i>ka<sup>i</sup>ḍik, karik, ka<sup>i</sup>rik.</i>
<i>kōḍukh</i>	<i>kuruk.</i>
<i>kād<sup>a</sup>kh</i>	<i>kaḍuk.</i>
<i>kaḍan</i>	<i>karān.</i>
<i>kaḍān</i>	<i>kaḍān, kurdān.</i>
<i>kaḍōn</i>	<i>korōn<sup>a</sup>.</i>
<i>kaḍun</i>	<i>karun.</i>
<i>kaḍun<sup>a</sup></i>	<i>kadun.</i>
<i>kādun</i>	<i>kōtun, kadun korun, kurun.</i>
<i>kād<sup>a</sup>n</i>	<i>kaḍan.</i>
<i>kād<sup>a</sup>nas</i>	<i>ka<sup>i</sup>inua.</i>
<i>kōd<sup>a</sup>nas</i>	<i>kurunas.</i>
<i>kādith</i>	<i>ka<sup>i</sup>rit, ka<sup>i</sup>rith.</i>

*bharan*, (G. K. also *bharant*), to search

*bharān*

*baran*.

*bhāra*

*bāra*.

*yādhā*, a belly.

*yērā*.

While Dardic languages show a general tendency to harden sonant consonants, Hutu shows occasional instances of the softening of sibilants. In every case except one the softened consonant is immediately followed by *r*. In the one exception, it is *s* that is softened to *h*. The examples are—

G. K.

Hutu.

*dap sākā*, thou shouldst have  
said to them,

*dabzā hēz*, *dabzā hēz*.

*dap sākā* thou shouldst say to  
them,

*dabzā*.

but *dap sākā* thou shouldst say to me  
*sākā* thou shouldst descend

*dap sākā*

*sākā*

but *dap sākā* thou shouldst not  
descend.

*sākā*

*pēs*, they fell on him,

*pēs*.

On the other hand Hutu gives occasional instances of the Dardic hardening of sonants. Such are

G. K.

Hutu.

*tob*, fever,

*tup*.

*rasid*, assembly,

*rasat*.

*mōv lag*, do not fix,

*moulāk*.

*kharzath*, service,

*kharzat*.

*khizmath*, service,

*khizmat*.

In this connexion we may again refer to G. K.'s *putashah* H.'s *pādshāh*, a king.

Turning to individual consonants we note—

(1) We have prothesis of *h* before *y* in—

G. K.

Hutu.

*yun*, to come,

*yūn*, *hūn*.

*yathay* as *very*

*yathay* *hūyathay*

(2) *kh* becomes *h* in—

*shākhā* a certain person,

*shāhā*

Possibly *shakhta* is a slip of the pen, for elsewhere Hätim has *shakhton*, *shakhtas*, and so on.

(3) The affricative *tš* sometimes becomes *s* as in—

G.K.	Hätim.
<i>tšöč</i> , loaves,	<i>suche, su cho, tsuche.</i>
<i>tšpür</i> , in four directions	<i>so pür so pür</i>

It becomes *z* in—

<i>pämb</i> , five,	<i>pämb, pämbz.</i>
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The representation of G.K.'s *a bit-äč pätä*, a court, by *adbit-pätä* is probably a slip of the pen.

With these changes of *tš* we may compare the interchange of *ch* and *sh* in Hätim's *möch tölür* a bee with the *schöch tölür* of the title of Story IX. Similarly, we have *zh* for *j* in *zh-ün* for *jäma*, a coat.

(4) *ay* and *äy* are interchangeable as in Hätim's *känpä-phul* and *äčäp-phul* a pebble. This is hardly more than a variation of spelling.

(5) Hätim usually preserves a Persian *f* while G.K. has *ph* instead. Thus Hätim *fakir*, G.K. *phakir*, a mendicant. For 'the goat' Hätim has both *fikör* and *phikör*.

(6) The letter *sh* is sometimes represented by *s*. Sir Aurel Stein's MS. represents the sound of *sh* by *s* and the occasional apparent change of *sh* to *s* is probably due to the accidental omission of the subscript dot. An example is the word *shämshär* a sword for which we have *shämshär*, *shämser* and *sämshör*.

(7) Vowelization of the semi-vowels *y* and *r* is frequent as in *gät* for *gät* they went, *gät* or *gät* for *gär*, he went, *ämr-yä* for *mär-yä* (he who may kill), *bätin* for *bätin*, flee ye, *dämä* for *dämä*, we shall give and many others.

(8) An example of metathesis is *törästö* for *töräst* a leather-cutter.

(9) H. uses initial *v* for *h* in *Vikarmājät* for G.K.'s *Bikarmājät* Vikramāditya. Cf. *käv* or *käv* for *khäv*, a dream.

(10) Three miscellaneous words are—

O. K.	Haitm
<i>bakheṣyish</i> , a present	<i>bakeṣyish bakheṣyish</i>
<i>jalwa</i> , glory,	<i>jalwa</i> .
but <i>jāloy</i> , even glory,	<i>yala vai</i> .
<i>sak<sup>th</sup></i> , hard,	<i>sak, sakh</i> .

The processes of declension and conjugation employed by Haitm are on the whole the same as those employed by Gōvinda Kaula. The principal differences relate to the pronunciation of the forms and to the representation of that pronunciation by Sir Aurel Stein's transcription. A few additional points may here be noticed.

In the declension of nouns Gōvinda Kaula like Javara Kaula, makes the lativ singular of nouns of the first declension end in *as* as in *bajpas* 'to a garden'. Haitm sometimes has the termination *as* and sometimes *sa*. Examples of both will be found on almost every page. As a specimen, it will suffice to quote the two forms *bajpas* and *bajpas sa* both occurring close together in a l. Similarly in the genitive of the same declension H has *sanzasach* (v 3) and *sanzasāḥ* (v 4) both for O. K. *sānza-sāḥ* 'of gold (m. pl)'. In these genitives also, H sometimes drops the final *a* of the stem as in *sanzas* for O. K. *sānza-sāḥ* 'of the gods with (fem. sing.)' (v 1), *padashah sand* for O. K. *padashah sandḥ* 'of the king' (v 11). There is a curious example of a feminine noun declined as if it were masculine in *lādas-sath* (possibly a sup. for *lāḥ-sath*), for O. K. *lāḥ-sath*, with the gr. v 10) and in xii 15, we have the masculine form *kaṇṇy*, used instead of the feminine *kaṇṇy* only one. Instances like *raṇz*, *raṇz* and *raṇz* for *raṇz* m. s. *sorāḥ*, *sōra* *sorāḥ* and *sorāḥ* for *sōraḥ* m. s. *zāḥ* and *zāḥ* for *zāḥ* two being rather to phonetics than to declension.

Similarly, the variations in pronominal forms are really matters of spelling or pronunciation. *Bah* I, is represented by *ba ha*, for *my<sup>m</sup>* 'my' (m. pl. masc.), we have *mēn<sup>h</sup>*, *m<sup>h</sup>*, and *m<sup>h</sup>en*, and for the fem. sing. *my<sup>f</sup>* we have *mēn<sup>h</sup>*, *m<sup>h</sup>*, *m<sup>h</sup>en*, *myen*, and *m<sup>h</sup>en<sup>h</sup>*. For *b<sup>h</sup>* 'thou' we have *sa ha ha ha*, and

ten, and for *chón* thy *chun, chuna, chon, chonv, chóng* and *chón*, all with the aspirated *ch*.

The proximate demonstrative pronoun *yeh* this, and the relative *yeh* what, appear under the forms *ye* and *ya* and the emphatic forms *yehay* etc. appear under quite a number of variant spellings. The relative in sg. nom. *yeh* appears as *ye*, *yeh* and *yeh* and its fem. *yeha* as *yeha* (x. 1) and *yeha* (x. 6). In viii. 1 for *yehona* of 1 see (fem. sg. nom.), we have *yeha*. As for the remote demonstrative pronoun, its emphatic fem. sg. nom. *nah* or *nah* she verily, appears as *nah*, *nah*, *nay*, and *nay*. The indefinite pronoun *kāh* with its various case forms appears under a great variety of spellings. The principal of these have been dealt with under the head of pronouns.

The representation of the various forms of the verb *to stand* is very irregular. A few examples will suffice.

For *chuh* he is we have *che* (x. 4), for *chuy* he is verily, *ch*, *che*, *chay*, *chey* and *chey* (x. 6). For *chona*, is he *che* for *chah* she is *he*, *che*, *chu* for *chēy*, we is to three *che* and *chey*, for *chona* you are *che*, for *chona* if you are *cha*, *on* and *cha*, *on*, and for *chah* they are, *che*, *che*, *cha* and *chey*.

As regards the conjugation of the active verb, there are numerous departures from G. K.'s spelling, many of which fall under the head of pronouns. Here we may mention the following which really appear to indicate a difference of form.

G. K.	Haum.
<i>shona</i> turning	<i>shon</i> This form of the present participle is old, and nowadays appears only in poetry and dialects.
<i>yikh-nā</i> , wilt thou not come,	<i>yihna</i> .
<i>dhe</i> give to her,	<i>diep</i> .
<i>kadōn</i> , we shall pass over it,	<i>karōn</i> ?

## III

## ON THE METRES OF HATIM'S SONGS

BY SIR AUREL STEIN

On my return to Kashmir at the close of 1917 Sir George Grierson asked me to inquire into the system of metrification followed in certain old Kashmiri poems of the Bhakti type in which he was interested. I have tried to comply with his request as far as it lay in me in the full consciousness of the fact that my philological training had never comprised any special study of metres. After examining portions from a number of these compositions as recited by professional *ajaf qari*, I arrived at the conclusion that the metre of these poems is based solely on the number of stress-accented syllables counted in each line or *pata*. No regard is paid to quantity, even where the structure of the verses is apparently modelled on the pattern of Hind. metres dependent on quantity. Pandit Nityananda Sastri, of the Sri-Pratāp College, Srinagar, a very competent Kashmiri scholar to whom I submitted this view, has endorsed it.

In order to test this conclusion with reference to the metres of Hatim's songs I secured a visit of the old storyteller now in his 62nd year, in June 1918 when my summer camp was once more pitched on Mohand Marg. I had him recite again the metrified story of Sadām Mahmūd Ghaznavi the one which of those heard from his lips in 1896 I had best in my recollection. He also gave me the benefit of several songs of lyrical contents (*qariya*), some of his own composition which used to be favourite numbers in his repertoire showing more elaborate versification.

In recording these with special regard to their metre I convinced myself that their verses whether simple couplets, as in the case of the metrified story just referred to, or built up in more intricate stanzas, have for their constricive principle solely the number of syllables bearing the stress-accent of the present colloquial speech. The system is based mainly on the counting of the primary stress-accent of each word but

permits also the counting of secondary stress accents for the sake of metrical convenience. This latitude when reference to the last words in verses 1, 11, 12, 13 of *Malīmūd Ghaznavī's* story may help to illustrate, has its parallel in the rudeness of the rhyme. In this as verses 3 and 8 show the vowel sounds of the closing syllables need not agree, as long as the final consonant is the same.

The general rule is that throughout a song the lines usually rhymed, composing a couplet or stanza should have a certain fixed number of stress accented syllables, in conformity with the scheme determining the length of each line. But this simple rule is on occasion ignored through 'poetical license', or whenever the rustic poet's skill would be taxed too severely by strict adherence to his metrical scheme. The second line of verse 4 in *Malīmūd Ghaznavī's* story with its seven accented syllables instead of the regular six is an illustration.

The art of the musical air which, as in the case of Indian poetical compositions generally, is an essential concomitant of the recitation helps no doubt to smooth over such irregularities for the not very fastidious ears of the village audience. I regret that my total want of musical knowledge has precluded my ever noting down any of these popular Kashmir airs, often far more attractive to the untrained European ear than the melodies of India proper.

In order to illustrate Hātma's metrical system, the stress-accents in the *Malīmūd Ghaznavī* story have been indicated by appropriate marks.

SIR AUREL STEIN'S TRANSCRIPTION  
WITH  
SIR GEORGE GRIERSON'S TRANSLATION



## I

The marks of accentuation on notes and grave and acute the stress accents on which the metre is based.

Shāhanshāh Sultān <sup>1</sup> Mahmūd <sup>1</sup> Gāznavī :	
ās <sup>u</sup> karān pāne mūlken pāravi :	1
fakīr lagit ās <sup>u</sup> pheran vān <sup>u</sup> vān :	
myāni āh <sup>u</sup> dai āsi mā kah nōt <sup>u</sup> vān :	2
jāye ākis ās <sup>1</sup> karān dv <sup>u</sup> y <sup>u</sup> kar :	
ādāl tam <sup>1</sup> sandi sāt <sup>u</sup> āsak oeshmā sēr :	3
jāya ākis vūcun <sup>1</sup> hānza ākh alīl :	
mūhimma sātīn ās gōmmut sūy zālīl :	4
mūhimma sātīn ās trāvan āh tavōsh :	
mūhimma sātīn tāsna rūd <sup>u</sup> mut kahti hōsh :	5
yōra zālā ās lāyān gata sār :	
tōra zālas āsus nā kyā khasān :	6
dōpusā shāhan kārme sātīn bāj <sup>u</sup> vāt :	
lāy zālā yādī Allā dīlas rāt :	7
lāyun zālā tōr <sup>1</sup> khūtas gāda hāt :	
pād <sup>u</sup> shāhas bōnt kun sūy āq hīt :	8
gāda hūtas bādāl dyūtanas mōhra dyār :	
lāl <sup>1</sup> nīgīn māl <sup>1</sup> mūht <sup>u</sup> vūntā bār :	9
rāt bārīt pād <sup>u</sup> shāhan dyūtus nād :	
sūy chūkā myōn shērīk nā murād :	10
mūhim kās <sup>u</sup> vun hōkamātī Pārvardīgār :	
tāp shūhul sārde gārm nōu bahār :	11
vānā yey zan bānde mānzūr zās <sup>u</sup> nūy :	
kāt <sup>1</sup> hōkamāt mūhim tāgi kās <sup>u</sup> nūy :	12
āt <sup>1</sup> āndar cūy vustāda vānān zār :	
jūmalā ālam bānde Āhmad vūmedvār :	13

## I. MAHMŪD OF GHAZNĪ AND THE FISHERMAN

Sultan Mahmūd of Ghaznī, the king of kings, used himself to watch over the protection of his kingdom.

Disguised as a Fakīr he used to wander from bazaar to bazaar, to see if any of his subjects were in distress.

In one place were the people making prayers for his welfare, and their eyes were satisfied by his justice.

In another place, he saw a wretched fisherman, brought low by poverty.

5. In his poverty he was uttering sighs and groans. In his poverty even his sense had deserted him.

Here where he skillfully cast his net even there naught came into it.

Said the King to him, ' Make me thy partner and fling one more cast of the net, keeping true with a thy heart the memory of God '.

So he long one more cast and behold, within his net he caught a hundred fish, and brought them all before the King.

In exchange for the hundred fish the King gave him wealth of money, robes and jewels, possessions and pearls in camel loads.

10. After he had passed the night, the King called for him and said " Verily thou becamest my partner without hope or expectation of result (and yet thou hast thereby acquired great wealth).

' It is the power of Providence alone that removeth poverty, (and giveth) sunshine and, shade, heat and cold, and the new spring.

' Verily I would say to thee, Know this, O slave: accept thou (these as coming from the Almighty), for by how much power wouldst thou thyself have been able to remove thy poverty? "

Concerning this hath a certain teacher uttered this prayer, " The hope of this slave, Ahmad, is (on Him from whom proceedeth) all the universe."

The King rewarded him because instead of bringing him the worst fifty fish, he brought the whole school from which the King might choose his slave. As a reward the King bought also the fisherman's share of the hundred for a very high price.

## II. TOTAS ÜNZ KAT

1. Dapân ustad shahar ak gau shehri Īrān tat' ās  
padshāh tam'suy chu nav Bah'dur Khan. tam' ās  
kurmut bāg zanānān kyut tat' ās nā vat gārzanās  
tat' bagas manz gau pada fakira nazar bazau kār  
nazar kabardārau niy kabar amis padshahās dopuk  
fakira tāu bagas manz bozun padshahān hyūtan  
sait vazīr gai tat' bagas manz vucan a'ti fakīr

2. lache nāu chiy har va't' bīnā !  
boz vuphā dā'rī ankā !  
hā fakirō yōr kōr tākhu !  
kati kochuk katye peṭa ākhu !

fakir dapān

kurme salaḥ tuhund khyau me kya !  
bōz vupha dairi anka !

3. pādshahās bont' kan' posh' tūr at' tal momut  
bulbula yeli yūnau amis fakirās khashim kur til'  
pyau fakir patar vasit momut bulbul gau thud vutit  
padshahās hōvun yi vir'd gau nerit phurit beye āu  
bulbul mod beye fakīr gau beye zinda hyūtan nērun  
yimchis karān zara pār dapan chis

hā fakirā khismat kare' !  
dud' harik khasiho bare' !  
khas' pulāu macama kyek na !  
bōz vupha dairi anka !

4. yus vir'd fakirās ās suy bāvun amis padshahās  
am' padshahān bou vazirās

## II. THE TALE OF A PARROT

### 1. This is what my Master told me :—

There was a certain country the land of Persia, and it was ruled by a king named Bahadur Khan. He had made a garden for his womenfolk, into which no stranger was allowed to enter, but once there came into it a Faqir. The discerners then discerned him, and the newsmen gave the news to the King. Said they, "A Faqir has come into the garden." The King heard, and took with him his Vizier. To the garden they went, and there he saw the Faqir.

### 2 The Almighty, who hath a hundred thousand names, watcheth over every path.

Hark ye, loyalty is monstrous rare.<sup>1</sup>

"O Faqir, how didst thou enter?"

Where dost thou belong? whence art thou come?"

### Quoth the Faqir :—

I came but for a stroll. What of yours have I eaten?"

Hark ye, loyalty is monstrous rare.

3 It chanced that before the King there was a flowering plant, and at its foot a dead nightingale. As soon as they spoke angrily to the Faqir, he fell flat, lifeless to the ground, and as he did so the nightingale arose alive. Such magic power did he show the King. The nightingale flew out of the garden, and returned. Then it fell dead and the Faqir again became alive. He began to depart, but they entreated him, saying

"O Faqir, let me be thy servant!

Cups of the cream of milk will I fill for thee.

Special *pilao*s and dainties wilt thou not eat?"

Hark ye, loyalty is monstrous rare.

4 So the Faqir confided the secret of his magic power to the King, and the King confided it to his Vizier.

<sup>1</sup> Literally a pun on a word from the Arabic tongue. In the original, the imperative "hark ye" is a two-syllable word. I have put it into the plural, as more consonant with English idiom.

kar tara byat padshahan vaziras :  
 sut' mah'ram kurun at' eiras :  
 gai salas shikaras yeg ja :  
 boz vupha dāiri anka :

tôt' momut vuouk dar biyâ ban :  
 ha vaziro asi he shuban :  
 zu amis manz thav'tan satha :  
 bôz vupha dāiri anka :

dop' vaziran padshahan yit' kôl momut :  
 phak chus yivan kabar kar chu gomut. :  
 chus na tah'ran vanta sa kare kyâ :  
 boz vupha dāiri anka :

5. padshâh karân zar' pâr vaziras am' bapat bo  
 vucehan tota kyut asihe shuban am' bôzus na  
 vaziran kyê dapan vustad amis âs dilas manz dagâi.  
 vun' tâu pād'shah amis totas manz panun mud  
 tunun travit tôtu vut thud chu pheran vaziran kar  
 kom tav at padshah' sandis modis manz yi' âs amis  
 dar dil.

pyau pitarun pādshahas panas :  
 bor ludun vaziras na danas :  
 âsus dagâye zâgan dad kha :  
 bôz vupha dāiri anka :

6. tot' chu havaye asmân vazir chu pādshahas  
 sandis maris manz vut thud.

khut guris khal'kan manz gau :  
 dopu nak vazir mud gur' pyete vasit pyau :  
 kabar dârau niy' say kabara :  
 boz vupha dāiri anka :

The King gave instructions to the Vizier  
 And he thus became proficient in the secret.  
 They went out hunting together.  
 Hark ye, loyalty is monstrous rare.

In the forest they saw a parrot lying dead  
 "O Vizier, how beautiful this must have been,  
 Put then I beseech thee thy life into it for but a moment."  
 Hark ye, loyalty is monstrous rare.

Said the Vizier:—

"My King, for long hath it been dead  
 A stick cometh from it, who knoweth when it died?  
 Stay here I cannot, Sir, what am I to do?"  
 Hark ye, loyalty is monstrous rare.

5 For this did the King make urgent entreaty to the Vizier.  
 "Fain would I see how beautiful the parrot was," but the Vizier  
 refused to listen to him.

And, further, my Master told me:—

In his heart there was treachery. At length the King himself  
 abandoned his own body and entered into the parrot. Up rose  
 the parrot, and flew about. Then the Vizier did a deed—he  
 himself entered into the King's body. That was what had all  
 along been in his heart.

The burden which had been the King's to bear,  
 That became laid upon the foolish Vizier.  
 Treachery was watching in him like a petitioner  
 Hark ye, loyalty is monstrous rare.

6 The parrot is flying in the air, and the Vizier is in the body  
 of the King. He stood up.

He mounted the (King's) horse and went into the army.

He said to them:

"The Vizier fell from his horse and is dead!"  
 That was the news that the newsmen brought  
 Hark ye, loyalty is monstrous rare.

7. am' vazıran yel' kar kom baı pādshaha sandis  
maris manz tujy'n atas kyet shamsher at pananus  
maris korun reza at lashkaraı dopun ne'ryu tıran  
dax beye banduk baz yus ma'ryu tota tamis baıyau  
bakcayish am' totan yel' boz ta tul gau tas fakıras  
nish yus tat bagas manz as tam' doho.

hukum dyutanay tıran dāzan !  
kan tāivtau myānen nāzan !  
tota maraıas dyutanak photu va !  
bōz vupha dā'ri anka !

8. yus asal ās pādshah su chu tōtas manz fakıras  
nısan su tota ka'si mōr na doho aki drāu yi pādshāh  
sālas shikāras vōt jayo akis at' vucum suna sanz  
ming\* mar am' sıty karuk lar ānyik lashkar' manz  
dopunak am' pādshahan yas kan' yi balau tas dimau  
gardan.

9. dopān vustad am' ming\* mari tuj vut pād-  
shahasundi kala pyet bınyen vut ba'jy lāris pata  
yus su tota ās fakir ās sāhib' aga dopun amis tōtas  
yas manz yi pādshah ās dopunās gat' sa nēr az  
labak panun mud yim cho amis ming\* mari pata  
larān nakh\* rozān chek na.

10. dopan vustad at' ās momut hāput pādshāh  
baı amis hāpatas manz la'ryau yus yi pādshah\*sund  
mud ās yi trāvun at'.

shod bōzun totan la'ryau !  
kul' dad'ri manz ho pra'ryau !  
mud lobun kar' tōs marhaba !  
bōz vupha dā'ri anka !

7 When the Vizier had done the deed, and when he had entered into the King's body, in his hand he raised his sword, and into small pieces did he cut his own dead body. Then said he to his army: "Go forth, ye archers, and ye gunners. Whoever of you killeth a parrot, to him will be given a reward." When the parrot heard this order he fled afar, and went to the Faquir, who on that day had been in the garden.

He gave the order to the archers,

"Pay ye heed, I pray, to my coaxing."

He gave an order that the parrot should be killed.

Hark ye, loyalty is monstrous rare.

8 Now, as for the real king, he was in the parrot and had taken refuge with the Faquir, so that parrot was not killed by anyone. One day the Vizier King sallied forth to hunt, and when he had reached a certain place he descried a hind. After it they made pursuit. They brought it into the army, and he said to them: "I will eat off the head of him who letteth her escape."

9 And, further, my Master told me

But the hind gave a sudden spring and leaped over the head of the Vizier King himself. They pursued her. Now the parrot King was with the Faquir, and that Faquir was a magician clairvoyant. Quoth he to the parrot-King: "Go forth, your Majesty, to-day wilt thou regain thine own body." Meanwhile the hind had far outdistanced her pursuers.

10. Furthermore, my Master told me

There there lay a dead bear. The Vizier-king entered into the bear and pursued the hind, leaving the real King's body lying on the ground.

The news of the Vizier King's coming was heard by the parrot. Thither did he run.

He waited, watching from a tree-hole.

He again entered into his own body, wish ye him all good luck!

Hark ye, loyalty is monstrous rare.

A few words are here missing in Sir Ardel Sue's text.



11. tota pyau at' patar yi tãu pādshāh panānis  
 maris manz yus yi vazīr ās su chu hāpātas manz  
 khut pad'shah asal yus ās su khut guris pyet dopun  
 yiman lokan mā'ryun haput lōy'has bānduk phut'rhas  
 zang anuk ratit padshahas nish dopunas padshahan  
 tik'r tam dagay bo mar'hat nā kya kare ha lok  
 dapanam haput chus vazir tye chi' panun mud  
 gālmūt vuma thavat tã haput vazir boha se mārāt.

12. dapan vustad anuk zyūn zāluk hāput.

bat va'nai gau kam ya zhāday |  
 au Bah'dur Kānas pyāday |  
 kar Vahab Kāre Allāh Allāh |  
 boz vuph dā'r' anka |

11 Down fell the parrot dead, and the King entered his own body but he who had been the Vizier was now in the bear. The real King mounted his horse, and said to his men, "Shoot ye that bear." They fired with their guns at him, and brake his leg. They seized him and brought him before the King. Said the King, "Treachery was done by thee to me. What can I do but kill thee? Otherwise people will say of me, 'He hath a bear for a Vizier.' Thou hast destroyed thine own body. Now no longer can I keep a bear like thee as a Vizier. Sir, I am about to kill thee."

12. And my Master further said:—

They brought firewood and they burnt the Vizier to ashes

A hundred years passed, less or more.

And then came the messenger of Death to Bahadur Khân  
O Wāhib, the blacksmith,<sup>1</sup> cry "Allāh, Allāh!"

Hark ye, loyalty is monstrous rare.

<sup>1</sup> The name of the author of the story.

## III. SAUDAGARASÜNZ KAT

1. Saudagar gau sôdahas ga'ri âsus zanâna say  
 gaye mushtak fakîras akis varyahas kalas doh° aki  
 au saudagar gar panun mâl het pâdshahas gay°  
 kabar saudagar vot padshâh drau salas rat kyut  
 vôt saudagara sund chu at° vud°nye pahar chu  
 gomut rat hund yi saudagar bai vut° vedye pyet  
 h°eten bata trom padshâh chu vuchan tûri patin  
 saudagar bai draye bro-bro padshah chu pakan  
 pata pata vat° maidanas akis manz at° âs fakir  
 nar°han zalit karis am° salâm bata thôqnas bont°  
 kan° dopunas k°e ami tul bôt° lâyun amis saudagar  
 baye dop°nas tîr° kyazi ayak dop°nas q°m° phirit  
 az âsum âmut panun kavand tam° gom bor k°e tam  
 vuny bata dop°nas am° fakiran bo k°emay na  
 gudany dim anit amis saudagarasund kal° ad°  
 k°emai bat° padshah âs vuchân yi k°enta yimau  
 doynau kata ka'ri ti bôz pâdshahan sâruy.

2. dapân vustad draye saudagar bai vat° panun  
 gar° khat° hyûr padshâh chu bun° kan° am° bôt  
 amis saudagaras kale vut° h°et rumâli k°et che  
 pakan bro-bro padshah chu pata pata vat° amis  
 fakîras nish tulun bôt° lâyun amis saudagar bay°  
 dop°nas ba sap°zak na amis pananis kavandasunz  
 vuny sap°dak° meñy.

3. pâdshah drau vot panun gar° travun arâm  
 gash phul vut° krak dopan che saudagar vat°au  
 panun gar° suy mor turau vat° atuy saudagar bai  
 dapan che padshahas kavand ayam suy môrham  
 turau pâdshahas che kabar yi saudagar kam° mor

### III THE TALE OF A MERCHANT

1. A Merchant once went forth to trade, leaving his wife at home and she for long became filled with love for a beggarman—a Fakir. One day the Merchant came home with the chattels he had bought, and to the King came the news that the Merchant hath returned. At night the King went forth to wander through the city, and he reached the Merchant's house. While he was standing there, at the end of the first watch of the night the Merchant's wife got up and went forth carrying a dish of cooked rice upon her head. The King watched her in secret. On ahead went she, and along after her followed the King. They arrived at a certain open space where the beggarman was seated over a little fire. She made salutation to him, and laid the dish of rice before him. Quoth she, 'Eat!' But straightway he raised a cudgel and with it struck the Merchant's wife. He said unto her, 'Why hast thou come so late?' She made reply to him, 'My husband came home to-day, and hence was I delayed. Eat now, prithee, this dish of rice.' But the beggarman said to her, 'I will not eat. First bring me that Merchant's head. Then, and not till then, will I eat.' Now at this time the King was watching, and he heard all this talk that passed between them.

2. Furthermore, my Master told me

The Merchant's wife went off and came to her own home. She went upstairs, while the King stayed down below. She cut off her husband's head, and came down with it wrapped in a handkerchief. On ahead went she, and along after her went the King. She came to the beggarman. He raised his stick and struck the Merchant's wife. So he said to her, 'Thou wast not true to thine own husband. Now wilt thou be true to me.'

3. The King departed. He returned to his palace and went to his bed. Morning blossomed forth, and there was raised a cry. They say, 'The Merchant came home and th'eyes have killed him.' To the palace came the Merchant's wife. She said unto the King, 'My husband came home to me, and he hath been killed by th'eyes.' The King knoweth well who killed the Merchant, while

ṭarān che pai saudāgar kam<sup>i</sup> mor ka<sup>i</sup>si chu nā  
khasān zimā.

4. dapān vustad kuruk yi saudagar zāluk atuy  
drau pādshāh bay<sup>i</sup> sa<sup>i</sup>ri chu vuchān aya amisanz  
kulai yi che karan gat dapān che bot<sup>o</sup> zala pān  
āye hitan vut taneñy naras manz pādshāh gōs  
kar<sup>o</sup>nas tap dapān chus padshah yey tā ti kya<sup>?</sup>  
t<sup>o</sup>ey tā yi kya dopunas m<sup>o</sup>e traṭ yil<sup>o</sup> bo zala pān  
dopunas nages akis p<sup>o</sup>et chai m<sup>o</sup>ēn dod<sup>o</sup> bañye sāl  
vanē amyuk mā<sup>o</sup>nye trāvun yile zōl am<sup>i</sup> pān pananis  
kāvandas sūt gay<sup>o</sup> khalas pag<sup>o</sup> drau pādshah vōt  
at nages p<sup>o</sup>et vuchin at<sup>i</sup> zanānā am<sup>i</sup> say zanānā  
chu dapān padshah t<sup>o</sup>ey tā yi kya yey tā ti kya  
dop<sup>o</sup>nas am<sup>i</sup> zanānā āth<sup>i</sup> dub<sup>o</sup> dapāi bo am<sup>o</sup>uk  
javāb.

5. dapān vustad āth doh gai pat<sup>o</sup> kun pādshahas  
pyau yād lā<sup>o</sup>dyau padshah tat nages p<sup>o</sup>et vuchin sē  
zanānā dop<sup>o</sup>nas vanum tam<sup>i</sup> kat<sup>o</sup>ehund mā<sup>o</sup>ni  
dopunas gab an ṭavul beye nut anun ṭavul tā nut  
dop<sup>o</sup>nas vasyat nages manz nut tun phint dop<sup>o</sup>nas  
beye anun ṭavul kana rāit thāvus nātis p<sup>o</sup>et kal<sup>o</sup>  
dop<sup>o</sup>nas layus shamsēri hanz tūnd.

6. dapān lā<sup>o</sup>yinas samshēri hanz tūnd am<sup>i</sup> sāt<sup>o</sup>  
gabān pādshāh gab hangat<sup>o</sup> manga gab.

7. dapān vustad yi che vātān bagas akis manz  
at<sup>i</sup> chu vuchan palang parit at<sup>i</sup> p<sup>o</sup>et pādshāh  
travun arām at<sup>i</sup> asa pā<sup>o</sup>riye yim<sup>o</sup> vuy nyu tulit  
padshah tēnuk akis jaye manz sapud bedar vuchan

the people are seeking for a clue to find the murderers. But on no one can they fix the guilt.

4. And, further, my Master said -

They brought out the Merchant's body and burnt it. The King went forth to the place of cremation and watched everything that should come to pass. There came up the widow, on her way to take horse upon her husband's pyre. She was saying - "I also will burn my body." She came and prepared to leap into the flames, but the king went near unto her, and caught her by the hand. He said unto her - "If this, then way that? If that, then way this?" Said she to him, "Let me go free. I will burn my body." Again said she to him - "By such an, such a spring dwelleth my sister. She will tell thee the meaning of this." So he let her go, and she was burnt beside her husband, and became released from the sorrows of the world. Next day went forth the King, and came to that spring. There saw he a certain woman, and to her he said, "If that, then why this? If this, then why that?" The woman made reply, "After eight days will I give to thee the answer."

5. Said my Master

Eight days passed, and then the King came to mind the woman's words. He ran to the spring. There saw he her and again asked her of her the meaning of these words. Quoth she, "Go thou and bring hither a goat and a jar. He brought the goat and the jar, and then said she - "Dismount thou into that spring and therein set thou the jar upside-down." And further said she to him - "Lead thou down the goat by the ear, and put its head upon the jar." (He did so), and she cried - "Strike thou it a blow with the sword."

6. And my Master said

He struck it a blow with his sword, and on the instant led the King of a sudden disappear.

7. And furthermore my Master told me

He found himself in a garden, and there was there spread a bed. On the bed he climbed and lay down and fell asleep. Now there were fairies there. They lifted him up and carried him off into a certain place. There he awoke, and seeth all round him

chu janatach jay\* at' lagimat' nagma padshah chu  
mushtak at' tamasha kun.

8. dapān gay° yima pa-riye panas amis dibuk  
kunz dop°has yet kutis thāu kulup vut aṣ andar  
ṭāu andar at' vuchun gur zin ka'rit kodun nebar  
tap ka'rit nebar yeli korun chu vud°nye tap ka'rit  
dop°has khas yemis guris khot° amis guris yi chu  
vuchan satan zeminan ta'ti navan asmānau p'eti  
yi kēṭa Kudā saban pāda kurmut ti vuch pādshahan  
tat sā'th' gau mushtak gos pāda Shetan dop°nas kya  
chuk vuchan dop°nas pādshahan yi keṇṭa Kuda  
saban pāda kur ti ohus vuchan dop°nas Shētānan  
phirit am' kuta bavai bo yi chāy meṇy kunz yat  
kutis thāu kulup vut aṣ andar ṭāu padshah andar  
vuch°n at' khar gandit dop°nas karun nebar khas  
am' say yi keṇṭa Kuda sāban pāda kur tam' p'eth  
kan' vuchak beye kyō kut pādshah amis kharas.

9 dapan vustad barābar vatanāvun panun gar  
kut hyur phirit vut vuchun at' na khar pādshahas  
āu arman tam' baguk° voh k'eta pa'th' vat° tut  
dapan gau at' nagas p'eth dopun tamis zanana m'e  
vante yey ta ti kya t'ey ta yi kya dop°nas ami  
zanana anun panun n'echu beye an nut beye an  
shamshēr dop°nas vasyat nagas manz vālun panun  
n'echu pāvun pathar thāvus nātis p'eth kale kanas  
kar°nas thap am' pādshahan tuh jin shamshēr lāye  
amis n'ech°vis karis am' zanana thap at shamshēr  
dop°nas yih gau ti ti gau yi ṭa gak mushtak  
bāgas beṇyo meṇy gaye mushtak fakiras.

a region of paradise. Fair women were dancing there, and smitten with love for the entrancing spectacle did the King become

### 8. And further saith my Master :

Departed these faires and left him all alone, but before they went gave they him a key—said they to him, “Unlock thou this room. Arise, and go within.” He went within and there he saw a horse ready saddled. He led it without and stood there leading it by the bridle. Said they to him, “Mount this horse.” He mounted it and so at once he seeth everything that God, the Master, hath made both below the seven earths and above the seven heavens. All that did the King see and for it did he become smitten with love. Then before him appeared Satan and Satan asked him saying, “What is it thou dost see?” Quoth the King, “Whatever God, the Master hath created that do I see.” And Satan said to him in answer, “More than this will I show thee. Behold, here is my key. With it unlock thou this door. Arise and go within.” The King went within and there saw he an ass tied. Said Satan to him, “Bring thou it forth and mount it and thou shalt see something more even than all that God, the Master, hath created.” Thereupon did the King mount that ass.

### 9. Furthermore said my Master :—

Straightway the ass carried the King back unto his palace. He dismounted and went upstairs and when he came down again, behold, he saw no ass there. Great longing for that garden of paradise came unto the King but how was he to reach it? They tell me that he went at once unto the spring and asked the woman, “Tell me, prithee, if that, then why this? If this, then why that?” And that woman said unto him, “Bring thou thine own son, and bring also a pitcher and also bring thy sword.” Said she to him, “Descend thou into this spring and take down with thee thy son. Cast him down, and upon the pitcher lay thou his head.” So the King took the ass by the ear and drew his sword. With it would he have struck his son had not the woman seized it. Cried she, “This it is that is that, and that it is that is this. Thou becomest smitten with love for the garden and my sister became smitten with love for the beggarman.”



## IV.—LALA MAL'KUN UNMUT G'AVUN

Dapân chu:—

- Daye zâr van<sup>u</sup>mai Kudaye boz tam tâi :  
     samsâr bâzi gâr : 1  
 hazrat<sup>i</sup> Adam guđe lud<sup>u</sup>nam tâi :  
     mal'kau kur hai taiyar :  
 phurtas Yib<sup>u</sup>hs tat<sup>i</sup> kur<sup>u</sup> nam tâi :  
     samsar bâzi gar : 2  
 hazrat<sup>i</sup> Nu chi vuladi Adam tai :  
     phurit gâs kuphar :  
 ah tam<sup>i</sup> kur nay<sup>i</sup> sar'gau âlam tai :  
     samsar bâzi gar : 3  
 hazrat<sup>i</sup> Isa k'ê chu na kam tai :  
     Sâhib<sup>u</sup>sund têt yâr :  
 tun as<sup>u</sup>mânan p'eth tam<sup>i</sup> sabak dopu nam tâi :  
     samsâr bâzi gar : 4  
 hazrat<sup>i</sup> Musâi travuy kadam tai :  
     Sâhib<sup>u</sup>sund kare dîdâr :  
 Koh'e Tura p'etha tam<sup>i</sup> kathe ka'ri nam tai :  
     samsar bâzi gâr : 5  
 hazrat<sup>i</sup> Ibrâhim k'ê chu na kam tâi :  
     puṭalin kurun nakâr :  
 tam<sup>i</sup> kur dîn<sup>i</sup> Mahamad mahkam tai :  
     samsâr bâzi gâr : 6  
 marit kab'ra yeli vale nam tâi :  
     pan'en bâi kya yâr :  
 tat<sup>i</sup> Lala Mal'kas kya hâv<sup>u</sup>nam tai :  
     samsâr bâzi gâr : 7

#### IV. A SONG OF LĀL MALIK

##### 1. He saith

O God, supplication make I unto thee. Ah ' hear Thou me !  
For this world is a deluder.

2. First sent He the holy Adam, yea, by the Angels was he  
made complete. Then Iblis ruined him, and thence (i.e. from  
Paradise) was he thrust forth. This world is a deluder.

3. From Adam was sprung the holy Noah, and from him the  
infidels became estranged. A sigh he uttered, and the whole  
universe was flooded in his tears. This world is a deluder.

4. In no way less than him was the holy Jesus. He was  
the beloved friend of God, the Master. Seated upon the four heavens  
did He utter His teaching. This world is a deluder.

5. The holy Moses stepped forward, crying, " I would see the  
Master with mine own eyes. " He gave forth (the ten) words from  
Mount Sinai. This world is a deluder.

6. In no way less than him was the holy Abraham, who forbad  
the worship of idols. He it was who established the faith of  
Muhammad. This world is a deluder.

7. When I shall die, and my brethren and friends will lower  
me into the grave, then what can they show to me, Lāl Malik, but  
that this world is a deluder.

## V. SUNERASÜNZ KAT

1. Vustad dapân Shehra ak chu âsmut tat<sup>i</sup> chu sunar suy as tatas bahan hatan hund zyut yuhay âs garân vast pâdshahas sanzi kôdye kit<sup>i</sup> tot âs gatân sunar sanz zanâna h'et ak<sup>i</sup> doho dopus am<sup>i</sup> padshâh kod<sup>re</sup> sôzun gate panun kavand doho aki drau sunar sunasanz vâj<sup>re</sup> h'et padshah sanzi kôd<sup>re</sup> i kit am<sup>i</sup> pasand karus na dop<sup>re</sup> nas yat chi vad âu put phîrit vot panun gar<sup>re</sup> pyau bimâr.

2. amis âs pâdshahasanzi kod<sup>i</sup> hund ashik gomut padshah kôd<sup>re</sup> i âs gomut amis sunarsund ashik dod<sup>re</sup> maj<sup>i</sup> kun vanan padshâh kûd:—

zargar nichuva pur kumâr !

deshit log<sup>re</sup> mai dod<sup>re</sup> maj muthai amâr »

dod<sup>re</sup> maj ches vanan phîrit:—

mai kar kudye shuri bâshe ;

lagak ashkanye vâle vashe ;

â're kane dithai kûd<sup>i</sup> kane da'li ;

âr mē lag<sup>re</sup> ham vu bâ'li !

3. sunar chu bimâr amis chu askun tap amis sunarsanz kulai che gatij amis tug bozun amisund dod dapan ches ta hech lâyin rinz beye gar sunasand<sup>i</sup> rânz ze.

4. dapan vustad gar<sup>i</sup> am<sup>i</sup> sunasandi rânz ze drau atas k'et hitan rânz lâyan che apâ<sup>re</sup> ta yipâ<sup>re</sup> i layân kañyev<sup>i</sup> ta shastrev<sup>i</sup> vôt ot pâdshâhasanzi da'ri tai lâyin at<sup>i</sup> sunasand<sup>i</sup> renz ze padshahasanzi kod<sup>re</sup> halamas manz ami hâvus âre phirit tađ kan<sup>i</sup> âna beye trâvun da'ri kan<sup>i</sup> ab beye trâvun poshe gund beye travun kih beye tujen shast<sup>re</sup> ro salai

## V. THE TALE OF THE GOLDSMITH

### 1. Now this is what my Master saith —

In days of yore there was a certain city, wherein there lived a goldsmith. He was head of his guild with twelve hundred guildsmen under him. He used to make articles for the King's daughter, and these his wife would take to her. One day the princess told the goldsmith's wife that in future her husband must himself bring the things, so one day he set out to her with a ring. When the princess saw it she took exception to it. "It is crooked," said she. So he took it back and went home, and there fell sick.

2 The truth was that he had fallen in love with the princess, and she too had become enamoured of him. She cried to her foster-mother :—

"Full of sweet languishment is that son of a goldsmith  
I have seen him, O nurse, and mad is my longing for him."

But the foster-mother replied :—

"Utter not, O daughter, childish talk,  
Or thou wilt be caught within the net of love.  
Close thine ear, O daughter, to such words,  
Or else thou wilt find thyself a mark for blame"

3. The goldsmith lay sick of the fever of love, and his wife was a clever woman. She understood the cause of his pain, and said to him, "Practise thou pitching balls, and make two balls of gold."

### 4. Saith my Master :—

So he made two balls of gold and went out holding (them and other) balls in his hand. Hither and thither he pitched balls of stone and balls of iron as he went along, till he came below the princess's window, and through it he flung into her lap-cloth the two balls of gold. On this she turned her back towards him and showed him a mirror. Then she threw some water out of the window. Then she threw out a posy of flowers, and again a hair.

d'yutun at' da'ri handis dāsas kash am' sunar vuch  
 an phirit vot panun gara dop<sup>nas</sup> panenye zanana  
 dop<sup>nas</sup> kyaho karut am' vununas phirit renz hai  
 lay<sup>mas</sup> tim hai gas hal<sup>mas</sup> manz tōre hai haunam  
 phirit tor kan' ane beye hai trāunam da'ri kan' āb  
 beye traunam poshe gund beye traunam kih beye  
 dyutun shūt<sup>ravi</sup> salaya sē<sup>th</sup> dāsas pash dop<sup>nas</sup>  
 am' phirit tar kan' hau haunai āna kustany āsmut  
 chus vupar āb hau traq nai āb dava kan' gabe  
 atun pōshe gund trāunai bagas manz salaya sū<sup>th</sup>  
 haunai anun gabe pahre vāv tat chiy poladev/  
 n'aza tim gaban taten' kih trāunai ches valan  
 kangān'.

5. dapan vustad drāu ye sunar shaman ba'g'  
 tāvat bagas manz vuchun at' palang kut at'  
 palangas p'eth shikasta sē<sup>th</sup> p'eyes nindar āyes  
 yi padshāh kūd shanda ches karān khur khurachas  
 karān shand yi k'e hushar gās na yutany gash  
 lug phulen' padshāh kūd taj gar<sup>as</sup> panun patkun gau  
 hushār sunar yivān chu yit' panun gar<sup>as</sup> vanan ches  
 panen kulai k'aho karut yichus dapan phirit sənai  
 k'e ayem dopunas am' zanāna talau yūr' hund vula  
 gau vuchus ami panē<sup>ne</sup> zanana vuchus chandās  
 vuchan at' renz ze sunasand' timai yim tam' doho  
 lāyanas hal<sup>mas</sup> manz dop<sup>nas</sup> sa chai āmut su  
 chuk nā gomut hushār vo beye yeli gabak kāl'chen  
 tell dapaī bo sabak.

6. dapan vustād nam da tulinas athan hōnd' akis  
 ās nas dyutmut sun kash dop<sup>nas</sup> mor thas am'  
 dop<sup>nas</sup> phirit mā'l maji che sa tūnye mut nayid

Finally she lifted up an iron stiletto and with it scratched the sill of the window. When the goldsmith had seen all this he returned home, and his wife said to him, "Well, dear, what did you do?" Said he to her, "I hung my dear, the balls to her, and they fell, my dear, into her lap-cloth. Then, my dear, she turned her back to me and showed me a mirror. Then, my dear, she threw some water out of the window. Then she threw out a posy of flowers, and then a hair. Then she made a scratch upon the window-sill with an iron stiletto." Replied she, "When she turned her back and showed the mirror, she meant that someone else was there, when she threw out water she meant that you must come in by the water-draw, when she threw the posy of flowers, she meant that it was the garden into which you must come, when she showed the stiletto she meant that you must bring a file, as there are iron railings to be cut through, and when she threw a hair, she meant that she was combing her locks."

#### 5. Moreover the Master said:—

At eventide the goldsmith went forth and entered the garden. There he found a bed and got up on to it. He was weak from illness, and fell asleep. While he so slept, there came the princess. From the pillow she walked to the foot of the bed, and from the foot back again to the pillow, but he never awoke to welcome her. By that time the dawn began to blossom forth, and the princess ran off home. Thereafter the goldsmith awoke, and returned to his house. Says his wife to him, "What, dear, did you do?" Says he in reply, "She never came to me." Says she to him, "Come here my dear." He went up to her, and she looked into his pocket, and found there the two golden balls that on the day before he had thrown into the princess's lap-cloth. Says she to him, "She did come to you, but you never stayed awake. Now, when you go again this evening, I will tell you what to do."

#### 6. And the Master further told me:—

She set to work paring the ten nails of his hands, and as she did so, she gave to one of them a deep gash. cried he, "You've been and killed me!" But she replied, "I was never taught barber's

sabakas vu yeli gabak teli dimai davâhan am'  
 dyut<sup>nas</sup> marbevângan rateh<sup>na</sup> beye nuna rato  
 h<sup>na</sup> dop<sup>nas</sup> beye yeli tat palaŋgas p<sup>eth</sup> khasak  
 teli yayiy nindar yi dava rata han gand<sup>i</sup> zyes ada  
 p<sup>eyiy</sup> nindar shahij drap at<sup>i</sup> yi sunar dava rat<sup>i</sup>  
 han hibun sâth vôt at bagas manz kut at palaŋgas  
 p<sup>eth</sup> chu prârân ter tâny yi kuni yivan ches na  
 hitanas yiny nindar atas chue dod at chu karit tap  
 dopun vuny ayinn yetana ha bo da'dis davâ shahij  
 karahe nindar yuthuy at da'dis tunun davâ tithuy  
 pyôs vâlinj<sup>i</sup> v<sup>e</sup> chu lalavan thud vuthit.

7. dapân vustâd âyiye padshâh sanz kud amis mut  
 sârui dôd karun amis sâth yi karun gue p<sup>eyak</sup>  
 nindar yutâny gash lug pholen<sup>i</sup> kutvâl chu vasân  
 apa'r kan<sup>i</sup> âgayo. vuchun at<sup>i</sup> padshâhasanz kûd  
 beye sunar rat<sup>i</sup> am<sup>i</sup> kotvâlan mûny ratit karin havâla  
 tralin karik kad at<sup>i</sup> as pakan vat<sup>i</sup> akha ami süy  
 dopuk yiman kadyan doyan bahasa dizi krek sunar  
 ata p<sup>etha</sup> debzik padshahas kar pyan kung<sup>var</sup>  
 kabar cha lot batan<sup>sa</sup> k<sup>inna</sup> hot tantanas.

padshahas kar pyan kung<sup>vâr</sup>é !

pakan dil gom tat<sup>i</sup> târê !

vir het vatun gob sulli gar<sup>e</sup> !

natatas padshâh tat<sup>i</sup> mare !

bôz sunarsanza zanana draye bâzar hibun tuche lazan  
 krañj<sup>e</sup> drâye h'et.

shen kad kanan su cho bage rémai !

satyamis abayo Bâr Kodayu hây !

work by my father and mother. When you go to-day, I'll give you a little remedy." So she gave him some red pepper and salt, saying, "Next time you get up on to that bed and you feel sleepy, apply a little of this medicine to your cut finger and your sleep will become cool."<sup>1</sup>

So the goldsmith went out, taking with him the medicine, and came to the garden, and got up on to the bed. He wanted a long time, yet no one ever came. At length he began to feel sleepy but his hand was too sore, and he caught hold of it (to relieve the pain). He said to himself, "She hasn't come. If I had only put some of that medicine on my sore finger I should have had a cool and refreshing sleep." So he put some of the medicine on the cut, and the smart was like a fiery poison in his heart. He jumped up, nursing his aching hand.

#### 7. And my Master went on to say.

Just then came the princess, and all his pain was forgotten. He did with her what was proper to the occasion, and they fell asleep in each other's arms. Meantime the dawn began to flounce forth. The chief constable came by on his rounds of inspection, and found there the princess and the goldsmith. He arrested them, making them over to his herchemen, and put them into jail. Just then a man happened to be passing along the road, and they called out to him, "Please sir, make an outcry in the goldsmiths' market. You must say, 'The King's ass has trespassed in the saffron field, and who knows whether they will cut off its tail or cut its throat.'"

"The King's ass was caught in the saffron field,  
And as I went there, my heart became all full of anxiety.  
That must come at dawn with money to pay the fine,  
Otherwise the King will kill it there and then."

The goldsmith's wife heard this outcry. She went out into the market and bought some loaves. She put these into a deep basket, and went off (to the jail), crying:—

"In six prisons have I distributed loaves  
Now, O God, would I enter a seventh."

She means that the dream for sleep would become cool, and he would remain awake. But the sly crew misunders ands her, and imagines that the medicine would bring him cool and refreshing sleep.



8. dapān vustād bag<sup>ren</sup> yimā suche dopunak  
 kāvand ohum bimār at<sup>i</sup>kyā dop ham pīrau fakīrau  
 suche gatan bag<sup>ranyē</sup> satan kadkhanen yi k<sup>ṛ</sup>ēta  
 dapun chu ti dap<sup>zim</sup> yōrā at<sup>u</sup>vunuy āra nēravun  
 k<sup>ṛ</sup>ē dap<sup>zim</sup> na me gabe shak dop<sup>nak</sup> beye mā  
 chu kā<sup>d</sup> yeti dop has yiman pat<sup>ami</sup> pahara ani  
 mot<sup>i</sup> kuṭvalen ze kā<sup>d</sup> tim che patkun vās yiman  
 nish dopun amis panānis kavandas vony k<sup>ṛ</sup>ita  
 pā<sup>t</sup>i mokli yeti pādshah kuḍ tag<sup>ye</sup> mokalavañy yi  
 padshah kūd dop<sup>nas</sup> am<sup>i</sup> phīrit ti yeli tag<sup>ye</sup>ham  
 ade kyāzi lagaha kad.

9. dapān vustad kuḍun nālā panun poshāk tunun  
 pādshāh kōḍ<sup>ye</sup> pādshāh kod<sup>ye</sup> hund kuḍun tunun  
 pānes k<sup>ṛ</sup>and dībanas vutamak<sup>i</sup> drāye nebar pādshah  
 kūḍ gaye panun gar kuṭvalen d<sup>ut</sup> rapat pādshahas  
 dop<sup>nas</sup> pādshah kuḍ beye ās sunar bāgas manz  
 timai kyā karim kād pādshah drāu āḍalat p<sup>ṛ</sup>eth  
 anik yim ratik kūḍ<sup>i</sup> ze vuchuk yim bāt ze sunar  
 sanzi kulāye gand<sup>i</sup> gul<sup>i</sup> ze pādshahas dop<sup>nas</sup>  
 padshaham as<sup>i</sup>kyā as<sup>i</sup> gamat<sup>i</sup> sālas tōre kyā a<sup>i</sup> ta  
 vat<sup>i</sup> yat ch<sup>anis</sup> sheharas manz gau tēr aḍa tāj  
 ch<sup>anis</sup> bagas manz at<sup>i</sup> vuch palang khat<sup>i</sup> at<sup>i</sup> p<sup>ṛ</sup>eth  
 kur aram are au chōn kuṭvāl am<sup>i</sup> kya niy raṭit  
 karin kad vut kuṭvāl dopun padshahas pādshaham  
 ch<sup>an</sup> kūḍ karnam kasam vigñya nāge p<sup>ṛ</sup>ethā dapan  
 yus at<sup>i</sup> apuz kasam karehe su vutehena tat<sup>i</sup> thud  
 su ās tat<sup>i</sup> marān dop am<sup>i</sup> sunar sanzi zanāna amis  
 sunaras tag<sup>ye</sup> yi padshah kūḍ bachāviny dop<sup>nas</sup>

8. And my Master said :—

She went about distributing these loaves, saying, ' My husband is sick. And what do holy men and medics say to me but to distribute loaves in seven jails. If ye have ought to say to me, say it to me as I go in, but say not ought to me as I go out, for that will risk the fulfilment of my vow. And then she continued, " I wonder if ye have any prisoners herein. They replied, ' At the last watch of the night the chief constable brought hither two prisoners. They are in there at the back. ' So she came up to them, and said to her husband, ' How can we now get the princess free? Have you any plan for releasing her. ' Said he, ' If I had any pain, would I now be in prison? '

9. Said my Master :—

She took off her clothes and put them on the princess, and took off the princess's clothes and put them on herself. Then she turned the basket upside down (over the princess's head so as to conceal it) and the princess went straight out of the jail, and came home. In the meantime the chief constable reported to the King that the princess and goldsmith had been found in the garden, and, of course, had been put in prison. The King went forth into the judgment hall. They brought the two prisoners before him and, lo and behold, they were the husband and wife! The goldsmith's wife respectfully folded her arms and said to the King, ' Your Majesty, we had gone to a marriage feast and on our way back happened to pass through this city of yours. It was then late, so we went into your garden. There we chanced to see a bed and got on to it and went to sleep. Well, your chief constable came along and, as you see, arrested us and put us into prison. Then the chief constable got up and said to the King,

' Your Majesty, let your Majesty's daughter make oath at the Vignash Nag<sup>1</sup>. People say that if anyone make a false oath there, he never rises up again, but falls down dead on the spot.

Said the goldsmith's wife to the goldsmith, ' Have you any plan for saving the princess? ' Said he to her, ' Please tell me how? '

<sup>1</sup> Vignash or Vignash is the name of the tutelary goddess of the Kashmir form. In the present times she was often seen as she roamed over the mountains but now days she is always in the city. A Vignash Nag is a Nag, or spring, sacred to her.

hâvtam vat dop<sup>nas</sup> ak trây sârny poshak kuran  
 tûn krây beye mat sûr lag gosöny yeli ut vât<sup>nâvan</sup>  
 amis pâdshâh kud<sup>re</sup> chon gâbe gabun amis pâdshâh  
 kud<sup>re</sup> gâbe karin' tap damanas dopun gabes ma  
 ditte gude kharât sa kya hajvi ada kasam chônuy  
 mokratit dâpi yahaz' vignya nâge namis matis siva  
 kya karûm nâ kâsi damanas tap.

vigñya nâgas vatayâs srânas :  
 kuv<sup>re</sup> zana mat<sup>ma</sup> ludnam ra :  
 mat' tap lâyinam doili dâmânas :  
 kuṭ<sup>vâl</sup> ganas gud<sup>ryau</sup> kya :  
 sa<sup>ri</sup> yar<sup>re</sup> goi panas panas :  
 kuṭ<sup>vâl</sup> ganas gud<sup>ryau</sup> kya :

10. pâdshâh kûḍ gaye gar kuṭ<sup>vâl</sup> d<sup>utuk</sup> phahi  
 sunarsandi bâs ze che gar' panan' yi gau sunar  
 bimâr kurnas yahoi ashkun tap yi âs sunarsanz  
 zenâna gâtij gudun moh<sup>re</sup> hathas akis rush yi  
 gundun pananis kavandas pâna logun sannyâs amis  
 paran gupal' vâtanavun pâdshâha sund garâ dopun  
 amis padshahas yi cham bây kâkin' yi chai te  
 havâlâ mye chiyy gabun bayis nish su ohum gômue  
 (etc) sôdahas yi chai myê gupal' havâlâ yu tañy as'  
 yimoy yi chai pak yi thâivzin panan<sup>re</sup> kudis sâth  
 âye phirit panen gar<sup>re</sup> k<sup>re</sup> kâla gau ây yi sunar  
 beye gar<sup>re</sup> punun.

11. dapan vustad logun sôdâgâr am' zanâna vât'  
 at' pâdshaha sandis sheharas manz lög ami beye  
 sanyas kâvand thâvun dêras p<sup>reth</sup> saudagar lagit

Said she, " In the first place, pull off all your clothes and put wooden pattens on your feet. In the second place, rub ashes over your whole body, and pretend to be a mendicant devotee. As soon as they shall bring the princess to the Nag, you must go up to her and catch hold of her skirt, saying, " First of all, pray give me alms." She can then safely take oath and say, " O holy Vignāsh Nāg, save and except this mad fellow no one hath ever seized my skirt." "

She went down to bathe in the Vignāsh Nāg

" I know not why this charge was brought against me.

Only this mad one hath caught the skirt of my garment."

Then what happened to the vile chief constable ?

All the folk took their several ways to their homes.

Then what happened to the vile chief constable ?

10. So the princess went home in peace, and they took the chief constable and impaled him. The goldsmith and his wife also returned to their own house, and there he fell sick. He was sick with the fever of love for the princess. But the goldsmith's wife was very clever. She made a necklace worth a hundred *dinars* and put it on her husband. She dressed herself as a mendicant ascetic, and him as a dancing girl, and brought him to the King's palace. Said she to the King, " Here is my brother's wife, and I am putting her in thy charge. I must be off to my brother who has gone away on a trading expedition. So here is my dancing girl placed in thy charge until I return. She is yet a virgin and thou must keep her with thine own daughter." Saying this she left the goldsmith there disguised as the girl, and returned to her own house. Shortly afterwards the goldsmith himself slipped away, and also went home.

11. And again my Master said : -

The goldsmith's wife dresses her husband up as a merchant, and arrives as if from a journey at the King's city. She herself is again made up as the mendicant ascetic. She leaves the pretended

\* \* To seize the skirt has also a metaphorical meaning which can be imagined. Hence the princess was quite safe in saying it.

pane gaye pādshahis gund<sup>nas</sup> davā dim gupāl<sup>1</sup>  
divan achān dū dapān ches dim gupāl<sup>1</sup>.

prārān doh gau me bal<sup>ē</sup> ;  
sanyas āmut gupāl<sup>ē</sup> ;

yī chus dapān pādshāh phirit.

sanyas<sup>1</sup> maalak jande lolo ;  
kotuna ak dimai danda lolo ;

sanyas chus dapān chus phirit.

sanyas chusai bē vastu lōlō ;  
dand humai dukhtare khas lōlō ;

12. dapān vustād moh<sup>ra</sup> batās gudun rush gundun  
paneñya kud<sup>e</sup> karān havāle sanyasas.

tannana tannana tanā nai ;  
yim kār che karān zanānai ;

niyanta karan havāle panānis kāvandas dop<sup>nas</sup> tu  
zān tā yī zān.

merchant in the tent, and herself goes to the King. She makes her petition to him "Give me," saith she, "my dancing girl." The King replies with abuse, and throws curses at her eyes, but she reiterates, "Give me my dancing girl" -

"Longing have I been for my girl as the days went by.

The mendicant has come for his dancing girl."

And the King replies to her:—

"O mendicant, fix not the banner of thy claim, tol lol lay.

I will give thee another lady in compensation, tol lol lay"

But the mendicant answers:—

"An ascetic I am without worldly ties, tol lol lay

In compensation I'll take thine own daughter, tol lol lay"

12. And finally said my Master:—

He made a necklace worth a hundred *dinars*, and putting it on his own daughter made her over to the mendicant ascetic.

Taradiddle, taradiddle, tol-lol-lay,

It is only womenfolk who can act this way

She took the princess and made her over to her husband. And she said to them, "You must learn and she must learn"<sup>1</sup>

<sup>1</sup> To learn the truth of the verse just quoted. They two must learn and know the power of women as well. There is perhaps a hint in that the wives would mislead, as usual, the tale of the husband and of his second wife might not be happy as they expected.

## VL SHAHI YŪSUF ZALIKHĀ

1. Shahī Yūsuf Zulikhā yar<sup>a</sup> bōzak nā ॥
2. 2. Salas yihna polāṅ kʳeknā ॥  
Yitam gah bega yār<sup>a</sup> bōzak na ॥
3. Sat kuṭʰ larichim chanʷe lō larichim ॥  
Beh tam sātha yār<sup>a</sup> bōzak nā ॥
4. Puṭal khanas bʻyun bʻyun panas ॥  
Kurnak parda yār<sup>a</sup> bozak nā ॥
- Y. 5. Atʰ kya thavut asʰ kōna hāvut ॥  
Z. Dop<sup>a</sup>nas chum Kuda yār<sup>a</sup> bōzak na ॥
- Y. 6. Kuda gau suy mane paneṅye kas duy ॥  
Sholan chu shama yār<sup>a</sup> bōzak nā ॥
7. Kudā chu kunuy jal<sup>a</sup>va dīt drāṅ nunnuy ॥  
Kanye manz chā muda yar<sup>a</sup> bozak nā ॥
8. Hazrat Yūsuf tūl pat<sup>a</sup> lādēyes Zalikhā ॥  
Z. Yusuf talān Zalikhā lārān ॥  
Dop<sup>a</sup>nas yi pazya yār<sup>a</sup> bōzak nā ॥
9. Nālas tap karit nyūn hā tā karit ॥  
Gai peshe pādshāh yār<sup>a</sup> bozak nā ॥

VI. THE STORY OF YŪSUF AND ZULAIKHĀ<sup>1</sup>

1. Wilt thou not hear, O beloved, (the tale of) Yūsuf and Zulaikhā ?
2. (Zulaikhā) " To the feast wilt thou not come ? Dainty meats wilt thou not eat ?  
In season or out of season, come thou to me. Wilt thou not hear, O beloved ?
3. " Seven rooms have I in the palace, in my longing for thee have I prepared them.  
Sit thou, I pray, for but a moment. Wilt thou not hear, O beloved ? "
4. One by one she herself in the idol house  
Covereth (each idol) with a veil.<sup>2</sup> Wilt thou not hear, O beloved ?
5. (Yūsuf) " On what hast thou put a veil ? What hast thou displayed to us ? "  
(Zulaikhā) " It is my god (that I have veiled) Wilt thou not hear, O beloved ? "
6. (Yūsuf) " There is but one God Cast from thy mind the belief in dualism.<sup>3</sup>  
He is burning bright as a lamp. Wilt thou not hear, O beloved ?
7. " There is but one God, who hath manifested Himself in glory.  
What purpose can there be in a stone ? Wilt thou not hear, O beloved ? "
8. The holy Yūsuf fled, and after him ran Zulaikhā.  
Yūsuf fleeing, Zulaikhā pursuing.  
Cried she, " Is it thus that thou shouldest act ? Wilt thou not hear, O beloved ? "
9. She caught him by the neck She made an accusation against him.  
They went before the King. Wilt thou not hear, O beloved ?

<sup>1</sup> Yūsuf is Joseph, and Zulaikhā is Pot. phar's wife<sup>2</sup> When Zulaikhā tempts Joseph she puts a veil before the image of her household idol, that it may not become aware of her unchastity. This arouses Joseph's suspicions.<sup>3</sup> *Ihky*, duality, is a technical term of Kāshmiri Śaiva monotheism and is here borrowed by Muslimān theology



10. Aziza Misar âs pādshah amis âs zid Hazret<sup>i</sup>  
Yusūf<sup>i</sup> sund.

Yusuf kād khan kahchus na bozan ;  
Mukli az Kuda yar<sup>a</sup> bozak na ;

11. Yeli Yūsuf lug kād at' âs prañy kād timan  
dyut kâb akis kurun ta'bir tima'ri pādshah mōd  
pādshahan beyis kurun ta'bir ba sapadak padshah  
sund peshkār maṭ<sup>i</sup> hasa pa'vzi yād.

Ka'dyan kav dyut ta'bir drak myūt ;  
Moklai parda yār<sup>a</sup> bozak na ;

12. Pādshah Aziza Misar dēshan kab.

Aziza Misar kâb-nish âbtar gau bedār ;  
Vut shorā ga yar<sup>a</sup> bōzak nā ;

13. Kam'ūk vut shoraga ?

Malan bâban pīran fakiran ;  
Banina hakīma yar<sup>a</sup> bōzak nā ;

14. Kam'ūk hakim at' kâbus yus mānye tarihe  
yus am<sup>i</sup> Aziza Misren kab âs dyutmut dop<sup>nas</sup>  
gulaman kâbuk ta'bir zane Hazret Yūsūf.

Kabuk tâ'bir Yusufas chu vaphir ;  
Daden chiy dava yār<sup>a</sup> bozak nā ;

15. Unuk Hazret Yūsūf dop<sup>nas</sup> padshahan me  
dyūt kâb at' vanum ta'bir dop<sup>nas</sup> Yūsūfan kya  
dyuthtut dop<sup>nas</sup> pādshahan ak dyūthum huk<sup>i</sup> nāg

10. Azîz-e Mîr was the King, and he had enmity against Yûsuf. Yûsuf is in prison, no one heareth his complaint.

But he will be released by the power of God. Wilt thou not hear, O beloved ?

11. When Yûsuf was put in prison there were there old prisoners. They each saw a dream. To one he interpreted it, saying, "Of a surety the King will kill thee," and the King did kill him. To the other he made interpretation saying "Thou wilt become the King's chief clerk. Then, sir, I beseech thee, bear thou me in mind."

The prisoners saw a dream. The interpretation turned out true<sup>1</sup> for them.

On the morrow they were released from jail. Wilt thou not hear, O beloved ?

12. King Azîz-e Mîr saw a dream.

Azîz-e Mîr became terrified by the dream.

He awoke, and there was made proclamation. Wilt thou not hear, O beloved ?

13. What was the purport of the proclamation ?

Among the priests, among the calendar, among the saints, among the mendicants.

Can there not be found one learned man ? Wilt thou not hear, O beloved ?

14. Of what science was a learned man required ? One who could interpret this dream that had been seen by Azîz-e Mîr. His servant said to him, "The holy Yûsuf knoweth how to interpret a dream."

"Mighty is Yûsuf in interpretation of dreams,

Verily he is the remedy of all pains. Wilt thou not hear, O beloved ?"

15. They brought the holy Yûsuf, and the King said to him, "I have seen a certain dream. Tell thou me the interpretation thereof." Said Yûsuf, "What didst thou see ?" Replied the King, "In the first place saw I seven dry water springs drinking

<sup>1</sup> Literally, "sweet."

sat yivân bart'en nagan satan ch'avan beye dyûthum  
kam sat hil vuchun pukhtan satan helen ning'lan  
beye vuchun lâgar gau sat yivân maet satan gâvun  
ning'lan am' kuy vanum tâ'bir dop<sup>n</sup>as Yusufan  
drâg vuthi.

16. Dapan vustad Yusufan moklau ta'bir vanit  
pâdshahâs gau asar lajis boche dop<sup>n</sup>ak diyum bata  
am' vakta padshah k'avân as na am' asr<sup>a</sup> sa'th  
dop<sup>n</sup>ak jal anyûm dapan gai ta anuk bata yi kyôn  
dop<sup>n</sup>ak bey anyûm a'nye has dâga vok'vit anhas  
ta kyôn taslika as na dapan at' bo che sa'thi gau  
marit dapan paga diâ vazirau vurdî paga vas'u sa're  
idgah yas host nam' pâz behe nyeche suy sapad  
padshah dapan vot' idgah ây host nam'au Yûsûfas  
paz ay b'uthus n'echo banau Yûsûf padshah.

Yala vai havun host<sup>a</sup> mango nâvun !  
Yûsûf pâdshâh yâr<sup>a</sup> bôzak na !

17. Ta'rif-i Yûsûf par Wahab Kara khub !  
Gab paran la illah yâr<sup>a</sup> bozak na !

up seven full water-springs. In the second place saw I seven unripe ears of corn swelling up seven ripe ears. Again I saw coming seven lean kine, and they were swallowing up seven fat kine. Tell thou me the interpretation of this." And Yûsuf said unto him, "A famine will arise."

#### 16. And my Master said

Yûsuf finished telling the interpretation, and as he did so the power of the famine seized the King. He felt hunger, and cried out, 'Give me food' although that was not his time for eating. Through the power of the famine he cried to them, 'Speedily bring ye it to me.' And people say that they hastened forth and brought him food. He ate it, and cried, 'Bring ye more!' They hauled it to him in cauldrons, and he ate it but could not be satisfied. And people say that, for all he ate, he died of starvation. They say that next day the Viziers gave forth this command, "Let all ye citizens descend tomorrow to the 'Idjain, and he to whom the royal elephant will bow and on whose shoulder the royal hawk will alight shall become King. They say that they went down to the 'Idjain. The elephant came and howed to Yûsuf, and the hawk came and alighted on his shoulder. So Yûsuf became King.

Majesty he displayed, he sent for the elephant

Yûsuf became King. Wilt thou not hear O beloved?

17. O Wahb, the blacksmith, well recite thou the praise of Yûsuf  
Ever as thou goest recite the creed. Wilt thou not hear,  
O beloved?

## VII. NAYE HANZ KAT

1. Bana yas dod tas chu pānas tīnanān ।  
Naye hund dod nay che panai tī vanan ।
2. Nai che dapan Bār Sahib chi kunuy ।  
Diya tā bakh'e nishi panai chi būnuy ।
3. Nāi che dapān Bar Sahib mun' zāt ।  
Pane suy kun chi mushtak dokht'rāt ।
4. Hamud gab̄yu tas Khudayas kun paran ।  
Pad' kurun toṭ Muhammad mēz'mān ।
5. Bar Sahiban sā'th dit'nas sāmān ।  
'Bor yār chas sa'th sa'th shobān ।
6. Nur' tam'sandi pāda kurun Ādam ।  
Ad'mas sa'th pāda kurun idam ।
7. Nai che dapan lodun Adam be nava ।  
As mashiyat lā'r tala drāyas Havā ।
8. Nāi che dapān kya zabar as suy sath ।  
Yam' sathai pād' karun zur yat ।
9. Nāi che dapan hal myo nuy bōz tuy ।  
Da'd' ladaī ch'ntā sāta roz' tuy ।
10. Nai che dapān pat vanan asus pīa ham ।  
Shak' burgau sa'th' asus shoban ।
11. Nāi che dapan thud me asum balā pan ।  
Suno kanānuy grāye duran ches divān ।
12. Gai mā gum'ra yiy tā tam' kuy gom badal ।  
Pyōm' guṭ'la la'ni sur vātīt azal ।

## VII THE TALE OF THE REED-FLUTE

- 1 Only to him is the burden of woe manifested who suffereth  
woe himself  
The reed-flute hersef is telling the reed-flute's woe
- 2 Quoth the reed-flute, "The Almighty is one and only one  
God alone is of His own will devoid of wrath
- 3 Quoth the reed-flute, 'Pure is the Almighty,  
(As He alone is free from imperfection) only towards Himself  
can he yearn day and night.
- 4 "Ever go ye giving forth praise to that God,  
In that He created Muhammad, the Beloved Guest
- 5 "The Almighty gave him instruments to be with him  
Four friends<sup>1</sup> are glorious as his companions
- 6 "By His glory He created Adam,  
And with Adam was created this world"<sup>2</sup>
- 7 Quoth the reed-flute, "Adam was sent forth into the world  
all alone,  
And at his wish Eve joined from his side"
- 8 Quoth the reed-flute, "How excellent was that moment,  
In which the world with all its offspring was created!"
- 9 Quoth the reed-flute, "Hear ye, I pray, the tale of my woe  
If ye suffer pain, remain, I pray, a moment by me"
- 10 Quoth the reed-flute "At the back of the forest was I hidden,  
Beautiful with my branches and my leaves."
- 11 Quoth the reed-flute, "Upright was my youthful form,  
As (in the breeze) I waved the pendants of my golden ears.
- 12 "I went astray, and thus happened that change of my estate,  
A woodcutter chanced upon me, a doom, a thief of my  
destiny."

<sup>1</sup> Muhammad's four friends were Abū Bakr 'Umar, 'Uthmān, and 'Alī. The last two were 'anabīyā in law, and the first two his dearest friends.

<sup>2</sup> The word *alām* is a corruption of the Sanskrit *alam*, and comes curiously in a Muslimān poem.

13. Nai che dapān sakhme gom an suy kosur ;  
Naz'ri tam' sanzi sâ-th' sapānum tok' sur ;
14. Nai che dapan takh' hut mak chum' divan ;  
Phal' b'un b'un chale mazas chum tulan ;
15. Mad' me asum had' panas ches karān ;  
Bal' panas vāle nai kāt chum karān ;
16. Gay' zhudā sai zhudāi chai vanān ;  
As vadan al vida as suy karan ;
17. Tat' valit vat' vat' tam chum divan ;  
Vale vunuy turke ch'anās chum' kanan ;
18. Nai che dapān lār' phir' phir' chum vuchan ;  
Duri roz' roz' tori dab sak chum divan ;
19. Nai che dapān lit'ri sâ'th yeli gāj'nas ;  
Atar peyem yeli char kas khaj'nas ;
20. Dahl:—  
Yeli charkas kāt amis turke ch'anās nishi amis  
p'revan panon ham nishin yād yim'nuy kun che  
vanan k'ētha tē kya vane.  
Nai che dapān ham nishin mēn' rod' kat'e ;  
Van' bo dim' hak turi mā rod' aḍ vat'e ;
21. Ham nishinan sir panunuy bava ha ;  
Sim' mut'rit dōd panunuy hāv' ha ;
22. Nai che dapan kya ban'am kut ches rivan ;  
Da'de panāne nāl' pharyad ches divān ;

13 Quoth the reed flute, 'Terrible was the fault (i.e. calamity)  
that befel me.

At once on his seeing me, I became crushed to dust."

14. Quoth the reed flute, "Wrathfully he striketh me blows  
with his axe,

Bits of my flesh in splinters is he raising

15. 'I had been full of pride, I had looked upon myself as the  
limit (of beauty),

And how much Lamentation doth he cast upon my fair young  
form!"

16. Far from the forest was she sundered, and of that sundering  
she tells.

Lamenting was she, as she made her last farewell

17. 'Down from the mountain forest he bringeth me and wearieth  
me with the long, long road,

And when he is come down, he selleth me to a carpenter "'

18. Quoth the reed flute, "He turneth me round and round  
sideways and inspecteth me.

He standeth apart and giveth me terrible blows with an axe "

19. Quoth the reed-flute, 'When he melted my flesh with a saw,  
When he set me on his lathe, 'twas as though a wood worm  
had attacked me."

20. When she was set on the lathe in that carpenter's shop, the  
memory of her friends and companions comes to her. She says some  
words to them. What is it she would say?

Quoth the reed-flute, "Where stayed my friends and  
companions?

Messages would I send them. Would that I knew if they  
stayed half way.

21. 'I would tell my secret to my friends and neighbours,  
I would open my bosom, and display my grief "

22. Quoth the reed flute, "What hath befallen me! How  
much do I lament!

In my woe, I pour forth cries and calls for help "

' A *Shimochi* is a carpenter who works on his own account in his own workshop, and who is not a village servant.



23. Nai che dapan nala dim<sup>a</sup> ha mār<sup>a</sup>kan ।  
 Banāṇa rust<sup>a</sup>nau kah ti rozan mardā zan ।
24. Dapān vustad kya vanāhe yiman ham niahinan  
 yiman vanāhe yiy:—  
 Naram kar kar barām pānas chum karan ।  
 Vāre vuch tōm maz kōta chum haran ।
25. Vade nā bo zade panas ta'ri nam ।  
 Kham pāsān zūṭ<sup>i</sup> atā kat<sup>i</sup> dā'ri nam ।
26. Dapan vustad vu yeli khām pāsān ayi kanana  
 vuchus p'ivan panun nāyis tan' yad at' nāyis tānas  
 kun che vanān k'ōta kya vane:—  
 Nai che dapan nāyis tānuk chum tama ।  
 Gar ze panāne bān' jān arzo samā ।
27. Nai che dapān nāyis tām myan kyah chu jan ।  
 Zāne kyah tat māne bozit gā'ri zan ।
28. Nai che dapan nāyis tām myān kyah zabar ।  
 Zāne kyah tat māne bōzit be khabar ।
29. Nai che dapān nāyis tām nāch yas che zān ।  
 Zana suyyas as' vot<sup>a</sup>mut Lā Makan ।
30. Nai che dapān kyah che vun<sup>a</sup>mut māsnavi ।  
 Zāne suyyas as' p'imat ashkā chī ।
31. Nai che dapan mudur mas ka'tya ch'avan ।  
 Sudar balai nāye Subhān chiy vanan ।

23 Quoth the reed flute, ' In the assemblies cries would I give forth

No man or woman ever liveth free from his fated sorrow '

24. And my Master saith :—

What would she have said to her friends and companions ?  
To them verily would she have said this

' He plumed me and he made me smooth, and with an auger  
bored he my body.

Prathee, behold me well—How much of my flesh is dropping  
from me !

25 ' Shall I not weep—How hath he made all o'er my body  
For a petty furling how often lath he stretched his arms  
upon me."

26. Moreover my Master saith

When she had been so long for petty furlings there came to her  
the memory of the canebrake where she was born—She addresses  
some words to it—What is it she would say ?

Quoth the reed flute ' Yearning have I for my canebrake  
For this purpose searched I earth and heaven "

27 Quoth the reed flute ' How fair is my canebrake !  
Can one who knoweth it not, understand its meaning, if he  
hear thereof ? "

28. Quoth the reed flute ' How excellent is my canebrake !  
Can an ignorant man understand its meaning if he hear  
thereof ? "

29 Quoth the reed flute, ' He only will have knowledge of my  
canebrake  
Who hath arrived at the true knowledge of God the Oman  
present."

30 Quoth the reed flute, " What hath been said in these verses ?  
Only he will understand on whom hath fallen a particle of  
love."

31 Quoth the reed flute, ' Many are they who drink sweet wine,  
But only on Sedarbal doth Subân sing the tale of the reed-  
flute "

## VIII. PADSHĀH SŪNZ KAT

1. Dapān vustad suy pādshāh ās nērān prat doho at' zun<sup>a</sup> dabi p'eth at' ās p'eth kani āl janavāran hund yim as' prat doho yibas bolbāsh bōzan yim ās' padshah<sup>a</sup> sand setā khush gatān doho aki ās na bolbāsh k'ē gatān dop am' padshah baye padshahas az kōne che gatān bolbāsh dapan vuchuk at' ālis at' manz bache ze momut' valik bun seta p'ur yiman padshahas sandyan don batān anik vazir gātily gātily. dophak noman vuch tuv kya chu gomut vuch hak yiman rot<sup>a</sup>mut kund hatīs danā vaziran ak' dop<sup>a</sup> nak yi che yiman panen' māj momut<sup>a</sup> am' naran kurmut<sup>a</sup> b'ek vurudz am' ohu nak dyutmut ampa kane dyut<sup>a</sup>mut kund ami chi yim momut' padshah vanan padshāh baye buy marai ba kar'zana kun' padshah bai vanan pādshahas buy marai ba kar'zana kun' kur yimau driy kaem pāne vany yi kya ze kuruk driy kaem dopuk as' che gabar ze timan kya ka're vur maj ya mol yiy.

2. kye kala gau pādshāh bai moye padshah kun' karan chu na ti kyā zi pāne van' āsuk doyan babau driy kaem kurmut varya kālā gau ay vazir dopuk padshahas padshaham n'etar gate karun varya kāl bōzan chuk na kur has zor vazirau kurun n'etar.

3. yim pādshah xāde ze ās tim' ās padan sabak doh ak' kar yimau pane vāny bar<sup>a</sup>nyau doyan muslahat maji gabau salam h'et bar<sup>a</sup>k trām' lalau niginau gai h'et salāmi māje tram' rut<sup>a</sup>nak vuchuna

## VIII. THE TALE OF A KING

1 Once upon a time there was a certain King, and my Master tells me that every day he used to go out to take the air in the roof summer-house of his palace. Now some birds had built their nests in its thatch, and each day the King and Queen used to listen to the chirping of the chicks, and much joy did the two derive therefrom. One day they heard none, and said the Queen to the King, "Why is there to-day no chirping?" And my Master tells me that they looked into the nest, and that they found therein only two dead chicks. They took them out and full of grief brought them down into the palace. There they summoned all their wise Viziers, and commanded them to inspect the dead chicks, and to say what had happened to them. So the Viziers inspected them, and found that a thorn had been stuck into the throat of each. Then said a very sage among the Viziers, "It is evident that the mother of these chicks died, and that the cock sought another mate and wedded her. She has been giving each of them a thorn to eat for food, and that is why they are dead." So the King to the Queen, "If I die thou must not wed again," and said the Queen to the King, "If I die thou must not wed again." And so they mutually made vow and oath. Now, why was it that they made this vow and oath? Because," said they, "we have two sons, and who knoweth but a stepmother or a stepfather may do this very thing to them."

2 In the course of time the Queen died, and the King wedded not again, because of the mutual vow and oath that the Queen and he had made. A long time passed, and at length his Viziers came to him and said, "Verily your Majesty should once more make espousal," but for a long time he paid no heed to them. Then at last his Viziers became urgent, and he took to himself a new Queen.

3 Now, as we have heard there were two young princes, and they were occupied in their lessons. One day the two brethren took advice of each other and decided to bring a complimentary present to their stepmother. So they filled a tray with rubies and other jewels and ordered it to her. She accepted the tray, and as she laid her glance fell upon them. The princes then went off

kurnak gai yim pādshah zāde ze sabakas yim che  
 doha dohu ithai pāthin karān doha aki gau amis  
 padshah baye khatir yiman vura n'ech' vin hund  
 yiman dopun tuh tha'vyu mā sāt'h' sala yiman  
 dop'has ta chak moj as' ehi gabar ta ta as' vat' na  
 gai pānas sabakas āu padshāh panun mah'lakhan  
 padshah bāye trop'nas kut dop'nas bar kya'z' kurut  
 band yi ches dapan padshāh bai bu chasa ch'ān'  
 kulai k'in na ch'ānyen neoh'vin hunz pādshah chus  
 dapan ti kya gau dop'nas tim ām lekan gud' dim  
 ti hanza valinje ze ada mut'rai bar.

4. dyutun hukum vaziran tim ās' sabak paran  
 tat'hāl dop'nak mare vat'lan karuk havāla timai  
 mārenak dapān vot vazir yiman padshahzādan  
 nishan seta gos yin saf dop'nak vasyu bun tat'hāl'  
 dop'nak tal'u yemi shah'ru tim' tal' vaziran kar  
 kom dopun mare vat'lan ma'ryuk honi ze karik  
 yiman valinje ze lazak ta'kis gai h'et padshah bai  
 dop'has anyai noma pādshah zādan hanza vālinje  
 ze thāu darvaza tā rat thavnak darvaza rachen  
 yima vālinje ze dop'has yim' chai padshah zādan  
 don hanza byut at' pādshahi karna.

5. yim bāi bāran ze vat' biyas pādshahas akis  
 nish dop'nak pādshahan tuh chu sh'hzada me yivan  
 bōz'ne tuh van' tōv tuh k'etā pāt' chu yōr lag'mat'  
 kya sabab chu yiman dop'has yi panun gud'run  
 dop'nak bihu m'enish nok'ri dapān beth' hazūri  
 naukar amis ās pādshahas pran' gulām ze yim z'i  
 ti gai tor tun zanen karin zima ratas tor pahar

to their lessons, and after that, day by day, they brought her a similar offering. One day, there arose in the heart of the Queen a passionate desire for the two youths, and she made proposals to them for an unlawful intrigue, but they replied, "Thou art our mother! We are thy children! Between thee and us such may not be" and went off again to their lessons. In the evening the King came to the harem, but the Queen locked the door of her room and refused to allow him to enter. Said he, "Why hast thou shut the door?" and she replied to him, "Is it of thee that I am the wife or am I the wife of thy two sons?" Said the King, "What is it that hath happened?" Replied she, "They came to me and asked of me in secret things. Nor would I open the door to thee till thou give me their two hearts."

#### 4. And my Master saith

He gave an order to his Viziers while the boys were attending their lessons in the school. Said he to the Viziers, "Make the princes over to the executioners, and let the executioners kill them." And my Master tells me that a Vizier went to the princes, and became filled with pity for them. Said he to them, "Come ye down from the school." Then he said, "Flee ye from this city." So they fled, and then the Vizier died a death. He told the executioners to kill two dogs. So they killed two dogs, and tore out their hearts. These they put upon a charger and took to the Queen. Said they to her, "Here are the two hearts of those princes. Open thou the door and take them." So she opened the door and took the two hearts, as they said to her, "Here are they for thee straight from the bodies of the two princes." And thereafter the King lived on with her to sway the sceptre.

5. The two brothers sought refuge with another king and he said to them, "Ye appear unto me to be princes. Prithee tell ye me how are ye come hither, and what is the cause thereof." So they told him all their happenings, and he thereupon took them into his service. And my Master tells me that they were entered into the King's bodyguard. The King had already two old servants in his bodyguard and with these two princes they made four. Each had to guard the king during one of the four watches of the

gud nyukuy pahar chu lagan amis pādshah zādas  
z'ithis hihia dapan pād'shaba sandyau doyau bātau  
trāvuk arām.

6. dapan gulām chu vud'nye nazar ches padshaha  
sandin don baten kun yim' vuy syud log vasani  
shahmār tāl' va kane. gulām chu vuchan yeli yi  
shahmār log vatane amis pādshah bāye handis  
badanas n'ezik aq laran gulam layin shamesher amis  
shah mārās hani hani karinas tukra tunun palangas  
thal shamshēr' handis t'egas vulun phamb log amis  
padshah baye handis badanas vutherani dopun amis  
as' shahmar' sund zehar lad'omut ami mojub as yi  
vutheran padshah gau bodar vuchun gulam amut  
nezik shamesher h'et naūyi am'sund pahar muk'lyau  
aq duyamis gulamasund pahar aq n'ezik dop'nas  
padshahan ai gulām yus akha agas p'eth bevophai  
karre tas kya vat' karun yi vuthus gulam phirit  
padshahan tas gabi kale tatun beye baata valaany  
padshaham bo vanni dahlā ba thav tam tat kan.

7. dop' nas gulaman su as padshaba ak suy gau  
doha aki salas shikaras kunuy zun sa'th āsus paz  
vōt jaya akis lajis trās banan ches na kuni vuchun  
jaye akis ab' sreha hyu at' dyutun bareha sa'th  
dob'hana kurun bag'la manza pyala lodun at pyalas  
ab h'utun chun ās paz tununas trā'vit beye borun  
yi ab' pyala h'utun ch'un as beye yi paz tununas  
trā'vit doye lat' tununas trā'vit padshahas khut  
zahar treyimi lat' burun dach'na atha chu at pyalas  
tap karit khāvur atha thavun nebar yūthuy h'utun  
chun t'uthuy āu pāz tununas trā'vit dithas am' tap

night. Now the first watch of the night fell to the share of the two princes, and my Master tells me that at this time the King and Queen went to their bed.

6 Furthermore, my Master tells me

The guard stood by watching and warding the royal pair, and straight in front of them he saw a great python begin to cower itself from the coming. He fixed his eyes upon it, and as it approached the body of the Queen he ran up as I struck at it with his sword. He backed it into little pieces and thrust them under the bed. He then wrapped the blade of his sword in cotton wool, and some of this he used to wipe the body of the Queen. "For," said he to himself, "haply some of the python's poison may have touched her." This, you must understand, was his sole and only reason for wiping her. But just then the King awoke, and he saw that his guard had come near him with a naked sword in his hand. By that time the period of his watch had passed, and the watch of the second guard was due. He approached, and the King said to him, "O guard, what shall be done to the man who is traitor to his lord?" Replied the guard, "Sire, his head should be cut off, and he should be flayed alive. But, your Majesty, I would tell you, to thee a story. Prithvi, lend thine ear."

7. Said the guardsman:—

"Once upon a time there was a King. One day he went hunting all alone. He took with him his falcon, and when he had come to a certain spot he felt athirst, but could find no cresset of alleviation. At length he saw in one place a little moisture (on the face of a cliff). He thrust in his spear to make a hole, and poured forth a cup from his pocket, which he filled with the water as it trickled forth. As he began to take it up to drink his falcon flew at him and upset it. So he filled the cup again, and was about to drink when again the falcon upset it. Poisonous anger rose in the heart of the King. The third time he filled the cup, holding it with his right hand, leaving his left arm free. Just as he began to drink, again came the falcon



padshahan rutun latan thal hitanas paka ze karvinas  
tan yi yeli morun pat<sup>a</sup> p<sup>r</sup>urus atat<sup>7</sup> vuny trêsh  
chayen na gau vuch<sup>i</sup> ne at âbas âai na kuna agur  
pakân chu pādshāh vôt<sup>i</sup> jai akis vuchun at<sup>i</sup> shah  
māra ak shungit am<sup>i</sup> suy neran as<sup>a</sup> kan<sup>i</sup> lāl yi āb  
ās zahar yi chus vanan amis pādshahas har ga kyēy  
su padshah sa tresh ch<sup>7</sup>aye h<sup>7</sup>e su marih<sup>7</sup>e vun<sup>7</sup>ai  
sargeh kari h<sup>7</sup>e su pādshāh tas pazus ma marihe  
padshaham sây che dalil sargi gabē kariñy.

8. muk<sup>a</sup>lyau amisund pahar l<sup>7</sup>e au treyimi sund  
pahar ze gai panas b<sup>7</sup>eth<sup>i</sup> padshah chu bedār dapān  
chu amis treyimis pah<sup>a</sup>ra valis dapan chus ai gulam  
yus akha agas p<sup>7</sup>eth dagai ka<sup>7</sup>ri tas kya vat<sup>7</sup> karun  
dop<sup>a</sup>nas phurit am<sup>i</sup> gulāman su gabē padshaham sang  
sar karun padshaham sargi gabe kariñy bu vanai  
dalila ta thāvum padshaham kan.

9. dapān chus su as sōdagar<sup>a</sup> ak su sodagar ās  
setā bakhtavar tam<sup>i</sup> suy pyau muh<sup>7</sup>im tam<sup>a</sup> sūy  
ās hun byāk sōdāgara as dop<sup>a</sup>nas yi hūn mā  
kan<sup>a</sup>han dop<sup>a</sup>nas kanan dop<sup>a</sup>nas karus mul kuranas  
mul rupia hat nyū sōdagaran yi hun drau sōdā h<sup>7</sup>et  
vot jaye akis lajis rat rat<sup>7</sup>li p<sup>7</sup>ez sūr nyu has yi  
mal hun chu vuchan am<sup>i</sup> kur<sup>i</sup> nā k<sup>7</sup>ē ti sadau phul  
ghāsh sōdagar gau bedār vuchun tā mal nā kuni  
dapān chu yat kya gom au yi hun am<sup>i</sup> kar nas tap  
pushakas chus lamān hun drau bro-bro pata-pata  
chus sōdagar vate nō vun maidānas akis manz  
vuchun at<sup>i</sup> turau thāu mut am<sup>i</sup> sund mal parze au  
vun anun panun mal yi āsus tā ti beye ās yimau  
turau beyen sōdagaran hund nyumut titi anun  
vat<sup>a</sup>nāvun pananas dēras gau seta khush dopun

and upset it. The King grasped the bird, and holding it under his feet tore off both its wings. As soon as he had killed it he was filled with regret, and could not drink the water. He went to look for the source of the spring, and when he had found it he saw there a huge python lying asleep, and from its mouth spittle was dripping into the streamlet. The water was poisonous. And added the guard to His Majesty, "If that King had drunk that water he would have died, and if he had only inquired into the matter beforehand he would not have killed the falcon. Sire, that is my story. Thou shouldest scrutinize before deciding."

8. His watch also came to an end, and there came the third watch. The first two sat down to rest themselves, but the King was still wakeful, and he spoke to his third guard saying, "O guard, what should be done to him who showeth faithlessness to his lord?" Said he in answer, "He should be stoned to death, but first, sire, investigation should be made. I would tell to thee a story. Lend thou me, sire, thine ear."

9. Said the third guardsman:—

"There was once upon a time a merchant blessed with all prosperity. But evil times befell him, so that he had naught left of his possessions but a dog. Another merchant asked him if he would sell it, and toereto did he agree. 'What is the price?' and they fixed it at a hundred rupees. So the second merchant paid the price and took away the dog. Shortly afterwards he went on a journey with some goods to do merchanting, and halted for the night at a certain place. In the night time there came thieves and took away all his property. The dog watched them, but made no sound. When the morn blossomed forth the merchant awoke, and could not find his goods. While he was wondering what had befallen him, the dog came up and caught hold of his coat and pulled it. The dog led him out going in front, while the merchant followed along behind. He brought him to a certain plain, and there he saw the spot where the thieves had stored his goods. He recognized them, and brought back to his lodging not only what had been taken from him, but also that these thieves had stolen from other merchants. He was filled with joy, and said to himself, 'That

tamis sandagaraş tog<sup>na</sup> amis hūnis mul karun  
tamis ās pyūmut mubim tami mukhe togus nā.

10. dapan vustad amis hūnis kurun mul rupias  
panz hat lichin chit yi hāy tin<sup>an</sup> amis hūnis nal  
dop<sup>nas</sup> tā gat pananis kavandas nişin yi ohit  
h<sup>et</sup> gau hūn vot nazdik amis sodagāraş sōdagaraş  
vuch parze nā vun yi hun dopun panenen baten  
dop<sup>nak</sup> hūn āu phirit am<sup>i</sup> kur<sup>i</sup> k<sup>a</sup> tāny tahsir ami  
tunuk ka<sup>rit</sup> balki chus chalāna nāl sodagār gau  
phikri dopun vun kya kare rupia hat gom kharj  
kodun banduk lāy<sup>nas</sup> tā mārūn yeli mārūn tā adā  
ph<sup>urus</sup> gōs nazdik be vuch<sup>a</sup> ha amis kya kakad  
chu nal<sup>i</sup> yohāy kuranas nālā mut<sup>run</sup> tā vuchun  
at<sup>i</sup> lyukhmut rupias pānz hat ad<sup>a</sup> ph<sup>urus</sup> setā  
padshaham sāy che dalil sargi gabe karin<sup>7</sup> harga  
hay su sōdagār guden<sup>7i</sup> vuch<sup>a</sup>he amis hūnis kyah  
chu nāl su hun ma marihe gau amisund pahar.

11. āu turimis gulāmasanz dalil turimis gulāmas  
vanān pādshah ai gulām yus akha āgas p<sup>eth</sup> be  
vuphāi ka<sup>ri</sup> tas kya vāt<sup>i</sup> karun dop<sup>nas</sup> gulāman  
padshaham tas gabi sar batun shehera manza dūr  
kadun pādshaham bu vanai dalila tā tāvum kan  
dopān chus gulam su as pādshahā ak amis suy ās  
nechiv za timānai moye panen<sup>i</sup> mōj pādshahān kar  
vurud<sup>z</sup> zanana sa gaye pādshah zadan don vur<sup>moj</sup>  
pādshāh zāda za ās<sup>i</sup> sabakas tora āy amis vura maj<sup>i</sup>  
niyak salam lālaq niginau trām thāvuk amis bont<sup>a</sup>  
kan<sup>i</sup> yim gai beye sabakas doha doha che karān  
pādshāh bāye daj panen<sup>7</sup> rāy kya dajis be karāba  
yiman pādshāh zadan sath<sup>i</sup> guna doha aki vunun  
yiman pādshāhzādan don me sath<sup>i</sup> ka<sup>r</sup>u guna

merchant was not able to put the true value on his dog. Hard times had fallen on him, and he had to take what he could get."

10. Moreover my Master said :

"He put the value of the dog at five hundred rupees, and wrote a note of hand to that amount. This he tied to the dog's neck, and told him to go home with it to his old master. The dog set forth and arrived at his old master's house. The latter saw him and recognized him. He said to his people, 'Here is this dog come back. No doubt he hath done some fault. Moreover, there is an invoice to that effect tied to his neck.' So he became filled with anxiety.

'What,' cried he, 'am I to do?' For I have spent the hundred rupees.' So he went and got a gun, fired it at the dog, and killed it. When he had killed it, he felt sorry and went up to look at the paper that was tied to its neck. When he took it off and opened it he saw written on it an order for five hundred rupees. Then, indeed, he felt very sorry. Your Majesty, that is my story. One should always scrutinize. If that merchant had first looked to see what was tied to the dog's neck he would not have killed it."

With that the term of his watch expired.

11. Now came the watch of the fourth guard, and this is his story. The King said to the fourth guard, 'O guard, what should be done to the man who is a traitor to his lord?' Replied the guard, "Your Majesty, his head should be cut off, and he should be banished from the city. But, sire, I would tell thee a story. Lend thou me thine ear."

And the fourth guardman said

"Once upon a time there was a King who had two sons. Their mother died, and the King made a second marriage, and thus gave the two princes a stepmother. While they were still at their lessons they brought her a tray filled with rubies and other jewels as a complimentary present. They laid it before her, and then went back to their lessons. They passed each day in this manner, and at length a design was aroused in the Queen. And this was her design. She said to herself, 'I would do sin with these young princes.' One day she said to them, 'Come ye and do sin with

yimau duphas tã chak sãn' mój t'eta asi vāt' na  
 pādshah zāda gai sabakas padshah āu darbār  
 murkhas kārīt vot mahala kãn padshah bāya  
 trup<sup>nas</sup> darvaza darvaza ches na thāvān dop<sup>nas</sup>  
 yi kyāzi vutās pādshah bay dop<sup>nas</sup> bu chasā  
 ch'an' kulai kiñā chān'en nechevin hanx dopunas  
 padshahan ti kya gau dop<sup>nas</sup> tim am l'ekan  
 pādshah chus dapan vun' kya chu sala pādshāh  
 bāy ches dapan me gate tã hanza vālinja zã timā  
 kh'ema bo ada kya thavai darvaza pādshahan  
 dyut hukm vazīras dop<sup>nas</sup> yim shahzāda zã dik  
 maravāt<sup>lan</sup> at' yiman karan vālinja zã gau vazir  
 vōt tāt'hāl yet' yim shahzāda zã ās yiman kun  
 karan nazar seta gas yim padshah zadā zã khush  
 dilas pyōs insaf dop<sup>nak</sup> tal'u yami shah'ra  
 dūr tal'.

12. dapan vustad marevatalan dyut hukam  
 vaziran mār'ūk hun zã māravāt<sup>lan</sup> mār' hun zã  
 ka'rik yiman vālinja zã lazak takis manz gai h'et  
 padshah baye thau darvaza pādshah chu karan  
 pādshahī tāt'.

13. shahzāda zã āy talān biyis pādshahas nish  
 padshahan rā't' yim gulām gudeñyuk pabār āu amis  
 badis bihis shahzādas chu shama dazan pad'shaha  
 sand' zã bat che palangas p'eth arāmas yimaniy  
 s'ud vasan chu shahmar yi gulām chu kadan  
 shamsher amis shahmāras chu karan tukrā ami  
 patā chu shamsher' handis t'ēgas valān pamb amis  
 pādshah bāye handis badanas ās vutherān yi zahar  
 amis shahmarā sund dopun amis ma āsim shahmarā  
 sund zahar ās vutharān' tã padshah gau bedar

me', but they replied, 'Thou art our mother, between thee and us such may not be,' and then went off to their lessons. After this the King came home, when he had dismissed his court, and went to the harem, but the Queen locked the door against him and refused to open it. Said he, 'What meaneth this?' Then up and answered she, 'Is it of thee that I am the wife, or am I the wife of thy two sons?' Said the King 'What is it that hath happened?' Said she, 'They came to me and asked of me indecent things.' Said he, 'What wouldest thou have me to do?' and she replied, 'I must have their two hearts that I may eat them. Then, and then only will I open for thee the door.' So the King gave the command to his Vizier, and said to him, 'Make these two princes over to the executioners, that they may tear out both their hearts.' So the Vizier took his leave and came to the school where the princes were doing their lessons. He took one look at them and saw that they were both exceeding fair to behold, and pity filled his soul. He said to them, 'Flee ye far from this city.' So they fled."

12. And moreover my Master said

"The Vizier told the executioners to kill two dogs. They did so, and tore out their hearts, which they placed upon a charger and carried to the Queen. Then she opened the door, and the King went in, and there did he sway his sceptre.

13. "The two princes in their flight came to another King, who appointed them to be his bodyguards. The first watch of the night falls to the elder prince. A lamp is burning, and shows the King and Queen asleep upon their bed. Straight in front of them is descending a huge python. The guard draws his sword, and hacks it into little pieces. After this he wraps up the blade of his sword in cotton wool, and some of this he uses to wipe off the python's poison from the body of the Queen. 'For,' said he to himself, 'haply some of the python's poison may be on her.' While he was still wiping her the King awoke. Said the King to himself, 'he hath

dop padshāhan yi ām mārāni padshāham say che  
 dalil har'gak'ey su pad'shāh sar' ka'rihe panen'en  
 nechevin p'et'h ma diyehe hukm mār'vātalan tuh'  
 mār'ūk ada gai tim hunā zā mārā padshāham agar  
 bāvar karak na su pad'shah ās sonuy mōr yi  
 pādshāh gāk tā yi kya che shamsbēr at' kya chi  
 palangas thal shāhmār gan'i ka'rit.

14. setā gāk pādshah khush ak boy thāvun vazir  
 byak boy banāvun pādshah

come to kill me.' Sire, that is my story. If that King had made inquiry he would not have ordered the executioners to kill his own sons, nor would those dogs have gone to death. Sire, if you believe not my story, then know that that King was our father, and thus King wast thou. So, here is the sword, and there under the bed is the python cut to pieces."

14 The King became mightily pleased on hearing this explanation. And one brother he made his Vizier, while the other he made a Pasha.



## IX GREŠT BĀYE HANZ TA MĀSH TULĀRI- HANZ KAT

1. Dapān vustād yi grešt bāy ās bajamat kami  
bāpat kārđāran muka daman āsus kurmut zulm ami  
bāpat che bajmat vāt vanas akis manz otuy vāšus  
māch tulaŕ amis ayi zabān dapān che amis grēsta  
bāye tš kyazi chak bajmat dop<sup>nas</sup> grēst<sup>a</sup> baye  
m<sup>ʼe</sup> chu gamut zulm ami dop<sup>nas</sup> phērit māch  
tulaŕi m<sup>ʼe</sup> ti chu gamut zulm bo ches vadan tš  
thaŕtam kan vanān māch tulaŕ grēst baye kun.

yi tai vesī paran p<sup>ʼ</sup>imōs karōs zār<sup>a</sup>pār |  
budai che sai māch tulaŕ vanuk jānāvār |

2. koh<sup>a</sup> kohāy yūra aōyam asus ayāl bar |  
balai p<sup>ʼ</sup>iyen hāpat ganas vanān tāny nam lār |

3. pot<sup>ʼ</sup>en tasānden āl<sup>ʼ</sup>nāsh kurun sāhībō ayna ar |  
budai che sai māch tulaŕ vanuk jan<sup>a</sup>var |

4. dapān amis grēsta baye yi māch tulaŕ dop<sup>nas</sup>  
yi hāl kur nam vanā manzā hāpatan vun<sup>ʼ</sup> tajes  
vahas gresta garas dap<sup>ʼ</sup>am kare rahat vuch tš vuny  
kya kairim yi grešt thaŕ ta kan bu kya vanai.

thanyā matit kuŕha thāŕnam mōteny chem  
bānd<sup>ʼ</sup>hal |

bāgen<sup>ʼ</sup> ayas grešt garas sāi m<sup>ʼe</sup> gayem gāl |

5. dratis sa<sup>ʼ</sup>tin kash<sup>a</sup> yeh tet<sup>ʼ</sup>nam kā<sup>ʼ</sup>tya katis  
mar |

budai che sai māch tulaŕ vanuk jānāvār |

## IX. THE TALE OF THE FARMER'S WIFE AND THE HONEY-BEE

### 1. Saith my Master :—

Here was a farmer's wife who had fled from her home. And why had she done this ? It was because the village overseer and the beaman had shown her tyranny, and so she had fled. She reached a forest and there there came a honey bee. Behold speech came to the honey-bee and she saith to the farmer's wife, ' Why hast thou fled ? ' And she replied that tyranny had been shown to her. Then answered her the honey-bee, ' I also have suffered tyranny, and therefore do I lament. Præthee, lend thou me thine ear. ' And thus speaketh the honey-bee to the farmer's wife.

Præthee hither come, my friend. Let us fall at God's feet, and make our prayers to Him.

Lo, I am thy honey bee, a poor winged creature of the forest.

### 2 From hill to hill did I collect my flower-nectar, and become possessed of manifold progeny.

May run seize that ruthless bear, for he it was that drove me to the forests.

### 3 He utterly destroyed my little ones. O God, why came there no pity to Thee ?

Lo, I am thy honey-bee, a poor winged creature of the forest.

4. Quoth the honey-bee to the farmer's wife, " Thus and thus was I driven from the forest by the bear, and now I fled. Then alighted I at a farmer's house, and he said unto me, ' I will give thee peace and comfort. ' Behold what that farmer did unto me. Præthee, lend thou me thine ear. What shall I say unto thee ? "

He made ready a hive as an abode for me and rubbed it o'er with fresh butter. It became a prison of death for me.

It was my fate that brought me to the farmer's house, and, of a truth, that fate was humiliation.

### 5. With a sickle he cut off my honey combs, and thereby there rose upon him the guilt of countless murders.

Lo, I am thy honey bee, a poor winged creature of the forest.

6. məklaŋ ami mäch tulaŋi vanit panun dād vu  
che dapān amis grēst<sup>ə</sup> bāye chiyai kyē gamut tati  
van vanān che vo vanan grēst<sup>ə</sup> bāy dapān ches bōz  
m<sup>ə</sup>e kya zulm chu gamut.

azal chavun chu samsāras chetal vasaŋ<sup>i</sup> jāi |  
budai chesai grēst<sup>ə</sup> bay yōr nai rozaŋ<sup>i</sup> ay |

7. sōnta yeli mut<sup>ə</sup>sā<sup>i</sup>th<sup>i</sup> grēst<sup>ən</sup> dilāsa dina hai āy |  
mudr<sup>ə</sup>au kathau yerā barak zālas valena ay |

8. harde vizē dard motuk layine tim hai ay |  
budai chesai grēst<sup>ə</sup> bāy yor nai rozaŋ<sup>i</sup> āy |

9 yim phal vavim māje zemīni tim hai papit āy |  
sumbrit sā<sup>i</sup>rit kalas ka<sup>i</sup>rim hata bud<sup>i</sup> khāris drāy |

10. chakla chakla mukadam ta pat<sup>ə</sup>var<sup>i</sup> tolaŋi tim  
hai āy |  
budai chesai grēst<sup>ə</sup> bay yōr nai rozaŋ<sup>i</sup> āy |

11. āziz ta miskin kái t<sup>ə</sup>a viayāi halam dār dār āy |  
halam dit<sup>ə</sup>mak mebar bari suy chu muklan pay |

12. kalama sa<sup>i</sup>tin savab likhan yit<sup>ə</sup>nai lagik gray |  
budai chesai grēst<sup>ə</sup> bāy yōr nai rozaŋ<sup>i</sup> ay |

6. So finished that honey-bee the story of her pain, and now saith she to that farmer's wife, " If aught hath happened unto thee, do thou also tell it " Then speaketh the farmer's wife and saith to her, " Hear what hath happened unto me "

Each soul must dree its weird, and there is a place below to which it must descend.

Lo, I am thy farmer's wife. We came not to this world as an abiding place.

7 In the spring the tax-gatherers came to the farmers with soft encouragement.

With sweet words did they fill their bellies, and enclosed them as in a net.

8 In the autumn they forgot all their kindness. They it was who came to beat us.

Lo, I am thy farmer's wife. We came not to this world as an abiding place.

9 Crops sowed I in mother earth, and they it was that sprung up and ripened.

I collected and piled them on the threshing-floor, hundreds of *kharwārs* <sup>1</sup> in weight.

10 From village-circuit to village-circuit to weigh the produce came the headman and the accountant.

Lo, I am thy farmer's wife. We came not to this world as an abiding place.

11. How many of the poor and needy, O friend, came as beggars holding out their lap-cloths!

Their skirts I filled and filled, for that giveth an assurance of salvation.

12 The recording angels will write down with their pens the reward of these good actions, so that they may ne'er be shaken.

Lo I am thy farmer's wife. We came not to this world as an abiding place.

A *kharwar* was equal to a hundred *maut* and a half.

## X. RAJA VIKARMAJITENY KAT

1. dapân vustâd mahñyiu tór âs' pakân vat' âk  
 broho maidân at' maidânas yeli h'utuk pakun lag'  
 vaneni pânevâny talau van'to dalîla yim maidan  
 karôn' patâ kan' âk byak shahâta amis dopuk tã  
 vanta dalîla yi maidan muk'javâ hun am' dop'nak  
 phêrit boh'sâ vanemo' dalil dalil hasâ vanemau  
 kathe pant panten kather gate nam din' rupias  
 pânt hat yimau dop' has phêrit tór hat dimoi tór  
 zan' pant'um hat gai panenuy vane kathe pant  
 dop'nak.

dyâr hase chu saf'ras :

yâr hase chu na âs'nas :

âsh'nâv hasâ chu âs'nas :

gaye tre kathe beye ze kathe hasâ ch'au

sâ zanâna ch'auvna paneñy :

yessâ nâ âsi pânes sâ'th :

beye hasâ

yus ratas bedâr rozi :

suy hasâ za'ni râje Vikarmâjiteñy kûr :

vañye nak yima kathe pânt yim chus dapan van  
 sâ dalil yi chuk dapân me hasâ vañye mov kathe  
 pânt mil'vuk laðai yim chus dapan rupias tór hat  
 n'it dalil k'e vañyit na ma'dan chu vunye pakenai  
 amis lâyuk yimau torau za'nyan am' dop' nak pakyu  
 sa yeti kis pâdshahâe nish yisu dapî ti karau.



2. dapān vustād vāt<sup>1</sup> pādshahas nish dūt pheryād  
 toran za'nyau dop<sup>2</sup>has pādshaham yim shakhtan  
 kh'aiy asi rupias tōr hat dopun vanemō<sup>3</sup> kathe  
 pānt padshahan dop amis shakhtas van<sup>4</sup>sa kya  
 vunthak yi votus pherit padshaham bo vanai kathe  
 pānt rupias pant hat gāte nam din<sup>5</sup> ada vanai bo  
 kathe pant padshahan ka'r<sup>6</sup> rupias pānt hat dithin  
 amis shakhtas yim ka'rin yim band pane ka'rin  
 kāma am<sup>1</sup> pādshahan padshahund poshak trāvun  
 gadoi yiye hund poshak pōrun beye gandin la'sat  
 gandin mat<sup>2</sup>e draṅ yima kathe pant sar kar<sup>3</sup>ni.

3. dapān vustād gudený drāṅ benye handis  
 shah<sup>4</sup>ras kun gur chus khasun vōt<sup>1</sup> yeli n'azik at  
 benye handis shah<sup>4</sup>ras lazun shech<sup>2</sup> amis beñye me  
 kyā chu p'umut mohim bo kya yimaha tor<sup>1</sup> ami  
 lazanas beñye phut phērit shech<sup>2</sup> me kya rōzan  
 pāma vār<sup>3</sup>vis manz phut phērit laz<sup>4</sup>nas beye shech<sup>2</sup>  
 me yeli nā bani tor<sup>1</sup> yūn tot<sup>2</sup>i gā'em ladun naptas  
 krētsa lade hamai tat gāte gand karun p'etha  
 gā'es mohar kareñy paneny ami kar benye kāma  
 lodun panenye kyenzi batā hana yā tūt<sup>3</sup> yā ahūt  
 p'etha kar<sup>4</sup>nas paneny mohar korun revana amis  
 bāyis tam<sup>1</sup> yeli vuch benye hanz mohar rotun at<sup>2</sup>  
 thāvun dabāvit.

4. drāṅ yārisānzi vat<sup>1</sup> yeli vōt n'azik sozun amis  
 mahnyu yār hasa ay pādshahī chesna so hasa chiý  
 mohim zad yāran yeli bōz draṅ vot amis yāras nish  
 dapān chus ha yara kat<sup>2</sup>i goham yōr pā-da pakān  
 chi dunvai. amis ās miskinī hund poshak nāl<sup>3</sup>  
 dapān chus yar yi kal<sup>4</sup>ti shāhī ditta m<sup>5</sup>e yi myōn

## 2. Saith my Master :—

They went to the King and the four laid their complaint before him. "This fellow," said they, "hath cheated us to the tune of four hundred rupees, for he promised to tell us five things." The King asked him, "What was it that thou saidst to them?" And he up and replied, "Sire, I will tell thee the five things, but thou must pay me for them rupees five hundred. Then, and only then, can I tell these five things to thee." So the King sent for five hundred rupees, and gave them to him. (After he had told them) he tied up the money in his pouch, and the King did a deed. He doffed his royal garments, and donned those of beggary. Then he tied seven rubies under his arm and went forth to test these five things.

## 3. Moreover my Master said :—

First of all he went to the city where dwelt his sister. He mounted his horse, and when he arrived there he sent her this message, "I am fallen into poverty, so what else could I do but come to thee." And this was the word which she sent back, "Verily, I shall be put to shame in my father-in-law's house (if thou come to me)." Again he sent her these words in answer, "If it be not possible for me to come to thee, thou shouldst at least send me somewhat wherewith to fill my belly, and if thou send it, fasten thou it up carefully, and set thine own seal upon it." So this sister did a deed. She sent him a little rice in her bowl: it may have been orris, or it may have been fresh food. Upon it she set her own seal, and despatched it to her brother. As soon as he saw his sister's seal he accepted it, and there and then he buried it and hid it in the ground.

4. Then he set forth upon the road to his friend. When he came near he sent a man on to say, "My friend, I am come to thee. I have no more royal state, for I have been struck by the blow of poverty." And when his friend heard this he went forth and came to his friend, and cried, "Ah, my friend! Wherefore hast thou come to show thyself here (so far from my door)?" So together the two walk on. As they walked the friend saith that the King is clothed in the weeds of poverty, and saith to him, "My



poshak tuntha ta yi as<sup>a</sup>na boz<sup>a</sup>na yi chu amis  
miskini hund poshak yi as boz<sup>a</sup>na kal<sup>ti</sup> shahi kami  
mukha mahabat sa<sup>th</sup> gan va<sup>t</sup> yarasund gara  
yaran kur<sup>nas</sup> ziāfat lāy<sup>ka</sup> padshah sap<sup>nyes</sup>  
ottañy za katha sar.

5. drāu vuñy zanāna handis shah<sup>ras</sup> kun vōt  
at sheharas and kun at as bud zanāna byut  
amisandi ga<sup>ri</sup> dopun amis buje zanāna ditam drōt  
bu ana yamis guris kh<sup>ut</sup> gasa drāu gasa anani  
vuchun at<sup>i</sup> gasa maidana at<sup>i</sup> chu lōnān yi as rakh  
padshahasunz as ladan tahal<sup>y</sup> nyūk ratit pananis  
mejeras nish koruk kad rāt āye amis chu gatān  
pa<sup>da</sup> zanāna ak amis mejeras ziāfat h<sup>et</sup> yi chu  
bihit palangas p<sup>eth</sup> ziāfat thānnas bont<sup>+</sup> kan<sup>i</sup> at<sup>i</sup>  
vat<sup>i</sup> khyeni don<sup>+</sup> vai hana h<sup>r</sup>ōyek yi dyutak amis  
ka<sup>dis</sup> kurhas alau hato ka<sup>d</sup>yau yi khyau sa<sup>ny</sup>  
bethan ka<sup>d</sup> rut khyan at<sup>i</sup> chu panani jaye behat  
yimau doyan kar tamis kuri at palangas phut tar  
kuruk alau amis ka<sup>dis</sup> ta vuch ta yat palangas  
phut tar tima tagi am<sup>i</sup> dop<sup>nak</sup> phirit any tagimna  
hamsai ch<sup>um</sup> ch<sup>an</sup> dophas vula vot ot amis  
zanana parza nāu panun khavand am<sup>i</sup> as parza nāu  
mut bront yeli yi battahan dit<sup>+</sup> has yi zanana che  
dapan amis mējeras vuny kya karau yi chu myōn  
khāvand yi gabe mārūn rātas rat hukm d<sup>utun</sup>  
māravāt<sup>lan</sup> dop<sup>nak</sup> nyūn yi ka<sup>d</sup> gabe marun  
valinje gabyes yūr<sup>i</sup> anan<sup>y</sup> nyuk yi kā<sup>d</sup> shah<sup>ras</sup>  
nebar am<sup>i</sup> dyut<sup>nak</sup> savāl m<sup>e</sup> trāv<sup>toh</sup> yela bo  
chalāha ata but Khudayas kun karaḥa zara pār  
trāvuk yela vuchan ab<sup>+</sup> hana cholun atih ata but

friend, prithee present me with th a roval robe that thou dost wear, and put on my poor garment instead thereof. For he looked upon the King's garb not as the garb of beggary, but thought of it as a roval robe. And wherefore that? It was because of the love he bare him. They went on and reached the friend's house, and there the friend made him a feast—such a feast as one should lay before a King.

In this way the King had tested two of the things.

5 Then went he forth to the city where dwelt his wife. When he had reached the outskirts he made his lodging in the house of an old woman, and asked of her a sickle that he might cut grass for his horse. So he went out to fetch the fodder and came to a mead where he began to cut the grass. Now this mead was in the home farm of the king of that land, and the grooma run up and seized him, and carried him to their officer, the Master of the Horse. They shut him up in prison, and when night fell he seeth a woman coming along with a dish of dainty meats for the Master of the Horse. He was sitting on a bedstead. She laid the dish before him, and they both sat down upon the floor to eat it. A few scraps remained over, and these they gave the prisoner. They called to him, "Ho, thou prisoner, eat thou these scraps and orta of ours." The prisoner accepted them and ate. And while he remained sitting by himself the two clipped and toved together till the joint of the bedstead broke. Again they called to the prisoner, "Prithee see, the joint of this bed hath broken. Haply thou hast wit enough to mend it." He answered, "Yea, why should I not have wit therefor? My neighbours are carpenters." Said they, "Come hither." So he came, and then the woman recognized him as her own husband, though he had recognized her before when they gave him the scraps of food. So saith she to the Master of the Horse, "What now are we to do? This is my husband, he must be killed this very night of nights." So the Master of the Horse gave his command to the executioners, "Take ye away this prisoner. He must be slain. Bring ye us back his heart." So they led him forth outside the city, and to them made he a petition, "Let me free," quoth he, "that I may wash my hands and face and make my prayers to God before I die. So they loosed his bonds, and he

Khudā sābas kun korun zara par atā p'ōs yiman  
lalan satan p'ēth yim tat' asis gand'maty' maba  
yiman dopun maravatlan tun hata sā m'e travyu  
yela nom chu lal sat tōr chu toh'i tun zan'en tre  
chu m'en tohi nish.

6. ot'tany karin tōr kathe sare pāntim kath  
gayas mashit aq vot panen gara beye vanān chu  
timan pauben zanen vanyu sa kya van'au toh'i  
panē kathe yi votus phot pherit padshahan kathe  
kathe karit sare dop'nak padshahan tōr kathe  
yimau dophas kusa kusa dop'nak padshahan.

as' nav ch'a paz' p'ath' ās'nas |

yār chu na ās'nas titi puzuy |

zanana sa chona paneny yasina panas sa'th cho  
titi puzuy |

dyar che bakār safaras titi puzuy |

yima tōr kathe karimau sar vany van'um pan'um  
kath dop'nas am' shakhsan phut pherit rup'ya hat  
gus'em dyun dyutanās padshahan dop'nas.

yūs rātas bēdar rōzi |

eny z'ani raje Vikarmājiteny kūr |

7. padshahan kar kam lagun fakir gau vōt raja  
Vikarmajitnu gara nazar bazau kar nazar khabar  
dārau nyō khabar amis rājas dop'has raja sāba  
fakira ak gomut pa da yohoi dapan bu z'enān rājasanz  
kur rāja vanan chuk phut pherit az tany ka'tya  
rāja zada gamat' at'e mare vun gau yi fakir havalat  
Khuda ada yā lasa ya mari gat'u kha'lyūn kuthis  
manz yat' yi rājasanz kur ās palang trāvhas sberit  
khut fakir palangas p'ēth amus khatūni diban z'er

found a little water wherein he washed his hands and face, and made his prayers to God the Master. As he thus did his hands fell upon the seven rubies that he had hid beneath his arm when setting forth upon his journey. Then said he to the executioners, "Ours, let ye me go free. Here be these seven rubies. Keep ye fear of them, one for each of you four, and keep the remaining three for me."

6 In this way he had tested four of the things, but the fifth he had forgotten. So he returned home and asked the five men, "Sirs, tell ye me what those five things were." Then up and answered that man, "Sire, how many of these things hast thou tested?" Quoth he, "Four." Which ones? they asked. Said the King:—

- True is it—a near relation is for when there is money.
- True also is it—a friend is for when there is no money.
- True who is it—that canst only call thy wife thine own so long as she be with thee.
- True also is it—money is used if on a journey.

These four things that ye told me I have I tested. Now tell ye me the fifth. Repaid that man to him, "A hundred rupees must thou give me." The King gave it, and he said

"He only will win Raja Vikramaditya's daughter  
Who keepeth awake by night."

7 And the King did a deed. He put on the garb of a merchant faqir. He went forth and reached Raja Vikramaditya's palace. There discerners there his great lean and thin, and the newsmen gave the news to the Raja. Said the Raja, "Your Majesty, there hath appeared a faqir, and he saith, 'The Raja's daughter I would win.'" And the Raja said to them in answer, "Let us to let say how many princes have gone to their death." Now hath this faqir committed himself to God, that He may decide whether he live or die. Go ye, and lead ye him up to the chamber. And in the chamber where was the Raja's daughter, a bed was ready spread. The faqir climbed up upon it, and gave the lady a push. He conversed with her, and

ka'rin amis sa'th kathe kathe ka'rit karun kam at  
 poshakas korun shakal insân hieh pâne drâu dūr  
 pahan byût naz'ri shamâ chu dazan amis khâtuni  
 handi shik'ma manzâ drâu azhda tap at poshakas  
 manz yat yi am' fakiran yinsân h'u kurmut as yiy  
 chu donan tap' h'evan at' yelina insân as beye tap  
 yi azhda amis khâtuni shikmas manz am' fakiran  
 kar sargi balai che amis khâtuni handis shikmas  
 manz nebar k'ê che na au fakir vot beye at palangas  
 nishi khâtuni ditan zer kathe ka'rin amis sa'th at  
 poshakas korun beye insân h'u gau beye fakir  
 byut duri pahan shamâ chu dazân' ahas k'et kadın  
 shamsher amis khâtuni handi shikma manza log  
 nâ'rini yi azhda log at poshakas manz abani tujen  
 shamsher chu amis azhdahas kat'ran mörün ka'rinas  
 gañye tunun at' palangas tal khut pane at palangas  
 p'eth shamsher diban shand ta shung.

8. rat gaye ada subu log yini rāja Vikarmājitan  
 dop marvatelan gat'u yi fakir asi momut yohoi  
 valyun az tañy ka'tya raja zada gamat' mara ta yi  
 ti asi momut ka't' at kutis manz vuchuk fakir väre  
 kare zindai nazar bazau kar nazar khabar dārau  
 niye khabar rājas dop has rāja sa fakir chu zindai  
 raja sab khut pane at kutis manz karan chu mubarak  
 amis fakiras dapan chus fakira ba vante k'eta pāt'  
 bachok dapan chus fakir bedār rozana sâ'th rāja sa  
 kar nazar palangas tal rājan kar nazar vuchun  
 palangas tal balaya ak trau mut fakiran ma'rit  
 dapan chu fakir amis rājas zaban kyah che karmut  
 raja chus dapan puz chu Khudā chu kunuy fakir

when they had finished conversing he did a deed. He folded his garments into the shape of a man, and went a short way off and sat down to watch. A lamp was burning and by its light he saw a python issue from the lady's mouth.<sup>1</sup> It entered the garments which he had folded into the shape of a man. It shook them and bit them over and over again, but when it found that there was no man within them, it retreated and again entered the lady's mouth. In this way did the faqir satisfy himself by his perscrutation that it was within the lady that there was an evil calamity dwelling, and that there was nought else outside her. Up came the faqir to the bed. He gave the lady a push, and held converse with her. He made his garments again into the shape of a man, and again went away a short distance to sit and watch. A lamp was burning, and in his hand he held his drawn sword. The python issued from the lady's mouth, and began to enter the garments. He raised his sword and snote it to pieces and slew it. He cut it into gobbets and thrust them under the bed. Then he clambered himself upon the bed, laid the sword beneath the pillow, and fell asleep.

8. The night came to an end, and dawn began to come, and to the executioners said Rājā Vikramāditya, 'Go ye. This faqir is surely dead. Bring him too down as ye did the others. Up to to-day how many princes have gone to their death, and he, too, must have died!' They went up into the chamber and saw the faqir alive and safe and sound. The discerners then discerned him, and the newsmen gave the news to the Rājā. Said they, "Your Majesty, that faqir is of truth alive." His Majesty, the Rājā, himself ascended to the chamber and made him gratulations, crying, "O faqir, tell me prithee, how thou didst escape." Quoth the faqir, "By remaining awake. Your Majesty, cast thou a glance below the bed." The Rājā looked, and there saw he the calamity as the faqir had thrust it after he had killed it. Said the faqir to the Rājā, "What was the promise made by thee?" And quoth the Rājā, "True it is. There is no God but the one God." Then

<sup>1</sup> Literally "belly," but as a python certainly came out *via* the mouth I use a word more suitable for Western ears when dealing with a lady.

chus dapān yi haṣṣ chay at<sup>i</sup> panēny kūr ma diṣṣ  
panun nishāna ditanas vaj ṁmis fakīras fakīraṣanz  
vāj rāṭ ṁm<sup>i</sup> rājan.

9. draḡ fakir vot panun shahar fakiri hund  
zhāma tunun ka'rit padshahū hund poshak purun  
dyūton hukum lashkarī neru ṣṣ m'e sāth.

10. dapān vustād gudeñyī gau at benye handis  
shaharas yi padshah ti ṣṣ bāja tārān ṁmi suy  
padshahas anyin beñye paniny thāunas bōnt<sup>a</sup> ka'ni  
ṣṣ tami dohuch ziafat yat tami benye mohar ṣṣus  
p'etha karmut dapān chus yi ch'ā mohur chany  
dop<sup>n</sup>as pherit myenyiy che dapān chus yi padshah  
buy kya gas tami dohuk muskīn pāz pa'ty chu  
āshnān āṣ<sup>n</sup>as.

11. hīsan ṁmis padshahas ti lashkar dyūton  
kadam yarasund kun vot yaras nish yaran kar  
ziafat yiman don padshahiyan kib. rāt kaḡuk at<sup>i</sup>  
suban dray.

12. dyūton kadam at h'ahara sandis shah'ras  
kun anān nād dit ṁmis padshahas dapān chus anuk  
ṣṣ tahaḷ<sup>i</sup> timau chu ch'āñye rakh'e manza tūr  
rutmut su kati chuk thāumut anik tahaḷ<sup>i</sup> dop hak  
yus tohi tūr rutu rakhi manza su kati chu thāumut  
yiman vun padshahan asi chu kurmut havāle panenis  
afsaras mejaras anuk mejar dop has nomau tahalyan  
kuruy havala tūr su kati thāvut yi chuk dapān  
m'e dyūt na tahaḷ chus karan gavāi pādshahan asi  
kur tākhut ṁmis havala dop<sup>n</sup>ak ṁm<sup>i</sup> pādshahan yus  
tami doho fakīr lagit ṣṣ suy chuk dapān anyuk  
maravātal tūr tim vanaṇ pānai anik tim dapān



said the fakir to him, ' Here sure is this thy daughter. Sire, give thou me the token (that I may claim her as my wife) ' Then gave the Rajas ring to the fakir, and took in exchange the fakir's ring from him.

9 Then departed the fakir and came to his own city. He put off his mendicant's weeds and clothed himself in royal robes. He gave the command to his army to set forth with him.

10. And my Master said :—

First of all went he to his sister's city. The king, her husband, was one of those that paid him tribute. He had his sister brought to him, and put before her the bowl of food that she had sent to him on that day and on which she had set her seal. Quoth he to her, " Is this thy seal ? " Replied she, ' Mine it is. ' Then said to her the King, ' It is I who was the beggar-man of that day. True it is that a near relation is for when there is money. "

11 He took the army of that king also with him, and turned his footsteps towards his friend. And the friends made a feast in honour of the royalty of both these kings. The night they passed there, and at dawn they again set forth.

12 He turned his footsteps towards the city of his father-in-law. He sent for that king and said to him, " Prathee, send thou for thy grooms. They have caught a thief in the mood of thy home farm. Where have they put him ? " They brought the grooms. Quoth he to them, ' Where did ye put that thief whom ye seized in the mood of the home farm ? " Said they, " Sure we made him over into the hands of our officer the Master of the Horse. They brought before him the Master of the Horse. They said to him, ' These grooms made over to thy custody a certain thief. Where hast thou put him ? ' But he denied that he had seen him. Then the grooms gave testimony, ' Sire, of a surety, we did make him over to this man's custody. ' Then quoth the King the one who formerly had been dressed as a fakir bring ye the four executioners. They themselves will say what happened. "



chuk yi pādshah tohi nish chu amanat tas fakirasund  
 su diyu yur<sup>7</sup> yimau maravatalau kar kām ka'dak  
 yim lāl sat thāvik padshahas bont<sup>7</sup> kani satau manza  
 tulin bor ka'rinak havala dop<sup>7</sup>nak yim kam<sup>1</sup> asyu  
 d'itamaty dop<sup>7</sup>has fakiran ak<sup>1</sup> tam<sup>1</sup> kami bapat su  
 as dyūt-mut yem<sup>1</sup> mejaran mārana bāpat dapan chu  
 padshāh amis mejaras kun me chuk na parzenāvān  
 buy kya gōs su fakir yus kā'd ōstan kurmut gudony  
 ayi sa khatūn ziafat h'et khoyau yek ja h'r'au t'ut  
 kuru me alau dopum volo kā'dyau yi kh'au sōn tūt  
 tam<sup>1</sup> pata as bo rot m'c khyau tam<sup>1</sup> pata karu murde  
 maza'ry phutu palangas tar kurū me alau ta ma  
 zanak yat palangas vāt ka'rit me dop<sup>7</sup>mau aňy  
 zanenā ham sāye chum ch'an palangas dyut<sup>7</sup>mau  
 vat ka'rit am<sup>1</sup> panen'c zanānā parzanāvus dop<sup>7</sup>nai  
 t'c yū chu myon khavand yi chu amut fakir lāgit  
 yi gabe ratas rāt marun kur thas havala noman  
 mārevat'lan yiman aq ar myōn yimau trāu has  
 yelo yiman ditim lāl sat bor ditim sun zanen tre  
 thāymak amānat ya't' kya chyum tim lāl tre bor  
 chim d'utmat noman tuan zanen ye'ty kya chuy  
 tim ti kōlnas zima tahair.

13. dapan vustad dyūtun hukum paneňye  
 lashka'ri kodun yi mejar ti paneny zanānā ti  
 khanenāvun khod bananāvin don<sup>7</sup>vai at khudas kar  
 naviňy kanye kan at<sup>1</sup> chu lekhan sahibi kitāb

shrak sarp makhri zan bevopha :

14. drāu at<sup>1</sup> phirit yi padshah vot at<sup>1</sup> raja  
 Vikarmajitun gara divān chē rajas khabar pādshah  
 chu amut paneneňy bātan rāja chuk dapan sa cha

They brought them, and the King said to them, "Ye have in trust a deposit made by that faqir, gave ye it here and now." Then those executioners did a deed. They brought forth those seven rubles and laid them before the King. He took up four of them, and gave them to them, as he said. "Who gave you these?" Quoth they, "A certain faqir." "And for what purpose?" "This Master of the Horse had made him over to us to be slain." Then said the King to the Master of the Horse, "Dost thou not recognize me?" It is I who am that faqir whom thou dardest imprison. At first came that lady to thee with a dish of dainty meats. Ye ate together and some scraps and orts remained over and above. You gave a shout and called to me, 'Come, thou prisoner, eat thou these scraps and orts of ours.' So I came and took and ate. After that you chipped and toyed together, till the joint of the bed became broken. You gave a shout and called to me, 'Haply, dost thou know how to mend this bed?' and I replied to you, 'Yea, why should I not know? My neightbours are carpenters.' I mended for you the bed, and my wife saw that it was I. Said she to thee, 'This is my husband, he must be killed this very night of nights.' Thou gavest me into the hands of these executioners, and to them came compassion for me and they let me go free. I gave them seven rubles. Four gave I, one for each of the four, and three I left with them in deposit for me. Now, here I have these three rubles, and four have I just now given to these four men. There, in their hands, are they also for thee to see." And in this way was his guilt proved against him.

13 And moreover my Master told me -

He gave the order to his army. He dragged forth the Master of the Horse and his own wife. He had dug a pit and had them both cast into it, and had them stoned with stones until they died. On this subject verily a master of books hath written -

Treacherous are a knife, a serpent, and the coquetry of a woman

14 Thenceforth went again the King and came again to Râja Vikramaditya's palace. Then gave they the news to the Râja, "A king hath come and asketh for his wife." Then said the Râjâ,

fakirasunz pādshahasunz che ne padshah chus dapān  
 buy gōs su fakir m'e nish chu ch'on nishana t'e  
 nishi chu myon nishana dapan chus raja tam' dohuch  
 fakirī kya gaye azich padshahi kyah gaye dapan  
 chus pādshāh me asa hetamaba kathe pānt timai  
 āsus sar karan tam' asum lag" mut fakir rājan  
 kar kam ditinas sa'th paneñy bat draṇ vōt panenis  
 sheh\*ras manz chu karan raj. vu salāma vu ikrām.

"Of a faqir she is the wife, not of a king. Quoth the King to him,  
 "Verily, I am no other than that faqir. I have with me thy token,  
 and thou hast with thee mine. Quoth the Rājā to him, "What  
 meant the faqirhood of those days and what meaneth the royalty  
 of to-day?" Said the King to him, "I had bought five things,  
 and them was I testing and therefore dressed I myself as a faqir."  
 Then the Raja did a deed. He gave the king his wife to be with him.  
 The King went forth and came to his own city, and there he swayed  
 the sceptre of his rule. This is the end, and may peace and honour  
 attend ye all.

**XI. FORSYTH SAHIBAN SHAR YELI  
YARKAND ZĒNENI GAU**

- Yi m'e dyot mai tih gat ta bozan |  
Yarkand anōn zēnan | 1
- gudeny dup malkanye kus ka'ri yohoi kar  
Forsat chu zōrāvār |  
rāje be Yarkand baj' gat tarān  
Yarkand anōn zenān | 2
- Landana p'etha Yarkand yiman kur tai  
maushūr hā hōpōr gal |  
gudeñy Son' marga chāvān posha mādān  
Yarkand° | 3
- huk'ma mah'raj Buttānis brō drāu  
Balti tum age jāo |  
piche jāo Kashmir nale chalan  
Yarkand° | 4
- rasat sai hōpor karhai tarfan  
guda lug Marāj pargan |  
tim vadān ās' koṭ lag' gar zān  
Yarkand° | 5
- timan Butta garan Kāshir' thavik  
Butta bay broh n'āvik |  
gur bāt' dākas zumba che gasa sārān  
Yarkand° | 6

# XI. THE SONG OF FORSYTH SAHIB WHEN HE WENT TO CONQUER YÄRKAND.

*The Mission of Sir Douglas Forsyth across the Hind-kush to Kashgar took place in 1873-4. It passed through Kashmir, where people were collected to serve in the camp. Sabir, the author of this poem, describes the events attending the impressment of these camp-followers. He evidently believes that it was a military expedition to conquer Yärkand.*

1 What I have seen, to that attend and thou shalt hear  
"Yärkand will we conquer for ourselves."

2 First, said the Queen of England "Who can do this work?  
A mighty man is Forsyth." To him she gave the order, "Seat  
thyself upon the throne of Yärkand as its king, and from it levy  
thou tribute. Yärkand will we conquer for ourselves."

3 They who wielded the sceptre of authority from London  
unto Yärkand became famous over all the world. First halted they  
in Srinamerg<sup>1</sup> to enjoy the delight of the flower meads. "Yärkand  
will we conquer for ourselves."

4 Ahead went the order of the Maharaja, of Kashmir to Tibet.<sup>2</sup>  
"Ye Baltias, advance ye and then hasten ye to Kashmir bringing  
passports with ye. Yärkand will we conquer for ourselves."

5 The order for their assembling issued forth on all sides, and  
at first the people were collected in Maraz.<sup>3</sup> Lamenting were they  
and crying "Poor ignorant souls, whither are we come?" "Yärkand  
will we conquer for ourselves."

6. In houses of these Tibetans were Kashmiris quartered, and  
the brothers of Tibet were sent forward in advance. Horses were  
stationed for the post, and yaks for collecting and plucking grass.  
"Yärkand will we conquer for ourselves."

<sup>1</sup> A celebrated upland in the South Valley of Kashmir, famous for the beauty of its wild flowers.

<sup>2</sup> I.e., Little Tibet or Baltistan. The people of this country are excellent carriers. They are represented as being despatched in droves to the rendezvous in Kashmir. They are furnished with passports or certificates of dispatch.

<sup>3</sup> One of the two divisions—Maraz and Kauraz—of the Valley of Kashmir. Maraz is the southern part of the valley on both sides of the River Veth above Srinagar.

ba rai khumbā khas zanānan che sumb<sup>a</sup>rān  
zūnte gase vartāvān |

aJa āse pyāv<sup>a</sup>lā kyē āse dujān  
Yārkand° |

7

gur<sup>i</sup> manga nāv<sup>i</sup>hai kukar gāman  
chuh karun yimnā zānan |

hari hari karān āsi timan pak<sup>a</sup>nāvān  
Yārkand° |

8

kal<sup>a</sup> kan<sup>i</sup> dumbij ches laṭi kan<sup>r</sup> lākam  
gasā raz kanyek mah kam |

gasā gandi tā zache zīn pā<sup>r</sup>it soira saman  
Yārkand° |

9

raeat ka<sup>r</sup>tan an<sup>b</sup>hai nan gar  
mat<sup>i</sup> chuk pan paneny kār |

g<sup>a</sup>ja ka<sup>r</sup>rik kralan guḍeñy l<sup>o</sup>ja sārān  
Yārkand° |

10

krāje dup<sup>a</sup> khāvandas na danā kralau  
• kathu kit kōṇḍā vālau |

kām hau che pak<sup>a</sup>vany ā<sup>i</sup>mi gatu trāvān  
Yārkand° |

11

gūr dop<sup>a</sup> gur baye donovai nērau  
gaṇ kit jāy sherau |

vudre preṭh h<sup>e</sup> gasu lau gau gaban laran  
Yārkand° |

12

kun<sup>a</sup> k<sup>r</sup>et dūḍa nut vāri h<sup>r</sup>et bā<sup>r</sup>i drāu  
lokan chu safarun thāu |

takit dūḍa gur jan<sup>a</sup>tuk bāgvān  
Yārkand° |

13

7. Women were collected to help in distributing straw and firewood. Some of them were fresh from childbirth and others were heavy with child. "Yarkand will we conquer for ourselves."

8. Horses were demanded from villages that had naught but fowls. Their drivers knew not how to say "cha", and could say only "har har," as they urged them along. "Yarkand will we conquer for ourselves."

9. When they harnessed a horse they turned the crupper towards its head and hung the bridle by its tail. Grass ropes did they use for strong bridling straps. All the appliances that they had were pack-saddles<sup>3</sup> of straw and saddles made of rag. "Yarkand will we conquer for ourselves."

10. Menial cultivators were repressed in proportion to the size of each village, and on the shoulder of each was laid the burden of some special duty. Like bundles of grass were they crowded together, as they carried cooking pots for the potters. "Yarkand will we conquer for ourselves."

11. Said the potter's wife to the potter, "O potter thou art a fool. What need have we to put pots into the kiln? The business, dear, is a travelling one and we must leave an uncooked food behind us and bring with us our food ready cooked." "Yarkand will we conquer for ourselves."

12. Said the cow herd to his wife, "Let us both go forth and arrange a place for the cows. If we carry a wisp of grass upon our heads, the cows will follow at a run." "Yarkand will we conquer for ourselves."

13. He went forth, milk pail on haunch and carrying his load of pots. The people all were excited by their march, and to them the kindly milkman seemed as blessed as a garden watcher of Paradise. "Yarkand will we conquer for ourselves."

<sup>1</sup> "Cha" is a click made to encourage a horse. "Har har" is what is said for the same purpose to a cow. The oppressed drivers were unaccustomed to horses, and knew only the bovine expletive.

<sup>2</sup> "Chang" is the name of the two straps or ropes attached at the back of a horse's saddle as crupper leathers, etc. *See* *ibid.*

<sup>3</sup> The "gaddi" is the saddle used for the Turkoman pack-saddle, which consists of two straw-filled pommels joined in front. (*Stein*).



vatal<sup>i</sup> dup vatuja bunai sera za  
 chim mangân dâle muy ta ka |  
 tôrasta ar h'et m'eti hai pak<sup>a</sup>navân  
 Yarkand° |

14

(vatij vanan pherit)  
 pherit dabza hek vatal ganau  
 dabzi hek as<sup>a</sup>nan xānan |  
 dap<sup>a</sup>amak vataj k'ê nai chum bôzân  
 Yarkand° |

15

shumar bôz hai ta'fadâran  
 mang<sup>a</sup>laj shengâran |  
 vod<sup>e</sup> p'eth yiran h'et shrânz dakhe nâvân  
 Yarkand° |

16

kârau ditti barau yingar kat<sup>i</sup> harau  
 van kat<sup>i</sup> jân shêrau |  
 hal kya kur hak nal gara navan  
 Yarkand° |

17

khush kya gosai amôb gau jân  
 patz nyûk nâyid chān |  
 batta dajē at<sup>i</sup> h'et patz chuk lâran  
 Yarkand° |

18

musla hat karân tim<sup>a</sup> āsa pānevāny  
 kusuy ka'ri nâyiz ta chan° |  
 kata van° ka'rit hai karau guzrân  
 Yarkand° |

19

Sabir tilavānye tāmāt yūtuy van  
 yāmat khabar bozan |  
 tany° āp sāhub bā so'ri saman  
 Yarkand° |

20

14 The sweeper said to the sweeper's wife, "I shall never remember what I have to do. They expect me to provide leather and a cobbler's laces. They are sending me off, my dear, with a leather-cutter and a cobbler's awl." "Yarkand will we conquer for ourselves."

15 And she replied, "Thou shouldst have answered them, O pimp of a sweeper! Thou shouldst have said, 'I know not how to use them.'" "I did, my sweeperess, say that to them, but they heard me not at all." "Yarkand will we conquer for ourselves."

16 The roll-call was cried for the artisans and a demand was made for workers in iron. Each came bearing his anvil on his head, and leaning on his tongs as if they were a stick. "Yarkand will we conquer for ourselves."

17 The blacksmiths grumbled and complained, "Where are we to look for coals? How can we aught arrange our smithy?" But somehow or other the officials made a makeshift for them, and set them a-forging horseshoes. "Yarkand will we conquer for ourselves."

18 Very pleased did I become, and mighty good it seemed to me that last of all they impressed the barber and the carpenter (of my village), and that I saw them running after the others each with a kerchief of food in his hand.<sup>2</sup> "Yarkand will we conquer for ourselves."

19 Their wives are holding a conference with each other. Say they, "Who is, then, now to support the barber's wife and the carpenter's wife? We shall have to earn our livelihood by spinning ourselves out for spinning thread." "Yarkand will we conquer for ourselves."

20 Sabir Olman<sup>3</sup> only so much say, so long as they shall pay heed unto the news. At length came the Sahib with all his retinue, saying, "Yarkand will we conquer for ourselves."

<sup>1</sup> It is a real, a term of address much as we say "stupid" or "fool" in an affectionate sense, or that of a poor devil in the language of poet.

<sup>2</sup> A ~~reference~~ <sup>reference</sup> to Kashmiri custom. In the ~~language~~ <sup>language</sup> of the village, with the village, in reference to the ~~language~~ <sup>language</sup> of the village. The author was evidently on bad terms with the barber and carpenter of his village (Stein).

<sup>3</sup> The name of the poet.

## XII. AKHUNASANZ DALIL

1. Tam<sup>1</sup> süy âs nechiv tor tim<sup>a</sup> nai prübun bo bud<sup>1</sup> âs tuh<sup>1</sup> vañyu kyah kar ka'r'u ak<sup>1</sup> dopus bo kare yimāmat bey dopus bo para bāng bēy dopus bo para vāz lokat hi torim dopus bo kare tūr doha ak banyāu gau pādshahas tūri vôt yeli padshahā sund gara rūd vudanye tāny neran torā vazir beye pādshahasanz kūr yi vuchuk at<sup>1</sup> vudañye dop<sup>a</sup>nak toh<sup>1</sup> kam chu yimau dop has tu kus chuk dop<sup>a</sup>nak bu chus tūr yimau dop<sup>a</sup>has as<sup>1</sup> ti che tūr ka'rik gur<sup>1</sup> za sapud savar ak yi akhun beye yi padshah kur dop<sup>a</sup>nas vaziran neryu toh<sup>1</sup> nasiyat hasa karai ak kat yina sa padshah kod<sup>1</sup>i sa'th kat kuni karak bo hasa yimau patā tā toh<sup>1</sup> ner'u.

2. yim chu pakan padshah kor<sup>1</sup>i che na khabar yi chu na m'e eath akhun zada tas cha khabar yi chu vazir gash lug phuleni vat<sup>1</sup> gur<sup>1</sup>au p'etha bun gaye yi padshah kūr kul'e akis p'eth atā but chulun vuchun at kul e manz lāl yi lāl tulun ayi h'et amis akhun zadas nish tas che khabar yi chu vazir vazir kyē as na yūt gash chu pholan tyūt chu yi lāl gah trāvān parzā nāu am<sup>1</sup> padshah kor<sup>1</sup>e vazir na lāl tuluk sa'th vat<sup>1</sup> shahras akis manz at<sup>1</sup> vuchuk pār'ehna at<sup>1</sup> manz b'eth<sup>1</sup>.

3. yi chu yivān amis padshahas nish am<sup>1</sup> sheharakis dapan chus bo behe naukar yi chus dapān kya naukri karak dapān chus bo kare gur'en hanz kismat yim che yimai kathe karān sakhta ak āu lāl pharosh amis pādshahas kanani lāl chis

## XII THE TALE OF THE AKHUN

1 There was once upon a time an Akhûn,<sup>1</sup> who had four sons. One day he said to them, "I am now grown old, tell me therefore what professions you intend to follow." Said one, "I'll be a prayer-leader in a mosque." Said another, "I'll call the people to prayer." Said another, "I'll preach sermons." But the fourth and youngest said, "I'll be a thief." So one day he went off to the King's palace to steal something. As he stood outside it there came forth the Vizier and the King's daughter. When they saw him standing there he asked them who they were. "And who art thou?" said they. "I'm a thief," said he. So are we, said they. Now they had brought out with them two horses, and he straightway mounted on one of them, while the princess got on the other. Then the Vizier said to him, "Go ye two in advance, and, sir, pay thou heed to this one piece of instruction: thou shalt not hold any love-talk with the princess. I will join you later on, but go ye two in advance."

2. So they went on, the princess thinking all the time that it was the Vizier, not the young Akhûn, who was with her. By and by dawn began to blossom forth, and they dismounted by a stream, and to this went the princess and washed her face and hands. Her eye fell on a ruby lying in the stream. She picked it up and took it to the young Akhûn, whom all the time she thought to be the Vizier, though it was not him at all. Then, as the dawn blossomed forth, the ruby emitted a brilliant light, and she saw for the first time that it was not the Vizier. So she kept the ruby to herself, and went on with him till they came to a certain city. There they found a small hut in which they made their lodging.

3 The young Akhûn went to the King of that city, and asked him for employment. "What canst thou do?" asked the King. "I know how to look after horses," answered he. Now, even while they were yet speaking, there came a certain jeweler to sell precious stones to the King. He had two rubies with him. Then

<sup>1</sup> A Musalmán religious teacher.

za yi vot<sup>1</sup> sayiet yi chus dapan padshaham ak lâl  
 chu beb<sup>hâ</sup> byek chu khut at manz chu kyum dapan  
 chus padshah ti kyata paith<sup>7</sup> ay te bozana dapan  
 chus yi phurit padshaham takit chus manz kyum  
 phuta r'ûn barga kyum dras na ada yi padshahas  
 khush ka'ri ti gat'em karun har ga kyum dras  
 tela gat'em bakhshayish diñy

4. dapan vustâd phut<sup>ruk</sup> yi lâl am<sup>1</sup> manza  
 drag kyum am<sup>1</sup> sâtha tun has sâyiet nâñ nahit lâl  
 shinak pyâs nâñ gau yi lâl shinâk panun gara doha  
 doha chu kadan ratas bihân chu panani ga'ri dohas  
 yivan chu lâl pasand karami amis padshahasund  
 nayid gatan chu mast khâsanî amis lâl shinâkas  
 tat<sup>1</sup> chu vuchan amisunz yi zanana yi âs khâb  
 surat seta au yi nayid vaziras mast khas<sup>nas</sup> dop<sup>nas</sup>  
 ai vazira zanana che amis lâl shinakas yi shuybehe  
 vaziraseandi ga'ri amis karte kyêba nukhta dop<sup>nas</sup>  
 ada kya yi vazir gau amis padshaha sanzi kôdre  
 dop<sup>nas</sup> ta dap padshahas m'egate yis lâl shinakan  
 gudenyi lâl pasand kur tat<sup>1</sup> hyu byâk lâl asun dup  
 padshaha sanzi kôdrî pananis mâ'lyis m'e gate lalas  
 hyu be baha lâl asun au lâl shinâk dop<sup>nas</sup> padshahan  
 disa lâl anit tat lalas hyu an voda lâl shinak vôt<sup>1</sup>  
 panenye zanana nish byut top<sup>8</sup> ka'rith yi chas dapan  
 zanana ta kya zi chuk phikri gamut dop<sup>nas</sup> phêrit  
 am<sup>1</sup> lâl shinakan padshah chum lâl mangân bēbaha  
 su ka-ti ana dop<sup>nas</sup> am<sup>1</sup> zanana gat dap padshahas  
 ritas kyut dim kharj bo dimai lâl anit padshahan  
 dyutus kharj ritasumb yi anun panun gara chu  
 bihit khyavan nu chu gatan padshahas nu chu gatan

the young Ákhūn, who now called himself a groom, up and said, "Your Majesty, one of these rubies is beyond price, but the other hath a flaw in it in the shape of a worm." The King asked him how he knew this. Said he in answer, "Sire, of a surety there is a worm inside it. Break it and see. If no worm then come forth from it, do unto me whatsoever your Majesty may please. But if a worm do come forth, I shall deserve a present."

4. Quoth my master :—

They broke the ruby into pieces, and sure enough a worm issued forth from it; and from that time they gave him the title of "Royal Lapidary" instead of that of "Groom". So the Lapidary returned home, and the days passed. By night he stayed at home, and each day he attended court to examine rubies. The King's barber came one day to shave him, and there he saw the princess, who passed as the Lapidary's wife. Now she was very fair to look upon, and the barber went off on his rounds to shave the King's Vizier. "Said he, O Vizier, that Lapidary hath a wife, and she would verily adorn the mansion of a Vizier. Thou shouldst find him guilty of some failure in his duty. Quoth the Vizier, "Willingly, and why not?" and went off to the King's daughter. He told her to tell the King that she wanted another ruby just like the one that the Lapidary had first of all approved as beyond price. So she went to her father and quoth she, "Fain would I have another ruby beyond price, like unto the first." When the Lapidary came that day to the presence the King said to him, "Bring thou me another ruby like unto that one." The Lapidary returned home, and sat down there in silent consternation. Said the woman to him, "Why art thou so anxious?" Replied he, "The King demandeth from me a ruby beyond price, and where am I to find it?" Said she, "Go thou and say to the King, 'If thou wilt give me a month's expenses, I will bring thee the ruby.'" Well, the King gave him expenses sufficient for a month, and he brought the money home. There he stayed eating his food, not going to

beye kun rit gau āda divan ches yi su lal yus tam'  
kul'e manṣa tu jan gan h'et padshahas kar'nas salam  
lal thāy nas bontā kani.

5. drāy phērit lāl shināk vōt panun garā rātha  
kādun panem ga'ri subhas aṣ nāyid mast khasani  
amis lāl shinākas mast muk'lān nas khasit tā drāy  
nāyid pānas vōt' beye amis vazīras nish dopun  
vazīras kyē tā kartā amis lal shinakas amis che  
zanānā khōb sūrat sē shuybihe vazīrasandi ga'ri  
vazīr āy beye amis padshaha sanzi kor'e dop'nas  
tā mang pādshahas lalan hund trut dop am' pādshaha  
sanzi kod'e pananis mā'lis me gati' āsun lālan hund  
trut lal shinak āy padshahas nish karnas salam  
padshah chus dapān lāl hasā gat'nai asan' setha  
tratis sumb āy lāl shināk vōt panun gara yi chas  
dapān zanānā lut' pa'ith kya zi chuk bibith yi chus  
dapān phērit padshah chum mangan az lālan hund  
trut su ka'ti ana bo dop'nas am' zanānā k'e chana  
phikur gat padshahas gate h'un tren ritan kyut  
kharj dyut'nas pādshahan kharj āy panun garā  
h'et.

6. yi chu khyevān tā ch'avān yuttañy yim tre  
rit gai vu chas dapan yi zanānā amis lal shinākas  
dapan ches ye ta't' m'e tami kulye manṣa lāl tu  
jān tami kul'e kul'e gate khasun h'ur pahan ta't'  
chiy nag ta't' nāgas gate andas kun dob khanun  
ta't' dobas manz bih zi ka'tith tath nagas p'eth  
yinai gudeñy she za'n'e sran kara'ni timan kyē  
ka'ri zina pata yiyiy timan shen zanyen hunz zith  
sā vasiy tat nāgas sran kara'ni poshāk trāviy ka'rith

court or anywhere else. When a month had passed the woman gave him the ruby she had picked up out of the stream, and, taking it to the King, he laid it before him with a bow.

5 The Lapidary then left the court and returned home, where he passed the night. Next morning the barber came to shave him. When he had finished he went off to the Vizier. Said he, "Prithvi, do somewhat unto that Lapidary. His wife is very beautiful. She would verily adorn the mansion of a Vizier." So the Vizier went again to the King's daughter and told her to ask the King for a ruby necklace. Quoth she to her father, "Fain would I have a ruby necklace." In due course the Lapidary came to the presence and made his bow. Said the King, "Sir, thou must bring unto me a number of rubies sufficient for a necklace." He went home, and the woman whispered to him, "Why art thou sitting here?" Replied he, "To-day the King demandeth from me a ruby necklace. Whence can I bring one?" Quoth she to him, "Thou needst not be anxious in the least. Go and take three months' expenses from the King." The King gave him the money and he returned to his house.

6. So there he stayed eating and drinking till the three months were passed. Then the woman said to him, "Thou knowest the stream from whence I picked up that ruby. Go thou up it a little way, and thou wilt come to a spring. Thou must dig a pit close to the source of the spring, and hide thyself therein. At first six females will come to bathe in the spring. Do thou nothing unto them, but afterwards thou wilt see coming the eldest sister of these six. She also will go down into the spring to bathe.



ba'this p'eth chon gate gabun tūr' pā'th' gate ti poshak tulun.

7. aye she zañye kur timau aran timan kyē vunun na yiman pata āyi sātīm' za'n' trov am' poshak ka'rith ba'this p'eth pane vut nāgas manz āu yi lāl shināk tūr' pā'th' āu ta tulun yi a'mi sund poshak gau ta byūth ath debas manz am' kur aran kat ba'this p'eth vuchun at' na poshāk ditun krekh dapān che dyau chuka yinsan chuka tas khudayesund chi khasam yim pa'da kuruk m'e mā kar siras phāsh yi ta gāsiy ti dimai ami kurns alau am' dob' manza dop'nas dim vādai Khuda yi bo mangai ti gat'em bozun at' p'eth dyut'nas vadai Khudā dyut'nas poshāk poshāk tun am' na'l' dop'nas kyah chum hukum dop'nas am' lāl shinākan te gate h'un m'e sāt'h' pakan chu lāl shināk broh broh yi che pakān pata pata.

8. dapān vustād amis chu nav lāl mal pā'ri va't' amis lāl shinākāsund gar.

9. dapān vustad yā a'mis kathan haran lāl ya chis aahis haran lāl doho sath sath rāth gaye ada subu āu lāl sath tu'l' lāl shinakan gau h'eth pādshahas kar'nas salam lāl sath thau nas bontā ka'ni pādshah gau sethā khush.

10. lāl shinākan h'utus rukhsat vot panun gara patai votus yi nayid am' khosus mast mast khasit drau vot yi nāyid vaziras nish amis ti khosun mast dapan chus hā vazir' amis lāl shinakas gamut az pa'da b'āk zanana sa che setha khobsurat tamis gude nyechi handi khota sethā khobsurat k'ēshā karta

She will doff her clothes and leave them on the bank. Thou must then go secretly and carry off her garments."

7 The six females came and did their bathing, but to them said he nothing. Afterwards there came the seventh female. She doffed her clothes, and leaving them on the bank descended into the spring. He came secretly and carried off her garments and hid himself again in the pit. When she had finished her bath she went up again on to the bank, and saw that her garments were no longer there. She uttered a loud cry, saying, "Be thou demon or be thou human being, I make to thee an oath by the God who created thee. Put not thou my secret parts to shame, and whate'er thou ask will I give to thee." He then called to her from the pit, "Swear thou to me by God that thou wilt hear and agree to whatsoever I shall demand from thee." When she had sworn by God he gave her her garments, and she put them on. Then quoth she, "What is thy command?" and the Lapidary replied, "Thou must come with me." So they went along, the Lapidary in front, and the fairy following behind.

8. Saith my Master:

Her name was Lâlmâl, the Fairy, and they came to the Lapidary's house.

9. And moreover saith my Master:—

I know not which it was, but either at every word she spoke a ruby dropped, or else seven rubies fell each day from her mouth. The night came to an end and dawn appeared. The Lapidary picked up seven rubies and carried them off to the King. Making his bow he laid the seven rubies before him, and mighty pleased became the King.

10 The Lapidary took his leave from the presence and returned home. In due course came the barber and shaved him. When he had finished the barber went off to the Vizier and shaved him also. Said he, "O Vizier a second wife hath now appeared for that Lapidary. She is very fair to look upon, much more fair even than the first. Præthee do somewhat to him. One of the wives

amis lāl shinakas akh che la'ki vazīr b'āk che m'e  
lāyak dop<sup>nas</sup> pyōm hasā beye vanun padshah kōd'i  
gau yi vazir dapan chu amis padshah kōd'i tā mang  
ma'lis m'e gabe asun rutuna kud gaye padshah kud  
panānis mā'lis dapan ches m'e gabe asun rutun<sup>a</sup> kud  
pagā āu lāl shinak dapan chus padshah ansa rutun<sup>a</sup>  
kud.

11. drāu lāl shinak vōt panun gara dapān chu  
yiman zanānan don padshah chum mangan rutun<sup>a</sup>  
kud su ka'ti ana bo pherith vutut lal mal pa'ri  
dop<sup>nas</sup> gaē pādshahas mang tren ritan k'ut kharj  
dyut<sup>nas</sup> padshahan āu h'eth panun gara doha doha  
chu kadān tre r'eth gai āda lekhan che lāl mal  
pa'ri kākad dapan che a'mis lāl shinakas gaē tath  
nagas p'eth ye'imi manza bo anythas tā't' manz  
gabe yi kākad trāvun tōd<sup>a</sup> khasi atho tā't' manz  
āsi kud tā't' ka'rzi thaph pan<sup>a</sup> manz va'e' zina.

12. gau h'eth yi kākad vōt ath nāgas p'eth  
trāvun yi kakad ath nāgas manz h'uthuy yi kakad  
trāvun tyutuy khut āda atha a't' athas manz rutuna  
kud dēun ath thaph am' tha'pi sā'thī āv a'mis hōt  
nērith hōt h'eth ti kud h'eth ti āu panas vōt panun  
gara rāt gaye ada subahanas gau padshahas karun  
salam ka'd'hen thāu nas bont<sup>a</sup> ka'ni pādshah gos  
sethā khush.

13. h'utus rukhsat lāl shinakan āu panun gara  
ag beye yi nayid khāsūn mast a'mis lāl shinakas  
mast kha'sith drau vot a'mis vaziras nish beye chus  
dapān yiy vazirā a'mis lāl shinakas chuk nā tā  
vātān kun'ka'n' a'mis kartā kyēta gau yi vazir a'mis

is fit for a Vizier, and the other would suit me." Replied the Vizier, "I must, sir, again speak to the King's daughter." So he went and said to her, "Thou shouldst ask of thy father a jewelled bracelet." So the princess went to her father and quoth she to him, "Fain would I have a jewelled bracelet." On the morrow came the Lapidary to the presence and to him said the King, "Bring me, sir, a jewelled bracelet."

11. The Lapidary went forth and came to his home. Said he to the two women, "The King demandeth of me a jewelled bracelet. Whence am I to bring it?" Then up and said to him Laila, the fairy, "Go thou and ask the King for three months' expenses." The King gave the money to him, and he returned with it to his house. Each day passed day by day, and the three months became completed. Then Laila the Fairy took a paper and wrote upon it. Quoth she to the Lapidary, "Go thou to the spring from which thou hast brought me and therein cast this paper. Then from the spring a hand will rise and on it will be a jewelled bracelet. Take hold of it, but descend thou not into the spring."

12. So he went off, taking the paper with him. He flung it into the spring, and even as he did so a hand wearing a jewelled bracelet rose from the water. He grasped hold of the hand but did so with such force that he pulled the forearm off, and went off home with it and with the bracelet. The night came to an end and at dawn he went to the King. Making his bow he laid the bracelet before him, and mighty pleased became the King.

13. The Lapidary took his leave from the presence and returned home. Again came the barber and shaved him. When he had finished his job he went straight to the Vizier, and again addressed him, "O Vizier, thou dost not in any way get at that Lapidary. Pristhee, do thou something to him." The Vizier went to the King's

padshah kôdri dapân chus tã chak pādshah khūd  
tã gatiye āsun akoy kud pādshahas gabe mangun  
byak gaye yi padshah kud dopun panānis mālis  
m'e gabe āsun byak kud aṇ beye lāl shinak karun  
salam dapān chus padshah byak kud gabe āsun.

14. aṇ lāl shinak vot panun garā dapān chu  
yiman zanānan don az chum padshah mangān byāk  
rotun\* kud divān ches lāl māl pa'ri paneny vāj dapān  
ches gat tath nāgas p'eth ta'ti nāgas a'kith kun chiy  
pal bud ta'ti haṇ myen vaj su pal vu'thi thud ta'mi  
ta'li chai vath ta'mi va'ti vaz'za bun ta'ti chai m'en  
vis say diyiy rutun\* kur.

15. drāu yi lāl shinak voth tath jāye hāvun tath  
palas vāj pal vuth thud vuth ta'mi va'ti bun bun  
vuchin khātūnā akh ku'niy zany a'mi dop<sup>nas</sup> ka'ti  
osuk a'mi dop<sup>nas</sup> lāl māl pa'riye depuy rutun\* kur  
a'mis khātūni pyau yad ta'misanzuy maj ās sã yas  
rutun\* ka'ris sa'thi hūb gayau ne'rith tas che akay  
nur tas chu dōd panānis dilas ray kar a'mi khātūni  
yañy m'en y mōj va'ti n'emis manoshas kheyē yi as  
eethā khobaurat a'mis gau shok dilas bo kare a'mis  
sa'thi neth'r voñy yeli maje hund par tav\* pyau ath  
jāye gau bunyul a'mis dyūtun shap kur<sup>nas</sup> kanye  
phul thāvun chandas vabus maj uth dop<sup>nas</sup> batai  
kūdri m'e che yivān manṭa buy yi chas nā h'evān  
zima k'e a'mi yeli zōr kurnas dop<sup>nas</sup> chu manōsh  
tã dim gud\* vādai Khudā bo kya karas nā kyē  
vādai Khuda dyut<sup>nas</sup> a'mi kur chandā manṭa kanye  
phul shāp tul<sup>nas</sup> manōsh yūthay ās t\* tuthay rud

daughter, and queth he, "Thou art a King's daughter shouldst thou have but one bracelet? Yet another shouldst thou ask of the King." So she departed. Quoth she to her father, "Fain would I have yet another bracelet." Again came the Lapidary to the presence, and to him said the King, "Thou must bring unto me another bracelet."

11. The Lapidary took his leave and came to his own house. Said he to these two women, "To day doth the King demand of me another jewelled bracelet." Then Laid the Fairy gave him her own ring. Quoth she, "Go thou again unto the spring. Close by one side of it thou wilt find a great rock. Show thou my ring unto that rock and it will arise and stand upright. Then wilt find a pathway opening at its foot. Descend thou underground by the path and thou wilt find it a crony girl. She will give to thee a jewelled bracelet."

12. The Lapidary went forth and reached the spot. He showed the ring to the rock and it arose and stood upright. Down the path he went beneath the ground and descended down below. He saw a certain lady sitting a lily one. Quoth she to him, "Whence comest thou?" Said he, "Laid the Fairy asketh of thee a jewelled bracelet." Then memory came to the lady. It was her mother whose fortune had been pulled off together with the former jewelled bracelet, and who now had but one arm. For that cause cherished the mother wrath with her heart. So the lady thought to herself, "So soon as my mother cometh she will favour this man. Now he was a mighty personable fellow and her heart was filled with anxiety on his account, for she had determined to herself to marry him. That then her mother's footsteps became audible, and the place was shaken by a earthquake. Thereupon the lady uttered a spell over him. She turned him into a pebble and put it into her pocket. Then came to her her mother, "Aha! my girl," cried she, "I smelt the smell of a mortal man. But the lady refused to admit that he had been there. When at last her mother pressed her sore she said, 'There is indeed a man. But first swear thou to me by God that naught wilt thou do unto him.' So the mother swore to her by God and she drew forth the pebble from her pocket, and uttered a spell over it, so that it became a man exactly as he

dop<sup>n</sup>as yi chu myōn ha'khu Khudai bo āsan yuhoi  
 taran yuhoi lud<sup>n</sup>am ma'ji Khudāyen yi ches dapan  
 moj zab<sup>r</sup> gau bayen don lad kākad a'mi suy a'th'  
 dop<sup>n</sup>as ma'jiy lekh suy l'ukh a'mi kakad dyūtun  
 a'mis lal shinakas a'thi a'mi kur<sup>n</sup>as alau khatuni  
 dop<sup>n</sup>as yi an kakad yūry vuch a'mi khatuni ath  
 l'ukhmat a'misanzi ma'ji chu voi m'en gab<sup>r</sup> yi gabe  
 vat<sup>s</sup> vunuy marun a'mis os a'mi satha panun dod  
 pyamut yad su hab<sup>u</sup>k yi kakad tun<sup>n</sup>as ta'tith a'mi  
 khatuni panun l'ukh<sup>n</sup>as kakad ath manz l'ukh<sup>n</sup>as  
 chu vai myē bay tubund gabe jal<sup>d</sup> yun m'e kyā chu  
 yeñyi val.

16. l'ukhunnas kākadas zabāny kur<sup>n</sup>as na's'iyat  
 dop<sup>n</sup>as tut yeli vatak kar<sup>a</sup> hak salām salam pa'lith  
 dīz<sup>ek</sup> kākad tim ananai khyen tam ru kare ti  
 ch'on khyun gab<sup>n</sup>a badal dyut<sup>n</sup>as sa'th' asl kare  
 dop<sup>n</sup>as yi khyēzi ta'ti tihund tan<sup>zi</sup> bebinda<sup>r</sup>  
 trā<sup>v</sup>ith panun khyēzi ta'mi pata dap<sup>n</sup>ai tim kash  
 na hana kareny tat khyuth d'ut<sup>n</sup>as shast<sup>ro</sup> panje  
 dop<sup>n</sup>as tim chi dyav<sup>z</sup>ath timan yiye tas<sup>li</sup> shast<sup>r</sup>vi  
 panje sā<sup>thi</sup>.

17. drau a'ti na's'iyat yad h'et voth thuth kariun  
 timan salām dyut<sup>n</sup>ak yi kakad a'mis d'utuk khyen  
 tam<sup>ru</sup> kare a'm<sup>u</sup>k tulun chu bus t<sup>n</sup>ān bebind<sup>r</sup>  
 trā<sup>v</sup>ith panun chu kadan ti chu khyavan a'mi pata  
 dop<sup>n</sup>has yuman khash<sup>n</sup>a h'nā kar a'm' kur yi ta<sup>ri</sup>  
 pā<sup>th</sup> shast<sup>ro</sup> panje chuk a'mi sa'th' divan zilla  
 zilla yiman l'ukhas javāb at kakadas l'ukhas asi  
 ch'enā farsath hazra<sup>t</sup> sulaiman chu divān nād hal<sup>s</sup>  
 bismilla ka<sup>r</sup>u yeñyivōl.



had been before. Quoth she to her mother, ' This is he who is unto me as God. For him and only for him have I been seeking. It is he, and he alone, O mother, whom God hath sent unto me.' Then said her mother, ' Good. So let it be. Send thou a letter by his hand unto thy two brethren.' Quoth she, ' My mother, let it be thou that writest.' So the mother wrote a letter, and gave it into the hand of the Lajdary. But the lady called him to her, and asked him to give her the paper. She looked at it, and on it by her mother were written these words, ' If ye be indeed my sons, on the instant that he cometh to you must ye kil this man.' The mother had written this because she still bore in her heart the memory of the pain of her lost forearm. But the lady tore the paper into little pieces and wrote herself another, ' If ye be indeed my brethren, ye may must ye come. And for why? Because it is my wedding festival.'

16 She wrote for him the paper and by word of mouth gave she him this instruction saying, ' When thou shalt arrive thither, make thou first a bow, and having loated now give thou to them this paper. They will offer thee dinner made of leathern pease, but these thou must not eat.' As a substitute she gave him real pease to take with him and said, ' These be what thou must eat. Drop thou their leathern pease into the fold of thy breast-cloth and eat thine own pease in their stead. Thereafter they will ask thee to give them a little scratching.' For that purpose she gave him a set of iron claws, " For," said she, " they are of a demon race, and these iron claws will give them but a pleasant titillation."

17 Bearing these instructions in his memory he set forth, and reached their abode. He made his bow to them and gave to them the paper. They offered him a dinner of leathern pease. He raised a gobbet of it to his mouth but let it fall into the fold of his breast-cloth while at the same time he took out his own pease and kept eating them. Thereafter they asked him to give them a little scratching. So he secretly loosed the iron claws and with them scraped and scratched them. Then wrote they an answer to the letter after this manner: " We have no time to come unto thee, for we have been summoned by the holy Solomon. Haste ye in the name of God, and make ye the wedding festival."



18. vāt ath hāu nak yi kākad kākad paḍuk  
 karuk a'mis sāth' yeñy'vōl vū che yi khatun dapān  
 a'mis khāv'andas pananis yet' roz ka kiṇa du'n'has  
 manz gabak bu chas ta tā'bya a'm' dop'nas duny'has  
 manz gabau dop'nas a'mi khatun vuñy yeli nērau  
 myen mōj ḍa'p'y khyē ta mangum ohony gatas  
 mangun vat'ranuk muslā beye khyē ma'n'g'zas na  
 vuñy yeli yim sakhr'ai dopuk a'mi māje mangun  
 khyē ta dop'nas dīm vat'ranuk mus'lā tath chu nāu  
 vuk'prang drāu a'ti va'ti panun gara gara vā'tith  
 karun taiyār rothuna kur gan h'eth padshahas yi  
 lāl shināk.

19. nāydan bōz lāl shinak vot gabān chus  
 nāyid gar' mast kas'ni a'ti vuchān chu triyim  
 khātūṇa drāu a'ti nayid puth phe'rith vōt vazīras  
 nish dapān chu a'mis vazīras ha vazīra a'mis lāl  
 shinākas che az triyim khatuṇa yiman don handi  
 khuṭa khōb-sūrath sa che layiki padshah akh che  
 lāyiki vazīr b'ēk che m'e layak a'mis lāl shinākas  
 kar the khyē ta dapān chus vazīr az vane bo  
 padshahas suy padshah ka'ri a'mis khyē ta va'r  
 dath su ma'ri zanana tre n'emau a's' dop vazīran  
 padshahas padshaham a'mis lāl shinākas che zanana  
 tre tita chena padshahi manz padshaham ta'mis lāl  
 shinākas rath tā khō ta nukhta su gūṭ galun tim'  
 zanana tre kar' huk dakh'li mahala khan padshahan  
 kar sik'ra dopun manga has khyēta chiz ti chu anan  
 saruy vuny dapas bo m'emis mā'lisunz khabar gate  
 aneny su cha jan' tas kiṇa dōzakas.

18. He returned to the lady and her mother, and showed them the reply. They read it and carried out the wedding between him and her. Then said the lady to him who was now her husband, "Here wilt thou stay, or wilt thou return unto the world of men? Behold I am thy humble slave." So he said that he would return to the world of men, and quoth the lady to him, "Now, when we shall set forth, my mother will tell thee to ask of her a gift. And thou must ask for but one thing a certain skin mat. Ask thou for it alone, and for naught else." So, as they were preparing for their journey her mother said to him, "Ask thou of me some gift" and he said to her "Give me the skin mat that is called the *cutsha prang*, or 'flying-couch.'" Well, they went forth from there and reached his home. As soon as they arrived she made ready for him a jewelled bracelet, and the Lapidary took it to the King.

19. The barber heard that the Lapidary had come home, and goes to his house to shave him. There sees he the third lady, and straight returns he to the Vizier. Said he to him, "O Vizier, to-day that Lapidary hath a third lady, more fair to look upon than the other two. She is fit for the King. Another is fit for a Vizier, and yet another would suit me. Prithce, do thou somewhat to this Lapidary." Quoth the Vizier to him, "To-day will I tell the King, and His Majesty himself will lay some trap for him. Then he will die, and the three women will be ours." So the Vizier said to the King, "Your Majesty that Lapidary hath women three, and women like unto them are not in the whole kingdom. Sure prithce, seize thou upon some fault of this Lapidary, and destroy him. Then will the three women become inmates of thy harem." The King considered a while and said, "No matter what thou mayst ask of him, that all and sundry doth he bring. Now will I say unto him, 'Thou must bring me news of my father, whether he be in heaven or whether he be in hell.'"

20. dapān vustād ān lāl shīnak pādshahas karun  
 salam pādshah chus dapān az tany yi m'e vunmai  
 ti bōzuth t'e az gabe mē'nis ma'līsūnz khabar aneny  
 su cha janatas manz kina dozakas drau lāl shīnāk  
 vot panun gara dapan chu a'ti yiman zananan tren  
 az chum dapan padshah mē'nis ma'l' sunz khab'r  
 aneny bo kya kare ath su che khabar ka't'a va'ri  
 gamut' tas mom'tis yi vutās khātun yi hoi yi yasa  
 rothuna ka'r' ās karān sā as pa'ri ba Khuda a'mi  
 dop'nas kh'e cha na fik'r gab has khar'j beye dapus  
 pādshahas chōn' gabe zun somb'run mā'danas manz  
 zun gabe somb'run be shumar.

21. somb'ran pādshahan zun bēshumar a't' p'rēth  
 khut' yi lāl shīnak yi mus'hān vata'rith a't' p'rēth  
 byōth pane a'mis dopun padshahas tā kya gatiy  
 anun mā'l'sund nishāna yi vothus padshah dop'nas  
 akh gatiy anun jan' tukh m'eva beye gatiy anun  
 m'e'nis ma'l'sandi daskata khath dopun yiman diyu  
 yath zinis nār so pa'ri.

22. dapan vustād yiman yeli ath zinis nar dyuth  
 yivan chu nā kuni boz'na yi lāl shīnak lāl shīnakan  
 dyuth ath mus'las kas'm dop'nas m'e gabe vātun  
 panun gar' kah lagimna dēshun dapān tuv'y a'm'  
 lāl shīnakan ach mut'rin ta vōt'muth gara panun  
 a'mi kha tūni kar kama habjoshi karun m'eva jan'  
 tukh dan tairār beye likhun khath ath karun a'mis  
 pādshah'sandis ma'l'sund daskath beye mohur a't'  
 manz likhun padshahas chōn' gabe m'e nish vatun  
 vazir h'eth beye nayid h'eth tithai pā'th' yitha

## 20. And saith my Master :—

The Lapidary came to the King and made his bow. Quoth the King to him: "Hitherto hast thou hearkened unto whatsoever command I gave to thee. To-day must thou bring unto me news of my father, whether he be in heaven or whether he be in hea." The Lapidary departed and came to his own house. Quoth he to these three women, "To-day the King telleth me to bring news of his father. What am I to do? How know I even how many years have passed since he hath died?" Then up and spake the lady who had made the jeweled bracelet (now she was a fairy who was absent-labored), "Let nothing prey upon thy mind. Go thou, and ask of him expenses. Then say thou to the King, 'Thou must gather together for me firewood. In the plain let there be gathered together bundles of fuel beyond count.'"

21. The King assembled and piled firewood beyond count, and the Lapidary ascended thereon. He spread upon it the skin mat, and thereon he took his seat. Quoth he to the King: "What token from thy father shall I bring?" and up and said the King: "First must thou bring unto me a fruit from the garden of paradise, and secondly must thou bring unto me a letter signed by my father." Said the Lapidary to the people standing round, "Set ye the firewood alight on all four sides."

## 22. And moreover saith my Master :—

When they had set the pyre alight, the Lapidary could no longer be seen for fire and smoke. He uttered a charm to the skin mat, saying, "I would arrive at mine own house but have a care that no one see it." He closed his eyes, and when he opened them he found himself at home. Then that lady did a deed. Of the seven metals<sup>1</sup> she prepared a fruit, a pomograbate of the Garden of Heaven, and moreover she wrote a letter to which she put the signature of the King's father, and sealed it with his seal. And this was what she wrote to the King: "Thou must come unto me

<sup>1</sup> The *baqiyah* is an amalgam of iron, antimony, lead, gold, tin, copper, and silver.

pa'th' lāl shinak m'e nish vōt kakad karun havāla  
 a'mis lāl shinakas beye dyuth<sup>nas</sup> athas khyath  
 yi dān.

23. atāny gai tor do yi nar gamut beta path  
 rōd<sup>mut</sup> sur yi lāl shināk draṇ longū'th' ka'rith  
 enla voth ath suras manz divān chu dūleny naz'r  
 basau ka'r' naz'r khabardārau niye khab'r dop<sup>has</sup>  
 padshaham a'mi sura manza gatān che sus' rarai  
 yi ma ā's' lāl shināk āmut yim che yimai katha  
 karān nazar chak ōkun āṇ vōda lāl shinak athas  
 kh'yath h'yeth dān beyes athas kh'yath h'yeth khath  
 ka'rin padshahas salam dān thāunas bont' ka'ni  
 khath thāunas bont' ka'ni yi khath mub<sup>run</sup> padun  
 ath l'ukhmut bo kya chus jan<sup>tas</sup> tas manz chon' gaba  
 vātun yār' vazir h'yeth beye nayid h'yeth jal'd.

24. padshah chu karan fik<sup>ra</sup> m'e dāpyau yi lāl  
 shinak ga'li yi aṇ mā'lisanz m'e khabar h'yeth dapan  
 padshah a'mis lāl shinakas bu kh'yatha pa'th' vāte  
 tat jan<sup>tas</sup> manz dop<sup>nas</sup> lāl shinakan yuth z'un  
 m'e kyuth somb<sup>rāvuth</sup> tith' tre gabun somb<sup>rava'n</sup>  
 jal'd vatak jan<sup>tas</sup> tas manz somb<sup>rau</sup> padshahan z'un  
 beshumār a't' p'eth karanāvun vat<sup>run</sup> a't' p'eth  
 khuth pane beye vazir beye nāyid d'yuthuk zinas  
 nār bo pā'r'.

25. dapan vustād dud yi padshah beye vazir  
 beye nayid trin<sup>vai</sup> ga'l' vot ath lāl shinakas nish  
 su vazir yus vazir padshah kūr h'yeth as balān tā  
 sam<sup>kukh</sup> akhun khuth suy vot a'mis lāl shinakasund  
 gara pane vā'n ka'rikh kathe batha vonus a'm' lāl

with the Vizier and with the barber, just in the same manner as the Lapidary hath come unto me.' This paper she made over to the Lapidary, and in his hand she laid the pomegranate.

23. By this time four days had passed and the fire became extinct leaving naught but ashes. The Lapidary went forth wearing only his lan-cloth, and rode himself in these ashes. The discerners then discerned, and the newsmen brought the news. Cried they

Your Majesty there cometh a sound as of rustling from the ashes. Can it be that the Lapidary is returned?' And while they were yet speaking these words and gazing towards the pyre, there came forth from it the Lapidary in the one hand holding a pomegranate, and in the other the letter. Having made his bow to the King, he laid the pomegranate and the letter before him. The King opened the letter and read it, and thus was its contents: "I, of a truth, am in heaven. Thou must come hither speedily, with thy Vizier and with thy barber."

24. The King considered awhile, "I said unto myself that this Lapidary would come to destruction and, lo, he hath come to me with news from my father." Quoth he to the Lapidary, "How can I convey myself to that abode of bliss?" Replied the Lapidary, "Thou must gather together three times so much firewood as thou didst gather for me, and then speedily wilt thou arrive in heaven." The King gathered together fuel beyond count. Upon it he made them spread a mat, and upon it he ascended and sat, himself with the Vizier and the barber. They set the pyre a light on all four sides.

25. And my Master saith:—

Burnt up was the King, burnt up was the Vizier, and burnt up was the barber. The three became utterly destroyed. And from his home came to the Lapidary a horse that first Vizier, the one who had been eloping with the princess when he met the young Akhân. Together held they mutual converse, and the Lapidary told him of his journey, and of all the villainy that the Vizier and the barber

shinakan yi panun safar yūs a'm<sup>i</sup> nayidan ta vaziran  
a'mis ās pesh on muth dop<sup>nas</sup> paneny khātun uinsa  
pānas yesa yi lāl māl pa'r<sup>i</sup> ās tas d'uthun rukhsath  
yesa yi patā a'nyen z'enith sa thāvun pānas.

26. dapan vustad su vazir byōth pad<sup>shahi</sup> kar<sup>ni</sup>  
lāl shinak byōth vazirī kar<sup>ni</sup>. -asla malaikum valai  
kum salam.

had gone into Lari. Said he to him: Take, sir, thine own lady to thyself. But as for Lalimál the Kary he gave her leave to return to her home, while she whom last of all he had won for himself, her he kept with him as his wife.

26. And saith my Master:—

The Vizier ascet led the vacant throne and ruled right royally, and the Lajudary was appointed by him to the Viziership.

And may the peace be upon you, and on you be peace.







6. Yora zalah ôs<sup>a</sup> layân gâta san  
 When a certain net (he) was casting (sift) with  
 tora zâlas ôsus-na kēh khasân.  
 the (s) to the net was for him not anything, casting
7. Dopus shôhan "kar mé sötin boj'-bath  
 It-was-said-by-the- "make me with sharing  
 to-him king,  
 "lây zâlâh, yâd-i-Alâh dilas rath."  
 "cast a single-net, memory-of God to-the heart seize."
8. Lôyun zâlâh tōra khot<sup>a</sup> tas gada-bath  
 Was cast a-single- (he) was for him flesh a  
 by him net hundred  
 patashêhas bonth-kun âv suy bēth  
 the king before came be-veryly having  
 taken-(them).
9. Gada-hatas badal dyut<sup>a</sup>nas mōhara-dyâr  
 For the fact of exchange was given (s) in a wealth  
 hundred him-to him  
 lal nigin māl mōktay wûtha-bar  
 rather jewels property pearls-veryly carrel-far be.
10. Rath barith patashêhan dyutus nad  
 Night having passed by the king was given a generous  
 to him  
 "t'ay chukh myôn<sup>a</sup> shêrikh nāmurâd<sup>a</sup>  
 "then-veryly art my sharer without-hope.
11. "Muhim kâsawun<sup>a</sup> hōkmat-i-Parwardigar,  
 "Poverty expect is the skill of Providence  
 "tâph shêhul<sup>a</sup> sarda garam now<sup>a</sup> bahâr  
 "furnish me cold coldness warmth new spring

<sup>a</sup> Nāmurâd is the word given by Hativ. A version of the poem current in Srinagar has for nāmurâd with hope. In Kashmiri, nāmurâd means "without hope or expectation".

12. "Wanayéy, 'zan banda mónzur zâsanuy  
 "kâba-hêkmus<sup>1</sup> muhim tagiy kasunuy."

"I say now—richness<sup>2</sup> poverty w<sup>1</sup> be possible to be expelled  
 for thee for thee ver 3 "

13. Ath<sup>1</sup>-andar ehuy wustadah wanûn zâr,  
 'Th<sup>1</sup> s verily tr is verily a certain teacher say<sup>1</sup>ing prayer.

"jumala âlam banda Ahmad wumêdwâr."  
 "On His foot<sup>1</sup> world the shay Ahmad (s) is pe<sup>1</sup>ful"  
 whom is the entire

<sup>1</sup> The meaning of the line is unknown. Haxi gives it as what he has learned by tradition. As regards *kasunuy*, Iqbalants in Srinagar tell me that it is a Persian word. Iqbalants say that it is an old word which is unintelligible to him. The Srinagar version is:—

"Wanay, 'yiy zan, banda, mónzur té kasunuy."  
 "I would say 'th<sup>1</sup> know shay, accepte by it s to be'  
 to-thee thee  
 which is intelligible.

II—TOTA SUNZ<sup>u</sup> KATH

## PARROT-OF THE STORY

## 1. Dapan wustad,—

## 1. (Is) saying the-teacher,—

Shēhar akh gav, Shēhar-ē-Yīran. Tat<sup>i</sup>  
Country one went (i.e. is), the-country-of-Iran. There

ōs<sup>a</sup> patashēhah; tamis<sup>a</sup>y chuh nāv  
there was a certain king to him only as the name

Bah<sup>a</sup>-dur Khān. Tam<sup>i</sup> ōs<sup>a</sup> kor<sup>a</sup>mot<sup>a</sup> bāg  
Bahadur Khan By him was made a garden

zananan-kyut<sup>a</sup>. Tath ōs<sup>a</sup>-na wath gōrzanas.  
woman for For it was not a path for a stranger

Tath bagas-manz gav poda phakīrah.  
That garden to went (i.e. seen) towards a certain place

Nazar-bazav kur<sup>a</sup> nazar. Khabar-dārav  
He saw watches was made a gift By this fortune

niyē khabar amis-patashēhas. Dopukh,  
and I brought information to that king It was said by them,

“phakīrah gav bagas-manz.” Buzun  
“a certain figure pleased the garden.” Was said by him

patashēhan, hyotun sōty wazir  
to the king was taken by him I command the vizier,

Gav tath-bagas-manz. wuchun ati phakīr.  
They went (i.e. garden) was seen by him there the figure

2 Laché-nōw<sup>a</sup> chuy har-wati binah.  
2 He who was a honored is verily on every path seeing  
thousand-names (i.e. God)

Bōz, wōphādōrī ankah.  
Heart, loyalty (is) a-rare-avis.

" **Hā Phakiro,**      **yōr**      **kōr**      **sākho?**

" Ho Fa-er-O,      here      where      d. ist-tho t-enter-O ?

" **Katiko chukh?**      **Kati-pētha**      **ākhō?**"

' Of where art thou ?      Where (from) d. ist-thou come O ? '

**Phakir dapān,—**

The-faqr (is) saying,—

" **Kor<sup>a</sup>**      **mē**      **sōlah.**      **Tuhond<sup>a</sup>**      **khēv**      **mē**      **kyah?**"

" Was- by- a-stroll.      Your      was- by- what ? "  
made me      eaten me

**Bōz,**      **wōphādōrī**      **ankāh.**

Hear,      loyalty      (is) a-rara-avis.

**3. Pātashēhas**      **bonṭha-kani**      **pōshē-thūr<sup>a</sup>.**

To the king      front towards      (was, a flower-shrub.

**Ath<sup>1</sup>-tal**      **mumot<sup>a</sup>**      **bulbulah.**      **Yēli**

It verily follow      (was) dead      a certain nightingale.      When

**yimau**      **amī-phakīras**      **khāshēm**      **kor<sup>a</sup>.**      **tēli**      **pēv**

by the m      to that faqr      wrath      was made,      then      fell

**phakir**      **pathar**      **wasith,**      **mumot<sup>a</sup>**      **bulbul**

the-faqr      go towards      lay ng tam-dea      the-lead      nightingale

**gav**      **thod<sup>a</sup>**      **wōthith.**      **Pātashēhas**      **hōwun**

became      erect      lay ng ar sen      To the king      was-shown by him.

**yih**      **var<sup>1</sup>d.**      **Gav**      **nrith;**      **phurith**

the      magic power      He went      lay ng emerged      lay ng returned

**biyē**      **av,**      **bulbul**      **mūd<sup>a</sup>**      **biyē,**      **phakir**

again      he can no,      the nightingale      a ed      again,      the faqr

**gav**      **biyē zinda.**      **Hyotun**      **nerun,**      **yim**

became      again      alive.      It was begun by him      to go-forth,      they

chis	karân	zara-para.	Dapan
are to him	making	entreaties.	saying

chia,—

they are-to him,—

" Ha	phakira,	khizmath	karay,
" Ho	Faqr O,	service	will-I-do-to-thee,

" Dôda-harak'	khos'	hō	baray.
---------------	-------	----	--------

" M l <sup>h</sup> <del>chama</del> of	caps	O	will I <del>do</del> for thee
--	------	---	-------------------------------

" Khâsa	pôlav	macama	khêkh-na!"
Specie	palms	was macama	with them <del>and</del> ?

Bôz,	wôphâdôri	ankâh.
Hear	loyalty	(is) a-rara-avis.

4. Yus	vir'd	phakiras	ôe*,	suy
What	magic power	to the faqr	was,	that verily

bôwun	amis-patashêhas.	Am-patashêhan
was confided by him	to that king	It's that king

bôw*	wazîras.
it-was-confided.	to-the-vizier.

Kor*	tarbyêth	patashêhan	wazîras.
Was made	instructed on	by the king	to the vizier,

Suti	mah*ram	korun	ath-sîras.
He also	not traitely acquainted	was made by-him	for this-secret

Gay	solas	shikâras	yêg-jah.
They went	for excursion	for hunting	together

Boz,	wôphâdôri	ankâh.
Hear,	loyalty	(is) a-rara-avis.

**Tota**    **mumot'**    **wuchukh**    **dar**    **biyāban,**  
A parrot    dead    was seen by-them    in    the forest,

"**Ha**    **waziro,**    **āsihe**    **shuban.**

"Ho    V airo O,    it would have been    beautiful

"**Zuv**    **amis-manz**    **thāvtan**    **sāthah."**  
"Thy I said    this one in    place-please-it    for-a-certain time."

**Bōz,**    **wōphādōrī**    **ankah.**  
Hear,    loyalty    (is) a-rara-avis.

**Dop'**    **wazīran,**  
[it-was said    by-the-vizier,

"**Patashōham,**    **yus'-kōl'**    **mumot',**  
"King-my,    for-a-long-time    (it-is-) dead,

"**Phakh**    **chus**    **yiwān,**    **khabar**  
"Stalk    is from it    coming,    news ( & who knows ?)

**kar**    **chuh**    **gamot'.**  
when    it-is    gone (dead).

"**Chasna**    **thaharan;**    **wanta-sa**    **kara kyāh."**  
"I am not    wanting the able to    say please sir    I shall I    what."

**Bōz,**    **wōphādōrī**    **ankāh.**  
Hear,    loyalty    (is) a-rara-avis.

**5. Patashōh**    **karan**    **zāra-pāra**    **wazīras**  
The king    (us) making    encrest us    to the vizier

**ami-bāpath.**    "**Bōh**    **wuchahan**    **tōta**    **kyuth'**  
this for    "I    would see- I    the parrot    how

**āsihē**    **shubān."**    **Am'**    **būz'-nas-na**  
it would be    beautiful    By this one    was heard by him for  
him-not

**wazīran**    **kōh.**  
by-the-vizier    anything





**Dop<sup>a</sup>nakh,** "mūd<sup>a</sup> wazīr, guri-pēṭha  
It was said by him to them, "died the viz. er. horse from

**wasith-pév."**  
having-tumbled he-fell "

**Khabardārav niyē say khabarah.**  
By the informers was brought that very one piece of news.

**Box, wóphadōri ankāh.**  
Hoar, loyalty (ia) a-rara-avin.

**7. Am<sup>1</sup>-wazīran yēli kūr<sup>u</sup> kōm<sup>u</sup>, tāv**  
By that vicer when was lost the need, he entered  
**pātasēha-sandia-maris-manz, tuj<sup>an</sup> athas-kéth**  
the king of andy n, was raised by him the land in

**shēmshēr, ath-pananis-maris korun rēza.**  
a sword, to that his own body was raised by him piece of

**Ath-lashkari dopun, "nīriv tīrandaz biyē**  
To that army it was said by him "go forth archers also

**bandūkbaz. Yus mariwa tōta, tamis**  
gunner Who will kill of you a parrot, to him

**baniv bakh<sup>a</sup>cōyish."** **Am<sup>1</sup>-tōtan yēli**  
there will become a present By that parrot when

**būz<sup>a</sup>, ta tōl<sup>a</sup>. Gav tas phakiras-**  
it was heard, then he fled He went that fakir

**nishē, yus tath-bāgas-manz ōs<sup>a</sup> tami-dōha.**  
near, who that garden in was (on ) that day

**Hukum dyutun<sup>a</sup>y tīrandāzan,**  
Order was given by him verily to the archers,

**"Kan thāv<sup>a</sup>tav myānén-nāzan."**  
"Hear place ye please to my danishmans.

<b>Tôta</b>	<b>māranas</b>	<b>dyut<sup>a</sup>nakh</b>	<b>photuwâh.</b>
The parrot	for killing	was given by him to them	a-certain decision,

<b>Bôs</b>	<b>wôphadori</b>	<b>ankah.</b>
Hear,	loyalty	(is) a-rare-avia.

<b>8. Yus</b>	<b>as<sup>a</sup>l</b>	<b>ôs<sup>a</sup></b>	<b>patashah,</b>	<b>suh</b>	<b>chuh</b>
Who	real	was	king,	he	is

  

<b>tôtas-manz</b>	<b>phakiras-nishin.</b>	<b>Suh</b>	<b>tôta</b>	<b>kaisi</b>
the parrot n	the fak r near	That	parrot	by any one

  

<b>môr<sup>a</sup>-na.</b>	<b>Dôha-aki</b>	<b>drāv</b>	<b>yih</b>	<b>patashéh</b>
was killed not	On day one	seized	this	king

  

<b>sôlas</b>	<b>shikaras</b>	<b>Wot<sup>a</sup></b>	<b>jayé-akis.</b>	<b>Ati</b>
for excursions	for hunting	He arrived	at place one	There

  

<b>wuch<sup>a</sup>n</b>	<b>miné-mur<sup>a</sup>.</b>	<b>Amis<sup>a</sup>y</b>	<b>kur<sup>a</sup>kh</b>
was seen by him	a hind	To this one verily	was made by them

  

<b>lar,</b>	<b>Ūn<sup>a</sup>kh</b>	<b>lashkari-manz.</b>	<b>Dop<sup>a</sup>nakh</b>
result,	She was brought by them	the army n	It was said by him-to-them

  

<b>âm<sup>a</sup>-patashéhan,</b>	<b>" yés-kân<sup>a</sup></b>	<b>yih</b>	<b>baliv,</b>
by this king,	whom from near	she	may escape,

  

<b>tas</b>	<b>dimav</b>	<b>gardan."</b>
to-him	I-will-give	the-neck

### 9. Dapān wustād,—

(Is) saying the teacher,—

<b>Ami-miñê-mari</b>	<b>tuja<sup>a</sup></b>	<b>wôth,</b>	<b>patashéha-sandi-</b>
By this hand	was-raised	a leap,	the-king-of

  

<b>kala-pêth<sup>a</sup></b>	<b>thun<sup>a</sup>n</b>	<b>wôth,</b>	<b>tuj<sup>a</sup>.</b>	<b>Lôris</b>
head over	was thrown by her	a leap,	she-fled.	They ran for her

pata. Yus suh tōta ôs<sup>u</sup>. yūh ôs<sup>u</sup> phakiras-  
after Who that parrot was, he was the fakir-

nishê. Phakir ôs<sup>u</sup> sôhib-ê-âgah. Dopun  
near. The fakir was a master intelligent. It was said by him

amis-totas, yēs-manz yih patashêh ôs<sup>u</sup>,  
to this parrot, whom in this king was,

dop<sup>u</sup>nas, "gath, sa, nēr. Az labakh  
it was said by- 'go, s r, go forth, Today wilt thou take  
h into him,

panun<sup>u</sup> mod<sup>u</sup>, " Yim chih amis-minê-marê-pata  
to down body " Who are Lashind after

lārān, nakha rōzān chēkhna.  
running, n ar running she s to them not.

### 10. Dapān wustād,—

(he) saying the-teacher,—

Ati ôs<sup>u</sup> mumot<sup>u</sup> haputh. Patashāh tāv  
Here was a lad he r The king entered

amis-hâpatas-manz. Lāryāv. Yus yih  
that-bear-in, He ran. Which this

patashāha-sond<sup>u</sup> mor<sup>u</sup> ôs<sup>u</sup> yih trōwun  
king of body was this was-abandoned  
by him

atiy.

there-veryly.

Shod<sup>u</sup> buzun tōtan. Lāryāv.  
News was heard-by him by-the parrot. He ran.

Kuli-dadari-manz-hau prāryāv.  
Tree-hole-in he-waited.

<b>Mor<sup>a</sup></b>	<b>lobun.</b>	<b>Kâr<sup>t</sup>tôs</b>	<b>marhabâh.</b>
The-body	was taken by him.	Make-please- ye-for-him	a wish of good- luck.

<b>Boz,</b>	<b>wôphâdörî</b>	<b>ankah.</b>
Hear,	loyalty	(is) a rara-avis.

<b>11. Tōta</b>	<b>pēv</b>	<b>atiy</b>	<b>pathar.</b>	<b>Yih</b>	<b>tâv</b>
The parrot	fell	there verily	down.	He	entered

<b>pâtashah</b>	<b>pananis</b>	<b>maris-manz.</b>	<b>Yus</b>	<b>yüh</b>	<b>wazir</b>
the-king.	his-own	body-in.	Who	this	vizier

<b>ôs<sup>a</sup>,</b>	<b>suh</b>	<b>chuh</b>	<b>hâpatas-manz.</b>	<b>Patashah</b>	<b>as<sup>a</sup>l</b>
was	he	is	the bear-in.	The-king	real

<b>yus</b>	<b>ôs<sup>a</sup>,</b>	<b>suh</b>	<b>khot<sup>a</sup></b>	<b>guris-pēth.</b>	<b>Dopun</b>
who	was,	he	mounted	horse upon.	It-was-said-by-him

<b>yiman</b>	<b>lokan,</b>	<b>"mōryun</b>	<b>hâputh."</b>	<b>Lōy<sup>a</sup>has</b>
to these	people,	"kill ye-him	the bear."	Fired by them- at-him

<b>bandūkh,</b>	<b>phut<sup>r</sup><sup>a</sup>has</b>	<b>zang.</b>	<b>Onukh</b>
a gun,	was-broken by them- for-him	the leg	He-was-brought- by-them

<b>ratīth</b>	<b>patashahas-nish.</b>	<b>Dop<sup>a</sup>nas</b>	<b>patachāhan,</b>
having-seized	the king near,	It-was-said by him-to him	by the-king,

<b>"té</b>	<b>kūr<sup>a</sup>tham</b>	<b>dagāy.</b>	<b>Bōh</b>	<b>mārahath-na,</b>
"by thee	was done by theo-to-me	disloyalty.	I	should kill theo- not,

<b>kyah</b>	<b>karahó?</b>	<b>Lokh</b>	<b>dapanam,</b>	<b>'hâputh</b>
what	should I do?	People	will say to-me,	'a bear

<b>chus</b>	<b>wazir.<sup>a</sup></b>	<b>Tsé</b>	<b>chuy</b>	<b>panun<sup>a</sup></b>
is-to him	vizier,	By thee	is-by thee	thine-own

<b>mor<sup>u</sup></b>	<b>göl<sup>u</sup>mot<sup>u</sup>.</b>	<b>Wumāh</b>	<b>thawath.</b>	<b>Te<sup>h</sup></b>
body	destroyed	Now-not	I may keep-thee.	Thou
<b>haputh</b>	<b>wazīr.</b>	<b>Bōh,</b>	<b>hasa,</b>	<b>mārath."</b>
a-bear	vizier.	I,	sir,	will-kill-thee."

## 12. Dapan wustād,—

(Is) saying the-teacher,

<b>Onukh</b>	<b>zyun<sup>u</sup>.</b>	<b>Zōlukh</b>	<b>haputh.</b>
There was brought	firewood.	He was-burnt	the bear
by-them		by-them	

<b>Hath</b>	<b>waisi</b>	<b>gav,</b>	<b>kam</b>	<b>yā</b>	<b>jyaday.</b>
A-hundred (years)	in age,	went,	less	or	more,

<b>Av</b>	<b>Bah<sup>u</sup>dūr-Khanas</b>	<b>pyaday.</b>
Came	to-Bahāg ir-āhān	the-messenger (of Death)

<b>Kar,</b>	<b>Wahab-Khāra,</b>	<b>" Alāh,</b>	<b>Alāh."</b>
Make,	Wahb-the-blacksmith O.	" Allāh,	Allāh '

<b>Bōz,</b>	<b>wōphādōrī</b>	<b>ankāh.</b>
Hear,	loyalty	(is) a-rare-viz.

III. SODĀGARA-SŪNZ<sup>d</sup> KATH

## MERCHANT OF STORY

1. Sōdagar	gav	sodāhas.	Gari	ūs <sup>is</sup>
A-merchant	went	for-trade.	At-home	was-to-him
zanāna	Say	gayé	mushtākh	phakīras-
the w fe.	she verily	went	enamoured	for-mendicant-
		(i.e. was)		
akis	warayahas-kalas.	Dōha-aki	āv	sōdāgār
one	for-a-long-time	On-day one	came	the merchant
gara	panun <sup>a</sup>	māl	hōth.	Patashēhas
house	his own	goods	having brought.	To-the king
gayé	khabar	"sodāgar	wōt <sup>a</sup> ."	Pātashāh
went	news	"the merchant	arr ved."	The-king
drāv	solas	rath-kyut <sup>a</sup> ,	wōt <sup>a</sup>	
issued forth	for-an-excursion	night by,	he arrived	
sōdagara-sond <sup>a</sup> ,	Chuh	atiy	wōdāñé,	
(at) the merchant's (house)	lies	there verily	standing,	
pahar	chuh	gamot <sup>a</sup>	rōh <sup>a</sup> -hond <sup>a</sup> ,	yih sōdagar-
a-watch	is	gone	the night of,	the merchant's
bāy	wōsh <sup>a</sup> ,	wōdi-pēth	hēs <sup>a</sup> n	bata-trōm <sup>a</sup> .
wife	arose,	crown of beatitude	was taken	a cooked rice
			by-her	copper-dish.
Patashah	chuh	wuchan	kurī-pōthiu.	
The king	is	watching	theft like (i.e. secretly)	
Sodāgar-bāy	drāyé	brūh-brūh,	pātashah	
The-merchant's wife	went forth	in front in front,	the king	
chuh	pakan	pata-pata.	Wōt <sup>a</sup>	mōdānas-
is	walking	after-after	They-arrived	a pain

**akis-manz.**      **Ati**      **ôse**      **phakir**      **nara-han**  
 one-in.      There      was      the mendicant      fire a small

**zölith.**      **Kür<sup>se</sup>**      **ami**      **salâm,**      **bata**  
 having-kindled.      Was made-      by her      a bow,      cooked-rice  
    to-him

**thow<sup>nas</sup>**      **bôntha-kani,**      **dop<sup>nas</sup>,**      **"khêh."**  
 was placed-by-her-      front-in,      it was said by her-      'eat.'  
    for-him      to-him,

**Am<sup>i</sup>**      **tul<sup>a</sup>**      **thôta,**      **lôynn**      **amis-sôdâgar-bâyê,**  
 By-him      was-raised      a stick,      it-was-      to that-to-the-merchant's  
    struck-by-him      wife.

**dop<sup>nas</sup>**      **"tur<sup>i</sup>**      **kyâzi**      **ayêkh?"**      **Dop<sup>nas</sup>**  
 it was said by      "late      why      midst-thou-come?"      It was sa l-  
    him-to-her      by-her-to-him

**ami**      **phirith,**      **"az**      **ôsum**      **âmot<sup>a</sup>**      **panun<sup>a</sup>**  
 by her      in-answer,      "to-day      was to-me      come      my-own

**khawand,**      **tamiy**      **gôm**      **têr,**      **khêtam**  
 husband.      by-that-verbly      went for me      delay,      eat-for me

**wun<sup>a</sup>**      **bata,"**      **Dop<sup>nas</sup>**      **âm-phakiran,**  
 now      the-cooked-rice."      It-was-sa l-by      by this mendicant,  
    him-to-her

**"bôh**      **khêmay-na.**      **Gôdan**      **dim**      **anith**  
 'I      will-eat for-thee not.      First      give-to-me      having-brought

**amis-sôdâgâra-sond<sup>a</sup>**      **kala.**      **Ada**      **khêmay**  
 this-merchant-of      Lead.      Then      I will-eat for thee

**bata."**      **Pâtashah**      **ôse**      **wuchan,**      **yih-kêntshah**  
 cooked rice."      The-king      was      watching      whatever

**yimav-dôyav**      **katha**      **karê,**      **tih**      **bûz<sup>a</sup>**  
 by these-two      words      were made.      that      was heard

**pâtashêhan**      **sôruy.**  
 by-the-king      all.



## 2. Dapân wustâd, —

(Is) saying the-teacher, —

Drayē	sodāgar-bāy,	wōt <sup>a</sup>	panun <sup>a</sup>		
Went-forth	the-merchant's-wife,	she arrived	her-own		
gara,	khuh <sup>a</sup>	'hyor <sup>a</sup> ,	Patashāh	chuh	bōna-
house,	she-mounted	above.	The king	s	below
kani.	Ami	toṭ <sup>a</sup>	amis-sōdagaras	kala,	
in.	By-her	was-cut	for-that-merchant	the-head,	
wūth <sup>a</sup>	hēth	rumali-kēth.	Chēh		
she-descended	having taken (it,	a-kerchief in	She is		
pakān	bruḥ-brūh,	pataśbah	chuh	pata-	
walking	in-front of-front,	the-king	in	after-	
pata.	Wōt <sup>a</sup>	amis-phakīras-nish.	Tulun		
after.	She arrived	that radiant near.	Was-raised-by him		
khota,	lōyun	amis-sōdagar-bāyē.	Dop <sup>a</sup> nas,		
the sleek,	it was-a-truck-	to that the-merchant's	It was said		
	by him	wife	by him to-her,		
"t <sup>a</sup> h	sapūz <sup>a</sup> kh-na	amis-pananis-khāwanda-			
"thou	becamest not (the wife)	this the own husband-			
sūnz <sup>a</sup> ,	wun	sapadakha	myōn <sup>a</sup> ? "		
of,	now	w l. thou-become	mine ? "		

3. Patashāh drāv, wōt<sup>a</sup> panun<sup>a</sup> gara.  
The king went-forth, arrived his-own house.

Trōwun arām. Gāsh phōl<sup>a</sup>, wōth<sup>a</sup>  
Was-released- repose (e. Lo Dawn burst forth, there-  
by-him took repose), arose

krēkh. Dapan chih, "sodāgar wātāy  
an-outcry. Saying they-are, 'the merchant arrived

**panun<sup>u</sup>**      **gara,**      **suy**      **môr<sup>u</sup>**      **turav."**  
his-own      house,      he verily      was killed      by thieves."

**Wôb<sup>u</sup>**      **otuy**      **sodagar-bây,**      **dapan**      **chêh**  
Arrived      there-veryly      the-merchant's wife,      saying      she is

**pâtashêhas,**      " **khâwand**      **ayam,**      **suy**  
to-the-king,      "the husband      came-to-me,      he verily

**môr<sup>u</sup>ham**      **turav."**      **Pâtashâhas**      **chêh**      **khabar,**  
was killed by-      by thieves."      To-the king      is      information,  
them-for-me

" **yih**      **sôdagar**      **kâm<sup>i</sup>**      **môr<sup>u</sup> ?"**      **Tshâran**  
"this      merchant      by-whom      was killed ?"      Seeking

**chih**      **pay,**      **sôdâgar**      **kâm<sup>i</sup>**      **môr<sup>u</sup>,**  
they are      a clue,      the merchant      by whom      was killed

**kaisi**      **chuna**      **khasân**      **zima.**  
to-anyone      is-not      rising      responsibility.

#### 4. Dapân wustâd,—

(1a) saying the-teacher,—

**Koçukh**      **yih**      **sôdâgar,**      **zôlukh.**  
Was brought-forth-      this      merchant,      he was burnt-  
by-them      by-them.

**Otuy**      **drav**      **pâtashâh**      **biyê**      **söriy**      **chuh**  
There-veryly      went forth      the king      and-also      all      is

**wuchân.**      **Ayê**      **am<sup>i</sup>-sünz<sup>u</sup>**      **kôlay,**      **yih**      **chêh**  
seeing.      She-came      him of      the wife,      she      is

**karan**      **gath.**      **Dapan**      **chêh,**      " **bôti**  
doing      the suttee-proceeding      Saying      she is,      "I also

**zala**      **pân."**      **Ayê,**      **hêt<sup>u</sup>n**  
will-burn      (my) body      She-came,      was-begun-by-her

**wôth-tahunû<sup>u</sup>**      **nâras-manz.**      **Pâtashah**      **gôa,**  
a leap-to-be taken      the fire in.      The king      went to-her

**kur<sup>u</sup>nas**      **thaph.**      **Dapān**      **chus**      **pātashah,**  
was-made by      hand graspang.      Say ug      is-to-her      the king.  
him-to-her

"**iyi,**      **ta**      **tih**      **kyah ?**      **Tiy,**      **ta**      **yih**  
"the if,      then      that      what ?      That-if,      then      the s

**kyāh ?**      **Dop<sup>u</sup>nas,**      "**mē**      **trāv**      **yēla.**  
what ?      It was-said by      "for me      let go      from restraint.  
her-to-him,

**Bōh**      **zala**      **pan "**      **Dop<sup>u</sup>nas,**      "**nagas-akis-**  
I      will-burn      any body '      It was-sa d-      "spring one-  
by-her-to-him,

**pēth**      **chēy**      **myōn<sup>u</sup>**      **dōda-bēñē.**      **Say**      **waniy**  
on      s verily      my      in the s der      She-verily      will lead-  
to-then

**amyuk<sup>u</sup>**      **mānē."**      **Trōv<sup>u</sup>n**      **yēla,**  
of this      the-meaning, '      She-was-let-go-      from-restraint,  
by him

**zōl<sup>u</sup>**      **amī**      **pan**      **pananis-khāwandas-soty,**  
was-let-unt      by her      (her) body      Her-own husband-with,

**gayē**      **khalas.**      **Pagāh**      **drav**      **pātashāh,**  
are went      (to freedom      Thou row      went-forth      the king.  
(from existence)

**wot<sup>u</sup>**      **ath-nāgas-pēth.**      **Wuch<sup>u</sup>n**      **ati**  
he arr ved      that spring up n.      Was-sees-by him      there

**zanānāh,**      **amis<sup>u</sup>y**      **zanāni**      **chuy**      **dapan**  
a certain woman.      to that-very      woman      is-verily      saying

**pātashah,**      "**tiy,**      **ta**      **yih**      **kyah ?**      **yiy.**  
the king      that-if,      then      this      want ?      this- t,

**ta**      **tih**      **kyah ?**      **Dop<sup>u</sup>nas**      **amī**      **zanāni,**  
then      that      what ?      Was said by-      by-that      woman  
her-to-him

" <b>əṭhi-dōh</b> <sup>1</sup>	<b>dapay</b>	<b>bōh</b>	<b>amyuk</b> <sup>2</sup>	<b>jēwāb.</b> "
"after-eight days	I will-tell	I	of this	the answer
	to-thee			

# 5. Dapān wustad,—

(Is) saying the-teacher,—

<b>Oth</b>	<b>dōh</b>	<b>gay,</b>	<b>path-kun</b>	<b>pādashēhas</b>
Eight	days	went,	afterwards	to the king
<b>pēv</b>	<b>yād.</b>	<b>Lādyav</b>	<b>pādashah</b>	<b>tath-nāgas-</b>
fell	memory.	Ran	the-king	that spring-
<b>pēth.</b>	<b>Wuch</b> <sup>3</sup> <b>n</b>	<b>sōh</b>	<b>zanāna,</b>	<b>dop</b> <sup>4</sup> <b>nas,</b>
upon.	Was seen by him	that	woman,	was said by
				him-to her,
<b>"wanum</b>	<b>tamī-kathi-hond</b> <sup>5</sup>	<b>mané.</b> "	<b>Dop</b> <sup>6</sup> <b>nas,</b>	
"tell to-me	that word of	meaning	Was said by	her to him,
<b>"gash,</b>	<b>an</b>	<b>ṭhawul</b>	<b>biyē</b>	<b>noṭ</b> <sup>7</sup> <b>."</b>
"go,	bring	a-goat	and-also	a-jar."
				Was brought-
				by and
<b>ṭhawul</b>	<b>ta</b>	<b>noṭ</b> <sup>8</sup> .	<b>Dop</b> <sup>9</sup> <b>nas,</b>	<b>"was</b>
a-goat	and	a jar	Was said by	"descend
			her-to-him,	this-
<b>nagas-manz,</b>	<b>noṭ</b> <sup>10</sup>	<b>ṭhun-phurith."</b>	<b>Dop</b> <sup>11</sup> <b>nas</b>	
spring-in,	the jar	put buying it versed	Was said by	her-to-him
		(it).		
<b>biyē,</b>	<b>"anun</b>	<b>ṭhawul</b>	<b>kana</b>	<b>ratith,</b>
also,	"bring-it	the-goat	by-the-ear	having seized
<b>ṭhawus</b>	<b>naṭis-pēth</b>	<b>kala."</b>	<b>Dop</b> <sup>12</sup> <b>nas,</b>	<b>"layus</b>
face-of it	the jar upon	the-head	Was said by	"strike
			her-to-him,	to-it
<b>shēmsheri-hūnz</b> <sup>13</sup>	<b>ṭund</b> <sup>14</sup> <b>."</b>			
a-sword-of	stroke."			

## 6. Dapān,—

(Is) saying (the teacher),—

Lōy <sup>nas</sup>	shēmshēri-hunz <sup>u</sup>	tund <sup>u</sup> .	Ami-
Was struck by	the sword-of	how	At that
h m-to-it			

sata	gashan	patashāh	gōb
moment	(is) becoming	the king	invisible

hanga-ta-manga,  
unexpectedly.

## 7. Dapān wustad,—

(Is) saying the teacher,—

Yih	chuh	wātān	bagas-akis-manz.
He (is) the king)	s	arriving	garden enclosure

Ati	chuh	wuchān	palang	pōrith.
There	he is	seeing	a bed	prepared

Ath <sup>i</sup> -pēth	khot <sup>a</sup>	patashah,	trowun
I verily upon	mounted	the king,	was released by him

aram	Ati	āsa	par <sup>i</sup> yē.	Yimav <sup>u</sup> y
repose.	There	were	fairies	By them verily

nēv	tulith	pātashāh.	Tsōnukh
was could be ed	having raised	the king	He was caused to
	(th m)		enter-by-them

akis-jāyē-manz.	Sapod <sup>a</sup>	bēdar.	Wuchan
a place in	He became	awake.	Seeing

chuh	jēnatacē	jayē.	Ati	lōg <sup>i</sup> -mat <sup>i</sup>
he is	heaven of	place	There	were being
				carried-on

nagma.	Pātashah	chuh	mushtākh
dances-of-	The king	is	amoured
women			

ath<sup>i</sup>-tamāshēs-kun.  
this-very-spectacle towards.

## 8. Dapān,—

(He) saying (the-teacher).—

Gayē	yima	par'yē	panas.	Amis
Went	those	far as	for themselves (e	To him
			away on their own business).	

dit <sup>o</sup> kh	kunz	Dop <sup>a</sup> has,	"yith	kuthia
was given	a key	It was said by-	'to this	to recan
by-them		them-to-him,		

thav	kuluph	Wōth,	ath	andar."
apply (a. open)	the-lock	Arise,	enter	within "

Tsāv	andar.	Ati	wuchun	gur <sup>a</sup>
He observed	with it	There	was seen by him	a horse

zīn	karith.	Kodun	nēbar	thaph
middle	having made	It was brought	outside	hand
		forth by him		grasping

karith.	Nēbar	yéli	kodun,	chuh
having done	Outside	when	it was brought	forth
			forth by him,	

wōdañē	thaph	karith.	Dop <sup>a</sup> has,
when he stood	hand grasping,	having done.	It was said by
			them-to him,

"khas	yimis-guris."	Khot <sup>a</sup>	amis-guris.
"mount	to this-to-horse.	He mounted	to that-to-horse.

Yih	chuh	wuchan,	satav-zaminav-tal.
He took the bag,	is	seeing	the seven worms he saw

ti	nawav-asmanav-pēth <sup>i</sup>	ti,	yih-kēnthāh
both	the nine heavens above	also,	what ever

Khōdā-Sōban	pōda	kor <sup>a</sup> mot <sup>a</sup>	tih	wuch <sup>a</sup>
by God the Master	created	(what) made	that	was seen

patashēhan.	Tath-sōty	gav	mushtakh.
by the king	That very when	he became	entranced

<b>Gōs</b>	<b>poda</b>	<b>Shētān.</b>	<b>Dop<sup>n</sup>nas,</b>	<b>"kyah</b>
Became-to him	visible	Satan	It was said by	" what
			him (Satan)-to-him,	

<b>chukh</b>	<b>wuchān ? "</b>	<b>Dop<sup>n</sup>nas</b>	<b>pātashēhan,</b>
art thou	seeing "	It was said by	by the-king,
		him-to-him	

<b>"yih-kēnshāh</b>	<b>Khōda-Sōban</b>	<b>poda</b>	<b>kor<sup>n</sup>,</b>
" what ever	by God the Master	created	was made,

<b>tiḥ</b>	<b>chus</b>	<b>wuchan."</b>	<b>Dop<sup>n</sup>nas</b>	<b>Shetānan</b>
that	I am	seeing	It was said by	by Satan
			him to-him	

<b>phīrith,</b>	<b>" ami-khōta</b>	<b>haway</b>	<b>bōh.</b>	<b>Yih</b>
a reply,	" that than	(more) will show	I.	This
		to-thee		

<b>chēy</b>	<b>myōn<sup>a</sup></b>	<b>kunz.</b>	<b>Yith-kuthis</b>	<b>thāv</b>
a variety	my	key	To this room	apply

<b>kuluph.</b>	<b>Wōth,</b>	<b>ath</b>	<b>andar."</b>	<b>Tsāv</b>
the lock	Arise,	enter	w thin.	Entered

<b>patashāh</b>	<b>andar.</b>	<b>Wuchun</b>	<b>ati</b>	<b>khar</b>
the king	w thin	Was seen by him	there	an ass

<b>gandith.</b>	<b>Dop<sup>n</sup>nas,</b>	<b>"kaḍun</b>	<b>nēbar,</b>	<b>khas</b>
found	It was said by	" Lunge it	outside,	mount
	him (Satan) to him,	forth		

<b>amis<sup>a</sup>y.</b>	<b>Yih-kēnshāh</b>	<b>Khōdā-Sōban</b>	<b>poda</b>
to that very-one	What ever	by God the Master	created

<b>kor<sup>n</sup>,</b>	<b>tami-pēth<sup>i</sup>-kani</b>	<b>wuchakh</b>	<b>biyē</b>
was made,	that in addition to	thou shalt-see	more

<b>kēh."</b>	<b>Khot<sup>n</sup></b>	<b>patashah</b>	<b>amis-kharas.</b>
some thing "	Mounted	the-king	to-that-ass.

## 9. Dapān wustād,—

(Is) saying the-teacher,—

<b>Barābar</b>	<b>wātanōwun</b>	<b>panun<sup>a</sup></b>	<b>gara.</b>
At once	he was-caused to arrive	his own	by use.
	by-him (the-ass)		

<b>Khot<sup>a</sup></b>	<b>hyor<sup>a</sup>.</b>	<b>Phurith</b>	<b>woth<sup>a</sup>.</b>	<b>Wuchun</b>
He ascended	up.	Return ing	Le-descended,	Was-seen
				by-him

<b>ati</b>	<b>na</b>	<b>khar.</b>	<b>Pātashēhas</b>	<b>āv</b>	<b>armān</b>
there	not	the-ass.	To the king	came	longing

<b>tami-bāguk<sup>a</sup>.</b>	<b>Wōh</b>	<b>ketha-pōth<sup>i</sup></b>	<b>wāti ?</b>
of that garden.	Now	how	will he arrive (there) ?

<b>Tot<sup>a</sup>.</b>	<b>dapan,</b>	<b>gav</b>	<b>ath<sup>i</sup>-nāgas-pēth.</b>
From there,	(they are) say ing,	he went	that very spring on

<b>Dopun</b>	<b>tamis-zanani,</b>	<b>"mē</b>	<b>wanta</b>
It was said-by-him	to that to woman,	' to me	please tell

<b>yiṃ.</b>	<b>ta</b>	<b>tiḥ</b>	<b>kyāh ?</b>	<b>tiṃ,</b>	<b>ta</b>	<b>yih</b>
this if,	then	that	what ?	that-if,	then	this

<b>kyah ?</b>	<b>Dop<sup>a</sup>nas</b>	<b>ami</b>	<b>zanani,</b>	<b>"anun</b>
what ?	It was-said by	by that	by woman,	"bring him
	her to him			

<b>panun<sup>a</sup></b>	<b>nēcyuv<sup>a</sup>,</b>	<b>biyē</b>	<b>an</b>	<b>not<sup>a</sup>,</b>	<b>biyē</b>
thine own	son,	also	bring	a jar,	also

<b>an</b>	<b>shēmsher."</b>	<b>Dop<sup>a</sup>nas,</b>	<b>"was</b>	<b>yith-</b>
bring	a sword.'	It was said-by-	"descend	this
		her to him,		

<b>nāgas-manz,</b>	<b>walun</b>	<b>panun<sup>a</sup></b>	<b>nēcyuv<sup>a</sup>,</b>
spring in,	bring down him	thine own	son,

<b>pawun</b>	<b>pathar,</b>	<b>thawus</b>	<b>natī-pēth</b>
cause him to fall	down,	place-of-him	the-jar-upon



<b>kala."</b> the head "	<b>Kanas</b> To-his ear	<b>kür<sup>nas</sup></b> was done by him-to-him	<b>thaph</b> hand grasping	<b>âm<sup>i</sup></b> by that
<b>patashēhan,</b> ay-lang	<b>tuj<sup>n</sup></b> was raised by him	<b>shēmsher,</b> the sword,	<b>lāyi</b> he will strike	
<b>amis-nēcivis,</b> to that to son.	<b>kür<sup>as</sup></b> was made for him	<b>ami-zanāni</b> by that by. woman	<b>thaph</b> hand grasping	
<b>ath-shēmsheri.</b> to that to sword.	<b>Dop<sup>nas</sup>,</b> It was said by her-to him,	<b>" yiy,</b> " This verily,	<b>gav</b> became (l.o. is)	
<b>tih ;</b> that	<b>ty,</b> that verily,	<b>gav</b> became (l.o. is)	<b>yih.</b> thus	<b>Ts<sup>h</sup></b> This
<b>mushtakh</b> enamoured	<b>bāgas ;</b> for-the garden	<b>bēnē</b> the sister	<b>myōn<sup>a</sup></b> name	<b>gayō</b> became
<b>mushtākh</b> enamoured	<b>phakiras."</b> for-the-mendicant."			

IV.—LALA-MALIKUN<sup>u</sup> WON<sup>u</sup>MOT<sup>u</sup> GĒWUN

LĀL MALLIK-OF

SPOKEN

SONG

## 1. Dapan-chuh,—

Saying he is,

Dayē,

O God,

zar

petitions

wan<sup>u</sup>may,are said by me to  
Thee,

Khōdayē,

O God,

bōxtam

please-to-hear-me

tay,

...

Samsār

This-world

bōz'gār.

(is) a deceiver

## 2. Hazrat-i-Adam

Saint Adam

gōda

first

lod<sup>u</sup>namwas-sent-by-Him-  
for me

tay,

...

Malakav

My angels

kor<sup>u</sup>hayhe-was-made-by-  
them-very

tayār,

complete.

Phor<sup>u</sup>Was my order  
(as he said)

tas

for him

Yiblis,

Satan

tati

from there

kor<sup>u</sup>namhe was expelled  
by him for me

tay,

Samsār

This-world

bōz'gār.

(is) a-deceiver.

## 3. Hazrat-i-Nōh

Sa at Noh

chuy

is-very

wōlād-i-Ādam

a descendant of Adam

tay,

Phirith

Having become  
hostile

gōs

went for him

kuphar.

the infidels

Satan pronounces the word *kor<sup>u</sup>nam*, but Samsār (and his *kud<sup>u</sup>nam* or *kod<sup>u</sup>nam*)



6. **Hazrat-i-Yibrahim**      **kēh**      **chuna**      **kam**      **tay,**  
 Saint Abraham      anything      a not      less

**Patalēn**      **korun**      **nakār.**  
 (Of) dols      was made by him      prohibition

**Tām<sup>i</sup>**      **kor<sup>a</sup>**      **dīn-i-Mahmad**      **mahkam**      **tay,**  
 By him      was made      the faith of      established  
    Muhammad

**Samsār**      **bōz'gār.**  
 The world      (is) a-deceiver.

7. **Marith**      **kabari**      **yēli**      **walanam**      **tay,**  
 Having died      in the grave      when      they will cause  
    me to-descend

**Panin**      **bōy<sup>i</sup>**      **kyah**      **yār.**  
 My-own      brethren      or      friends.

**Tati**      **Lala-Malikas**      **kyāh**      **hāwanam**      **tay,**  
 There      to Lal Malik      what      will they shew  
    to me

**Samsār**      **bōz'gār.**  
 The-world      (is) a-deceiver.

V. SONARA-SÜNZ<sup>u</sup> KATH

## THE-GOLDSMITH OF STORY

## 1. Dapan wustad,—

(Is) saying the teacher, —

Shēharā	akh	chuh-ôs <sup>a</sup> mot <sup>a</sup> .	Tat <sup>i</sup>	chuh
A-city	one	has been.	There	is
sōnar.	Suy	ôs <sup>a</sup>	ṭaṭas	bahan-hatan-hond <sup>a</sup>
goldsmith	He verily	was	(of-, papal	twelve hundred of
zynṭh <sup>a</sup> .	Yuhuy	ôs <sup>a</sup> -gadan		wasth
the-superior.	He	was-making		articles
patashēha-sanzē-korē-kit <sup>i</sup> .		Tot <sup>a</sup>		ôs <sup>a</sup> -gathan
the king's-daughter-for.		There		was-going
sōnara-sünz <sup>a</sup>	zanana	hēth.		Aki-dōha
the-goldsmith of	w (a	carry ing (tr. m).		On one day
dopus	ami-patashāh-kōri,	" sōzun <sup>a</sup>		gaṭhi
it was said	by that king's daughter,	' is to be		it is proper
to-her		sent		
panun <sup>a</sup>	khāwand."	Dōha-aki		drāv
thine own	husband	On day one		went forth
sōnar,	sōna-sünz <sup>a</sup>	wōj <sup>a</sup>		hēth.
the-goldsmith.	gold of	ring		having-taken
patashaha-sanzē-kōrē-kit <sup>a</sup> .		Ami		pasand
king's-daughter-for.		By-her		approval
kur <sup>a</sup> sna.	Dop <sup>a</sup> nas,	" yith		chēy
was-made-for-	It-was-said by	" to this		severely
it-not,	her-to-him,			
waḍ."	Av	pot <sup>a</sup>	phirith.	Wōt <sup>a</sup>
crookedness."	He can.	(Come back	returning.	He-arrived

<b>panun<sup>a</sup></b>	<b>gara.</b>	<b>Pēv</b>	<b>bēmar.</b>
his-own	house.	He-tell	sick.

<b>2. Amis</b>	<b>ôsus</b>	<b>pâtashaha-sanzé-koré-hond<sup>a</sup></b>
To him	was-to-him	the-king's-daughter-of

<b>ash<sup>h</sup>kh</b>	<b>gōmot<sup>a</sup>.</b>	<b>Pātashah-kōrē</b>	<b>ô<sup>a</sup>-gōmot<sup>a</sup></b>
love	become.	To the king's daughter	was become

<b>amis-sōnara-sond<sup>a</sup></b>	<b>ash<sup>h</sup>kh.</b>	<b>Dōda-mājē-kun</b>
this go asmth of	love.	The foster mother to

<b>wanan</b>	<b>pātashah-kur<sup>a</sup>.—</b>
(is) saying	the king's-daughter,—

<b>"Zargar-nēcyuvāh</b>	<b>pur<sup>a</sup>-khumar.</b>
A goldsmith-son	is full-of argusment.

<b>"Dishith</b>	<b>log<sup>m</sup>y.</b>	<b>dōda-māji,</b>	<b>mot<sup>a</sup></b>
"Hav ag- seen-him	is-attached- to-me-verity,	O foster-mother,	man

<b>hay</b>	<b>amār."</b>
O!	desire."

<b>Dōda-mōj<sup>a</sup></b>	<b>chēs-wanān</b>	<b>phīrith,—</b>
The foster mother	is to her say us;	answering.

<b>"May</b>	<b>kar,</b>	<b>kūr'yēy,</b>	<b>shur<sup>i</sup>-bāshē.</b>
"Do not	make,	O daughter,	ch lo-talk.

<b>"Lagakh</b>	<b>ash<sup>h</sup>kañē</b>	<b>walawāshi.</b>
"Thou-wilt- be caught	love-of	(in-) the-net.

<b>"Ora-kani</b>	<b>ditay,</b>	<b>kūr<sup>i</sup>,</b>	<b>kana-dōli.</b>
"In-that- direction	give-verity,	daughter,	ear closing

<b>"Ora</b>	<b>ma</b>	<b>lagaham</b>	<b>wōbali."</b>
(So that) from-there	not	mayst thou find thyself-not	a blameworthiness."

3. Sónar chuh bémâr. Amis chuh  
The-goldsmith is sick. To-him is

ash<sup>h</sup>kun<sup>a</sup> tab. Amis-sónara-sünz<sup>a</sup>-kölay chéh  
love-of fever. That-goldsmith's-wife is

gât<sup>a</sup>j<sup>a</sup>. Amis tog<sup>a</sup> bozun âm-sond<sup>a</sup>  
cover To-him it was possible to understand him-of

dôd<sup>a</sup>. Dapan chés, "t<sup>a</sup>h héch layân<sup>i</sup>  
the punk. Saying she is to <sup>a</sup>thus learn to be thrown

rinz<sup>i</sup>, biyô gar sôna-sand<sup>i</sup> rinz<sup>i</sup> z<sup>a</sup>h.<sup>i</sup>  
balls, also make gold-of balls two.

4. Dapân wustad,—  
(he) saying the-teacher,—

Gâr<sup>i</sup> am<sup>i</sup> sôna-sand<sup>i</sup> rinz<sup>i</sup> z<sup>a</sup>h.  
Were-made by-him gold-of balls two.

Drav athas-kéth héth rinz<sup>i</sup>. Lâyân-  
He went forth. He had taken. Balls. Throwing he

chuh apór<sup>i</sup> ta yipór<sup>i</sup> kañiv<sup>i</sup>  
is on that direction and in this direction stone of

ta shéstrav<sup>i</sup>. Wôt<sup>a</sup> ot<sup>a</sup> pāshaha-sanzô-  
and roll of balls He arrived there the king's

dârê-tal Lóyin sti sôna-sand<sup>i</sup> rinz<sup>i</sup>  
window under Were thrown from there gold-of balls

z<sup>a</sup>h pāshaha-sanzi-kôri-halamas-manz. Ami  
two the king's-daughter a-lap-cloth into. By her

hōwus ora phirith thud<sup>a</sup>-kani ôna,  
was-shown there-from turning backwards (a) mirror,  
to-him herself





<b>trôw<sup>a</sup>nam</b> was cast by her to-me	<b>poshê-gônd<sup>a</sup>,</b> (a) flower-lunch,	<b>biyé</b> again	<b>trôw<sup>a</sup>nam</b> was cast by her to-me	
<b>kih,</b> hair,	<b>biyô</b> again	<b>dyutun</b> was given by her	<b>shêstravi-salayi-sôty</b> a made-of iron spike with	
<b>dâsas</b> to the (window) all	<b>khash."</b> a cat.	<b>Dop<sup>a</sup>nas</b> It was said by- her-to-him	<b>ami</b> by her	<b>phîrith,</b> answering
<b>"thur<sup>a</sup>-kani</b> backwards	<b>hav</b> (t)	<b>hów<sup>a</sup>nay</b> was shown by her-to-thee	<b>ôna,</b> (a) error,	<b>kus-taũ</b> somebody
<b>ô<sup>a</sup>mot<sup>a</sup>-chus</b> was after, for her	<b>wôpar;</b> other,	<b>âb</b> water	<b>hav</b> (t)	<b>trôw<sup>a</sup>nay.</b> was cast by her to-thee
<b>âb-dawa-kan</b> water drain by means of	<b>gathi</b> it is proper	<b>atun<sup>a</sup>;</b> to enter	<b>pôshê-gônd<sup>a</sup></b> flower-lunch	
<b>trôw<sup>a</sup>nay,</b> was cast by her to-thee,	<b>bagns-manz</b> the-garden in	<b>gathi</b> it is proper	<b>atun;</b> to enter	
<b>salayi-sôty</b> up to by	<b>hów<sup>a</sup>nay,</b> it was shown by her to-thee,	<b>anun<sup>a</sup></b> to be brought	<b>gathi</b> is proper	
<b>phaharawâv,</b> (a, fle,	<b>tath</b> to-t	<b>chiy</b> are very	<b>pôlâdâv<sup>1</sup></b> made-of steel	<b>nêza,</b> railings,
<b>tim</b> they	<b>gathan</b> are proper	<b>batan<sup>1</sup>;</b> to be-eat	<b>kih</b> hair	<b>trôw<sup>a</sup>nay.</b> was cast by her- to-thee,
<b>"chêa</b> "I-am	<b>walân</b> causing-to-descend	<b>kangan<sup>1</sup>."</b> a-comb."		

## 5. Dapan wustâd,—

(1a) saying the-teacher,—

<b>Drāv</b> Went off	<b>yih</b> this	<b>sōnar</b> goldsmith	<b>shāman-bōg<sup>i</sup>,</b> at even ng-ahout,	<b>tav</b> he entered
<b>ath-bagas-manz.</b> that garden-in	<b>Wuchun</b> Was-seen by him	<b>atī</b> there	<b>palang,</b> a bed,	
<b>khot<sup>a</sup></b> he returned	<b>ath<sup>i</sup>-palangas-pēth</b> that very bed-pon.	<b>Shikasta-sōty</b> His weakness ow-ing-to		
<b>pēyēs</b> there fell to-	<b>nōnd<sup>a</sup>r.</b> sleep.	<b>Ayēs</b> She came	<b>yih</b> this	<b>pātashāh-kud<sup>a</sup>.</b> king's daughter
		<b>to-him</b>		
<b>"Shanda</b> From the pillow	<b>chēs-karān</b> sh- <del>et</del> -for him making	<b>khōr,</b> the feet,	<b>khōra</b> from her feet	
<b>chēs-karān</b> sh- <del>et</del> -for him making	<b>shand."</b> the-pillow."	<b>Yih</b> He	<b>kēh</b> at-all	<b>hushyar</b> awake
<b>gōs-na.</b> became for	<b>Yutān</b> In-the-mean time	<b>gash</b> dawn	<b>log<sup>a</sup></b> began	<b>phōlani.</b> to-flower.
	<b>her-not.</b>			
<b>Patashāh-kur<sup>a</sup></b> The king's hughier	<b>tūj<sup>a</sup></b> bed	<b>panun<sup>a</sup></b> her own	<b>gara,</b> house,	<b>path-kun</b> afterwards
<b>gav</b> became	<b>hushyar</b> awake	<b>sōnar.</b> the-golden th	<b>Yiwān-chuh</b> Chuang he a	<b>yiti</b> from here
<b>panun<sup>a</sup></b> his own	<b>gara.</b> house	<b>Wanan-chēs</b> Saying-sac-s to him	<b>panūn<sup>a</sup></b> his own	<b>kōlay,</b> wife,
<b>"kē-hō</b> 'what sur	<b>koruth?"</b> was done by	<b>Yih</b> He	<b>chus-dapān</b> s to her-say ng	<b>phīrith,</b> answering,
	<b>thee?"</b>			
<b>"sa</b> sic	<b>nay</b> not-even	<b>kēh</b> at-all	<b>nyēm."</b> came to	<b>Dop<sup>a</sup>nas</b> Was said by
			<b>me."</b>	<b>ami-</b> by that
			<b>her-to-him</b>	
<b>zanani,</b> woman,	<b>"talau</b> "O	<b>yūr<sup>i</sup>-hond<sup>a</sup></b> hither	<b>wōla."</b> come "	<b>Gav.</b> He-went,

<b>Wuchus</b> Was looked for him	<b>ami-panani-zanāni</b> by the his-own woman	<b>cēndas.</b> to the-pocket	<b>Wuchin</b> Were seen by-her
<b>ati</b> there	<b>rīnz'</b> the-balls	<b>z'h</b> two	<b>sōna-sand'</b> gold of
		<b>timay</b> those very	<b>yim</b> which
<b>tami-dōha</b> on that lay	<b>layanas</b> had been thrown by her to her	<b>halamas-manz.</b> la-ck-ah-n	<b>Dop<sup>u</sup>nas,</b> it was-said by her to-him.
<b>"sa</b> "she	<b>ohēy</b> is to-her	<b>āmuh<sup>u</sup>,</b> cure,	<b>z'h</b> two
		<b>chukhna</b> art not	<b>gōmot<sup>u</sup></b> been so
<b>husbyār.</b> awake.	<b>Wuñ,</b> Now,	<b>yeli</b> when	<b>biyē</b> again
			<b>gathakh</b> thou shalt-go
<b>kalacēn,</b> at ever to,	<b>tēli</b> there	<b>dapay</b> I will say to-her	<b>bōh</b> I
			<b>sabakh."</b> a lesson

### 8. Dapān wustād,—

(Lā) saying the-teacher,

<b>Nam</b> Name	<b>dah</b> ten	<b>tul'nas</b> were raised by- her-for him	<b>athan-hand',</b> the hand of,	<b>akis</b> to one
<b>ôs<sup>u</sup>nas</b> was by her-to	<b>dyut<sup>u</sup>mot<sup>u</sup></b> given	<b>sôn<sup>u</sup></b> a-deep	<b>khash.</b> out.	<b>Dop<sup>u</sup>nas.</b> It-was-said-by- her-to-her,
<b>"môr<sup>u</sup>thas."</b> "K-eltre was told, by-thee-am-I.	<b>Ami</b> By her	<b>dop<sup>u</sup>nas</b> it was-said by her to him	<b>phīrith.</b> answer of	
<b>"mōl'</b> ' by father	<b>māji</b> by mother	<b>chēsna</b> I am not	<b>shun<sup>u</sup>mut<sup>u</sup></b> put	<b>nōyid</b> barber is
<b>sabakas.</b> to-lesson	<b>Wōñ</b> Now	<b>yēli</b> when	<b>gathakh,</b> thou-wilt go	<b>tēli</b> then

<b>dimay</b>	<b>dawahan."</b>	<b>Ami</b>	<b>dyut<sup>nas</sup></b>
I will-give-to thee	a little-med one.	By-her	was-given-by-her-to him

<b>marba-wāgan</b>	<b>rathi-hanā,</b>	<b>biyē</b>	<b>nuna</b>	<b>rathi-</b>
of-red-pepper	a-very-little,	also	of-salt	a-very-

<b>hanā.</b>	<b>Dop<sup>nas</sup>,</b>	<b>" biyē</b>	<b>yēli</b>	<b>tath-palangas-</b>
little.	It was said by her to him,	" again	when	that-had-

<b>pēth</b>	<b>khasakh,</b>	<b>tēli</b>	<b>yiyyi,</b>	<b>nēnd<sup>r</sup>.</b>
on	thou-will mount,	then	will come-to thee,	sleep,

<b>Yih</b>	<b>dawāb</b>	<b>rathi-han</b>	<b>gānd<sup>zēs</sup>.</b>	<b>ada</b>
This	medicine	a little-amount	(thou) must-bind-it,	then

<b>yiyyi</b>	<b>nēnd<sup>r</sup></b>	<b>shēh<sup>aj</sup>."</b>	<b>Drāv</b>	<b>ati</b>
will come to thee	sleep	cool	Went-forth	from-there

<b>sōnar,</b>	<b>dawah</b>	<b>rathi-han</b>	<b>hēt<sup>un</sup></b>
the-goldsmith,	the med c no	a little-amount	was-taken-by him

<b>sōty.</b>	<b>wōt<sup>a</sup></b>	<b>ath-bāgas-manz,</b>	<b>khot<sup>a</sup></b>	<b>ath-</b>
with,	he arrived	that-garden-in,	he-mounted	that

<b>palangas-pēth,</b>	<b>chuh</b>	<b>prārān</b>	<b>ber</b>	<b>tañ,</b>
bed-on,	he-is	waiting	long-time	during,

<b>yih</b>	<b>kuni</b>	<b>yiwan-chēs-na.</b>	<b>Hēt<sup>nas</sup></b>
she	at all	coming-is to him not.	Then began for him

<b>yiñ<sup>a</sup></b>	<b>nēnd<sup>r</sup>,</b>	<b>athas</b>	<b>chus</b>	<b>dod<sup>a</sup>,</b>	<b>ath</b>
to-come	sleep,	to-the hand	is-for-him	pain,	to-it

<b>chuh</b>	<b>karith</b>	<b>theph.</b>	<b>Dopun,</b>	<b>" wuñ</b>
he-is	having-made	holding	It-was said-by-him,	" now-indeed

<b>ayē-na,</b>	<b>yith</b>	<b>ahunaho</b>	<b>bōh</b>	<b>dōdia</b>
she-came-not,	(if) to-this	I-had applied	I	to-the pain

dawâh, shêh<sup>ajâ</sup> karahō nēnd<sup>r</sup>, Yuthuy  
 the-medicine, taken cool I should sleep, As verily  
 have-made

ath-dōdis ahunun dawah, tyuthuy  
 to-that pain was-appeased by him the-medicine, so-veryly

pyōs wōlinjē vih, chuh lalawan  
 the-fall-to-him to-the-heart poison, he-it caressing (it)

thod<sup>a</sup> wōthith.  
 aprite having-arisen

### 7. Dapan wustād,—

(Is) saying the-teacher,—

Ayé yih patashāha-sūnz<sup>a</sup> kur<sup>a</sup>. Amis  
 Came this king's daughter. To-him

moth<sup>a</sup> sōruy dōd<sup>a</sup>. Korun amis-sōty  
 was-forgotten all pain. Was-done-by him her-with

yih karun<sup>a</sup> goth<sup>a</sup>. Pēyēkh nēnd<sup>r</sup>.  
 what to-be-done was-proper. There-fell-to-them sleep.

Yut<sup>a</sup>-tan gāsh log<sup>a</sup> phōlani. Ku<sup>a</sup>-wāl  
 Here-up-to (by- dawn began to-flower. The chief of  
 this-time) police

chuh wasān apōr<sup>i</sup>-kiñ agayi. Wachun  
 s coming on that-s he- for aspect on Was-seen-  
 at a b from by-him

ati pātashaha-sūnz<sup>a</sup> kār<sup>a</sup> biyē sōnar.  
 there the-king's daughter and the-goldism th.

Ka<sup>i</sup> am<sup>i</sup>-ku<sup>a</sup>-walan, nīn ratith,  
 They-were- by that chief- they-were taken having-  
 arrested of-police, by-him arrested,

kārin hawala trālēn, kārīkh  
 they were made- in-custody to-the-constables they-were-made-  
 by-him by-them

<b>kōd.</b>	<b>Ati</b>	<b>ôś<sup>a</sup></b>	<b>pakān</b>	<b>watī</b>
imprisoned	There	there was	going	on-the-roar

<b>akhāh.</b>	<b>Amis<sup>a</sup>y</b>	<b>dopukh</b>	<b>yimav-kōdyau-</b>
a-certain one.	To him verily	it was said	by these or others
		by-them	

<b>dōyav.</b>	<b>"t<sup>a</sup>h.</b>	<b>hasa,</b>	<b>dizi</b>	<b>krekh</b>
two,	"thou,	Sir,	must-give	an-outcry

<b>aōnar-aṭa-pēṭha.</b>	<b>Dap<sup>1</sup>zēkh.</b>	<b>'patashēhas</b>
the goldsmn the market	Thou-must-say-	'for the king (the-
from.	to-them,	king's)

<b>khar</b>	<b>pēv</b>	<b>kōng-wāri.</b>	<b>Khabar</b>	<b>chyā</b>
ass	fell	in the-saffron field	News	is there ? (there-
				is-not)

<b>lot<sup>a</sup></b>	<b>ṣatanasa</b>	<b>kina</b>	<b>hoṭ<sup>a</sup></b>	<b>ṣatanas.</b>
tail	will they cut	or	throat	they-will-cut-for-
	for him ?			him.

<b>Pataashēhas</b>	<b>khar</b>	<b>pēv</b>	<b>kōng-wārē.</b>
'The-king's	ass	fell	in-the-saffron-field

<b>Pakān</b>	<b>dil</b>	<b>gōm</b>	<b>tāt<sup>1</sup></b>	<b>tare.</b>
Going	the-heart	became-to-me	there	confused

<b>Vir</b>	<b>hēth</b>	<b>wātun<sup>a</sup></b>	<b>goth<sup>a</sup></b>	<b>sōli-gārē.</b>
Finan-	having-	to-arrive	was-proper	at-dawn-
money	taken			time

<b>Nata</b>	<b>tas</b>	<b>patashah</b>	<b>tati</b>	<b>mārē.' "</b>
Other-	him	the-king	there	will-kill.' "
wise				

<b>Būz<sup>a</sup></b>	<b>ami-sōnara-sanzi-zanāni.</b>	<b>Drāyē</b>
Was heard	by that-goldsmith's wife.	She-went forth

<b>bāzar.</b>	<b>hetan</b>	<b>tōcé,</b>	<b>lazan</b>	<b>kranjē.</b>
(to) the-market,	were-bought-	leaves,	were-placed	to-a basket,
	by-her		by-her	

wōtamukh<sup>1</sup>,      drāyē      nēbar      pātashāh-kūr<sup>a</sup>,  
upside down,      issued      forth      the-king's-daughter,

gayē      panun<sup>a</sup>      gara.      Kut<sup>a</sup>walan      dyut<sup>a</sup>  
she went      her own      house.      By the-saint-of-      was-g ven  
police

rapaṭ      pātashēhas.      Dop<sup>a</sup>nas,      "pātashah-kūr<sup>a</sup>  
report      to-the-king.      It-was-said by-      "the-king's-daughter  
him-to-him,      (was)

biyē      ōs<sup>a</sup>      sōnar      bagas-manz.      Timay  
and      was      a goldsmith      the garden in.      T u v e r l y

kya      kārūm      kod."      Patashāh      drāv  
of-course      were-ma k-      (in) pr-son '      The kin.,      went forth  
laying

adalūt<sup>a</sup>-pēth.      Anikh      yim-rātak<sup>1</sup>-kod<sup>1</sup>      z<sup>a</sup>h.  
the court of      Were brought by-      these-of the-ight      two  
justice-on.      them      prisoners

Wuchikh      yim      bot<sup>a</sup>      z<sup>a</sup>h.      Sōnara-sauzi-  
Were-seen      these      has-and and      two.      By-the-goldsmith &  
by them      wife

kōlayi      gānd<sup>1</sup>      gul<sup>1</sup>      z<sup>a</sup>h      pātashēhas.  
we      were fastened      the fore arms      tw      to-the king  
together

Dop<sup>a</sup>nas,      "pātashēham,      as<sup>1</sup>      kyah  
It-was-said-by-her      'my king,      we      of-a-truth  
to-him,

ōs<sup>1</sup>      gamāt<sup>1</sup>      sâlas.      Tora      kyâh  
were      gone      to a marriage-feast.      From-these      of a truth

ây      ta      wōt<sup>1</sup>      yith-cyōnis-shēharas-manz.  
(we) came      and      arrived      this-thy-city-in.

Gav      bēr.      Ada      bay      cyōnis-bagas-manz.  
It became      late.      Then      (we) entered      thy garden in





**gāthi** **gāthun<sup>a</sup>,** **amis-pādashāh-kōrē** **karūn<sup>a</sup>**  
 to-a proper to go, to this-king's daughter to-be-made  
**gāthi** **thaph** **dāmanas,** **dapun<sup>a</sup>** **gāthēs,**  
 proper seizing to-the-skirt to say it-is proper-to-her.  
 'mé **dīta** **gōda** **khorāth.<sup>a</sup>** **Ša** **kyah**  
 'I me gave please first alas.' She of course  
**havi** **ada** **kasam,** **cyōnuy** **mōkh**  
 w show then the oath, thine-only face  
**ratith** **dapi,** 'ha **bāz<sup>a</sup>** **Vig'nāh-naga,**  
 having seized she w say 'O holy O Vigrah Nag,  
**nēmī-matī** **siwah** **kyah** **kūr<sup>a</sup>m-na** **kōsi**  
 to this maid one except certainly was made by anyone  
 me not  
**dāmānas** **thaph** "  
 to-the-skirt seizing." "  
**Vig nāh** **nāgas** **wūh<sup>a</sup>y** **śranas.**  
 To the Vigrah, Naga, I descended varily for bathing  
**" Kuwa zana** **matī** **mah** **lod<sup>a</sup>nam** **rāh ?**  
 "How I I on the I work was loud of the fault?  
 know, shoulder how for-me  
**Mat<sup>a</sup>** **thaph** **lōy<sup>a</sup>nam** **ḍoli-dāmanas."**  
 By the maid seizing was struck to the skirt of the garment  
 one of-(my) garment."  
**Kuṭ<sup>a</sup>wal-ganas** **gudariv** **kyah ?**  
 To-the-chief-of police happened what?  
 the pump  
**Sōriy** **yar** **gay** **panas** **pānas.**  
 All friends went voluntarily voluntarily.  
**Kuṭ<sup>a</sup>wal-ganas** **gudariv** **kyah ?**  
 To the chief of police the pump happened what?  
 10. **Pādashāh-kūr<sup>a</sup>** **gayē** **gara,** **kuṭ<sup>a</sup>wāl**  
 The king's daughter went horse, the chief of  
 police

<b>dyutukh</b>	<b>phahi,</b>	<b>sōnara-sānd<sup>1</sup></b>	<b>bōt<sup>2</sup></b>
was given by-them	on the-employment- stake,	the goldsmith-of	the husband- and-wife

<b>z<sup>4</sup>h</b>	<b>chih</b>	<b>gari-pannī.</b>	<b>Sōnar</b>	<b>gav</b>
two	are	in-the house their own	The goldsmith	became

<b>bēmār.</b>	<b>Yihōy</b>	<b>kor<sup>2</sup>nas</b>	<b>ash<sup>4</sup>kun<sup>2</sup></b>	<b>tab.</b>
it	This verily	was made by him-for-her	Love	the fever

<b>Yih</b>	<b>ōs<sup>2</sup></b>	<b>sōnara-sūnz<sup>2</sup></b>	<b>zanāna</b>	<b>gāt<sup>2</sup>y<sup>2</sup>.</b>
Ths	was	the goldsmith of	wife	clever

<b>Godun</b>	<b>mōhara-hatas-akis</b>	<b>rosh<sup>2</sup>.</b>	<b>Yih</b>
Was made by her	(of) necklace and earring, one	a necklace.	This

<b>gondun</b>	<b>pananis-khawandas.</b>	<b>Pāna</b>
was-taken by her	to her own husband	she herself

<b>lōgun</b>	<b>saniyās.</b>	<b>Amis</b>	<b>pōr<sup>2</sup>n</b>
was made to appear- like-by-her	an ascetic	As for him	she there was dressed by her

<b>gōpōl<sup>1</sup>.</b>	<b>Watanōw<sup>2</sup>n</b>	<b>patashāha-sond<sup>2</sup></b>
was a dancing girl	she that was caused to-arrive-by-her	a king of

<b>gara.</b>	<b>Dopun</b>	<b>amis-pātashēhas.</b>	<b>"yih</b>
at the home	It was said by her	to that man	"the girl

<b>chēm</b>	<b>boy<sup>1</sup>-kakañ,</b>	<b>yih</b>	<b>chēy</b>	<b>bē</b>
s to me	elder brother's wife,	she	is to die	& those

<b>hawāla.</b>	<b>Mē</b>	<b>chuy</b>	<b>gūthun<sup>2</sup></b>	<b>boyis-nish.</b>
a deposit.	To me	severely	to be gone	to the brother near

<b>Suh</b>	<b>chum</b>	<b>gamot<sup>2</sup></b>	<b>sōdāhas</b>	<b>Yih</b>
He	is for me	gone	for merchandising	This girl

<b>chēy</b>	<b>myōñ<sup>2</sup></b>	<b>gōpōl<sup>1</sup>.</b>	<b>hawāla,</b>	<b>yotāñ</b>
s to thee	my	dancing girl.	a deposit,	until

<b>ās'</b>	<b>yimoy.</b>	<b>Yih</b>	<b>chēy</b>	<b>pakh,</b>	<b>yih</b>
we	shall come-to-	She	is ver-y	pure	her
	thee.				

<b>thōv'zēn</b>	<b>panañē-kōrē-soty."</b>	<b>Ayē</b>	<b>phirith</b>
you must keep-	thine-own daughter w th.	She came	returning
ler			

<b>panun<sup>a</sup></b>	<b>gara.</b>	<b>Kēh</b>	<b>kala</b>	<b>gav,</b>	<b>āv</b>
(to) her own	house	Some	a time	went,	came

<b>yih</b>	<b>sōnar</b>	<b>biyē</b>	<b>gara</b>	<b>panun<sup>a</sup>.</b>
th a	goldsmith	uñ a n	(w, home	his-own.

### 11. Dapan wustād,—

(Ia) saying the-teacher,—

<b>Lōgun</b>	<b>sōdāgār</b>	<b>ami</b>	<b>zanani.</b>
He was made-to-appear-	a-merchant	by-that	woman.
like y her			

<b>Wōt'</b>	<b>ath-pātashēha-sandis-shēharas-manz.</b>
They-arrived	that-king's-city-in.

<b>Lōgu</b>	<b>ami</b>	<b>biyē</b>	<b>saniyās.</b>
He (she) was-made-to	by-her	again	an ascetic
appear-like			

<b>Khawand</b>	<b>thōwun</b>	<b>dēras-pēth</b>	<b>sōdāgār</b>
Her husband	was placed-by her	a tent on	a-merchant

<b>lōgith,</b>	<b>pana</b>	<b>gayē</b>	<b>pātashēhas.</b>
being made-to-appear-	she herself	went	to-the-king
like,			

<b>Gond<sup>a</sup>nas</b>	<b>dawah,</b>	<b>"dim</b>	<b>gōpōl'."</b>
Was bound by	a-cla m,	"give to me	the-dancing girl.
her-to-him			

<b>Diwan</b>	<b>chuh</b>	<b>achēn</b>	<b>d<sup>b</sup>h.</b>	<b>Dapan</b>
Giv ing	he a	to-the eyes	smoke.	Saying

<b>chēs,</b>	<b>"dim</b>	<b>gōpōl'.</b>
she 's to him	"give to me	the dancing-girl.

**Prārān**      **dōh**      **gav**      **mē**      **bālē.**  
Waiting      the-day      went      for me      for( my) girl.

**Saniyas**      **āmōt<sup>a</sup>**      **gōpalē."**  
The-ascetic      (s) come      for-the-dancing-girl "

**Yih**      **chus**      **dapān**      **pātashāh**      **phirith,**  
This      is to her      saying      the-king      answering, -

**" Saniyāsū,**      **mōv**      **lāg**      **jēnda,**      **luh-luh.**  
" O-ascetic,      do not      fix      the-flag (of  
your claim),      luh-luh

**Khôtūna**      **akh**      **dimay**      **danda,**      **luh-luh "**  
A certain-      a      I will give-      in-exchange,      luh-luh "  
lady      to-thee

**Saniyas**      **dapan**      **chus**      **phirith,**  
The-ascetic      saying      is to him      answering,—

**" Saniyas**      **chusay**      **bewāsta,**      **luh-luh.**  
" An-ascetic      I am verily      without-worldly-ties,      luh-luh

**Danda**      **hēmay**      **dukhtar-e-khasa,**      **luh-luh."**  
An-exchange      I-will-take-      the-daughter-of-      luh-luh "  
from-thee      thee-himself,

**12. Dapan wustād,—**  
(Is) saying the-teacher, -

**Mōhara-hatas**      **godun**      **rosh<sup>a</sup>,**      **gondun**  
Of mohars-a      was-made by him      a-necklace,      it was tied  
hundred      by-him

**pananē**      **kōdē.**      **Kūr<sup>a</sup>n**      **hawāla**      **amis**  
to his-own      daughter      She-was-made-      to-the-      to-thus  
by-him      charge

**saniyāsas.**  
to ascetic.

<b>Tanana</b>	<b>tan<sup>n</sup>nana</b>	<b>tanānay.</b>
Tanana	tanana	tanānay.

<b>Yim</b>	<b>kâr</b>	<b>chêh</b>	<b>karan</b>	<b>zanānay.</b>
These	actions	are	doing	women-only

<b>Niyên</b>	<b>ta</b>	<b>ktir<sup>n</sup></b>	<b>hawala</b>	<b>pananis-</b>
Was taken	and	was made	to the	to her own-
by her		by her	charge	

<b>khâwandaa.</b>	<b>Dop<sup>n</sup>nas,</b>	<b>"t<sup>h</sup></b>	<b>zân,</b>	<b>ta</b>
husband	It was said by her	"thou	know,	and
	to him,			

<b>yih</b>	<b>sân."</b>
(then) this woman	know."

VI. YÛSUPH-ZALIKHĀ KATH  
YUSUF-ZULAIKHĀ STORY.

1. Shāh-i-Yusuph Zalikhā, yāra, bozakh-na ?  
King Yusuf Zulaikhā, Friend, wlt-thou not-  
hear ?

2. Zalikhā chēh wanan,—  
Zulaikhā is saying,—

"Sālas yikh-nā ? pōlav khēkh-nā ?  
"To the feast wilt-thou not- come ? palāv wilt-thou not-eat ?

Yitam gab bēgāh; yāra,  
Come-thou in-season out-of season, Friend,  
please-to-me

bozakh-na ?  
wilt-thou-not-hear ?

3. Sath kuth<sup>i</sup> iārē chim, cyānē-  
Seven rooms in the house are to me, for thy

lōhlari chim.  
longing they-are-to-me.

Bēhtam sāthā; yara, bozakh-na ? "  
Sit-please-for-me a-moment; Friend, wlt-thou-not-  
hear ? "

4. Putal-khānas byon<sup>a</sup> byon<sup>a</sup> panas  
Of-the idol house separately separately of-her-own  
accord

Kor<sup>a</sup>nakh pardā; "yara, bōzakh-na ? "  
Was-made-by her- a-veil "Friend, wilt-thou-not-  
for-them hear ? "

5. "Ati kyā thôwuth, asê-kun  
 "Here what was-placed-by-thee, us before

hôwuth?"

was-shown-by-thee?"

Dop<sup>a</sup>nas, "chum Khôdâ; yâra<sup>a</sup>!"  
 It-was-said-by-her- "it-is-to-me a-God, Friend, etc.?"  
 to-him,

6. "Khôdâ gav suy, mani-pana<sup>ne</sup>  
 "God s He alone, from the mind thine  
 own

kâs dôi.  
 expel the belief in two.

Sholân chuh shēmāh; yâra<sup>a</sup>?"  
 Shining is the lamp-flame, Friend, etc.?"

7 Khôdâ chuh kunuy, jalwa dith  
 God is one only glory having-given

drāv nonuy.  
 He-issued manifest.

Ka<sup>n</sup>ê-manz ohya môda? yâra<sup>a</sup>?"  
 Stone-in is-there meaning? Friend, etc.?"

8. Hazrat-i Yusoph bol<sup>a</sup>. Pata lādyēyēs  
 Saint Yūsuf fled. After ran-to-him

Zalikhā.

Zulākhā.

Yūsūph salân, Zalikhā laran.  
 Yūsuf fleeing, Zulākhā running

Dop<sup>a</sup>nas, "yi pazyâ? yâra<sup>a</sup>!"  
 It-was-said-by- "this is it proper? Friend, etc.?"  
 her-to-him, indeed

9. Nālas thaph karith, nyun  
 To-the-neck seizing having-done, he-was-taken-  
 by-her

hāthā kārith,  
 an-accusation having-made.

Gay pēsh-ē-patashāh. Yara' ?  
 They-went before-of-tue-king Friend, etc. ?

10. Aziz-i-Misar ôs<sup>a</sup> patashāh. Amie  
 Aziz-i-Misar was the-king. To-him

ôs<sup>a</sup> zid Hazrat-i Yūsūpha-sond<sup>a</sup>.  
 was hatred Saint Yūsuf-of

Yūsūph kōd-khan, kēh chus-na bōzān.  
 Yūsuf (, ) the-prison, anyone is to him I-sten-og.  
 not

Mōkali az-Khōda. Yāra ?  
 He-will-be-released from-God. Friend, etc. ?

11. Yēli Yūsūph log<sup>a</sup> kōd, ati  
 When Yūsuf became imprisoned, there

ôs<sup>i</sup> prōn<sup>i</sup> kēh<sup>i</sup>, Timan dyuth<sup>a</sup>  
 were old certain-people. By-them was-seen

khāb, Akis koran tobīr. " Tsē  
 a-dream To-one was-made-by-him interpretation " Thee

mariy patashāh." Mōr<sup>a</sup> pātashāhan.  
 will-kill-certainly the-king. He-was-killed by-the-king.

Biya koran tobīr. " Ts<sup>a</sup>h  
 To-another was-made-by-him interpretation. " Thou



sapadakh	patashaha-sond <sup>a</sup>	pēshkār.	Mē-ti,
wilt become	the-king-of	head official	Me also

hasa,	pōv'zi	yad."
Sir,	please-cause-to-fall	memory

Kodyau	khah	dyūth <sup>a</sup> ,	tōbīr	drākh
By the prisoners	dream	was-seen,	interpretation	issued for them

myuth<sup>a</sup>.  
sweet.

Mökaliy	phardā;	yara ?
They-were released verily	on the-morrow	Friend, etc. ?

12. Patashah	Aziz-i-Misar	dēshān	khah.
The-king	Aziz i Misar	(a) see ng	a-dream

Aziz-i-Misar	khāba-nishē	abtar,
Aziz-i-Misar	the-dream-from	terrified.

Gav	bēdar,	wōth <sup>a</sup>	shōra-gāh.	Yara ? ?
Became	awake,	there arose	an outcry.	Friend, etc. ?

13. Kamyuk <sup>a</sup>	wōth <sup>a</sup>	shora-gah ?
Of-what	arose	the-outcry ?

Malan,	bāban,	piran,	phakīran,
Of priests,	of calendars,	of-saints,	of men hermits.

Bani-na	hakīmā ?	Yara ? ?
Will there-not be	a-single wise-man ?	Friend etc. ?

14. Kamyuk <sup>a</sup>	hakīm,	ath-khābas	yus
Of what	wise-man,	to-th s-dream	he-who

<b>mānē</b>	<b>harihē,</b>	<b>yus</b>	<b>ām<sup>l</sup>-Aziz-i-Misaran</b>
the-meaning	night-bring-	which	by-the Aziz-i-Misar
	out,		

<b>khāb</b>	<b>ōs<sup>u</sup></b>	<b>dyūth<sup>u</sup>mot<sup>u</sup> ?</b>	<b>Dop<sup>u</sup>nas</b>
dream	was	seen ?	It-was-said-to-him

<b>gōlaman,</b>	<b>" khābuk<sup>u</sup></b>	<b>tōbīr</b>	<b>zāni</b>
by-the-servant,	" of-the-dream	the-interpretation	will know

<b>Hazrat-i</b>	<b>Yūsūph.</b>
Saint	Yūsuf.

<b>Khābuk<sup>u</sup></b>	<b>tōbīr</b>	<b>Yusuphas</b>	<b>chuh</b>	<b>wōphīr.</b>
Of-dream	interpretation	to-Yūsuf	is	plentiful

<b>Daden</b>	<b>chuy</b>	<b>dawa.</b>	<b>Yara<sup>u</sup> ? "</b>
Of pains	he-is verily	the-remedy	Friend, etc ? "

<b>15</b>	<b>Onukh</b>	<b>Hazrat-i</b>	<b>Yūsūph.</b>	<b>Dop<sup>u</sup>nas</b>
	Was-brought	Saint	Yūsuf.	It was said by
	by-them			him-to-him

<b>patashēhan,</b>	<b>" mē</b>	<b>dyūth<sup>u</sup></b>	<b>khāb.</b>	<b>Ath<sup>l</sup></b>
by the king,	" by me	was seen	a-dream	For it-
				verily

<b>wanum</b>	<b>tobīr."</b>	<b>Dop<sup>u</sup>nas</b>	<b>Yūsūphan,</b>
say to me	the-interpretation "	It was said by	by Yūsuf,
		him-to-him	

<b>" kyāh</b>	<b>dyūthuth ? "</b>	<b>Dop<sup>u</sup>nas</b>	<b>pātashēhan,</b>
" what	was-seen by thee ? "	It-was-said-by-	by the king.
		him-to-him	

<b>" akh</b>	<b>dyuthum,</b>	<b>hōkh<sup>l</sup></b>	<b>nāg</b>	<b>sath</b>
" One	was-seen-by-me,	dry	springs	seven

<b>baritēn</b>	<b>nāgan</b>	<b>satan</b>	<b>cēwan.</b>	<b>Biyē</b>
full	springs	seven	(were) drinking.	Again

<b>dyuthum,</b>	<b>khām</b>	<b>sath</b>	<b>hēl<sup>1</sup></b>	<b>wuchim</b>
was seen-by me,	unripe	seven	ears-of-corn	were seen-by-me

<b>pōkhtan</b>	<b>satan</b>	<b>hēlen</b>	<b>ningalān.</b>	<b>Biye</b>
ripe	seven	ears	(were) swallowing	Again

<b>wuchēm</b>	<b>lagar</b>	<b>gov<sup>n</sup></b>	<b>sath</b>	<b>yiwan,</b>
were seen-by me	lean	cows	seven	were, coming,

<b>mastan</b>	<b>satan</b>	<b>gov<sup>n</sup></b>	<b>ningalān.</b>	<b>Amyuk<sup>n</sup></b>
pump	seven	cows	(were) swallowing.	Of it

<b>wanum</b>	<b>tōbīr "</b>	<b>Dop<sup>n</sup>as</b>	<b>Yūsūphan,</b>
tell to me	the interpretation "	It was said-by him to him	by Yūsuf,

<b>"drāg</b>	<b>wōthi."</b>
"a-famine	will-arise."

# 16. Dapan wustad,—

(Is) saying the teacher,

<b>Yusuphan</b>	<b>mōkalōw<sup>n</sup></b>	<b>tōbīr</b>	<b>wanith,</b>
By Yūsuf	was finished	the interpretation	having spoken,

<b>patashēhas</b>	<b>gav</b>	<b>asar.</b>	<b>Luj<sup>as</sup></b>	<b>bōché.</b>
to-the-king	happened	a result	There was, owed-to him	hunger

<b>Dop<sup>n</sup>nakh,</b>	<b>"diyum</b>	<b>bata."</b>	<b>Ami-wakta</b>
It was said-by him to-them,	"give ye to me	food "	At-that time

<b>patashah</b>	<b>khēwan</b>	<b>ōs<sup>n</sup>na.</b>	<b>Ami-asara-sōty</b>
the king	eating	was-not	That result owing to

<b>dop<sup>n</sup>nakh,</b>	<b>"jēl</b>	<b>anyum."</b>	<b>Dapan,</b>
It was said-by him to-them,	"quickly	bring ye to me "	(People are) saying,

gay	ta	onukh	bata.	Yih	khyon.
they went	and	was brought	food	This	was eaten
		by-them			by-him.

Dop <sup>n</sup> nakh.	"biyē	anyum "	Anēhas
It was said by him	"again	bring ye to me "	Were brought by
to-them,			them-to-him

dēga	wōkavith.	On <sup>n</sup> has	ta
cauldrons	having-drawn forth	It was brought by-	and
		them-to-him	

khyōn,	tasali	kēh	as-na.	Dapān,
it was eaten-	satisfaction	any	came-to-him-	(People are)
by-him,			not.	saying,

ath <sup>1</sup> -bōchi-sōtiy	gav	marith.	Dapan,
that very hunger-owing	he went	having-died	(People are)
to only			saying,

pagah	dit <sup>n</sup>	wazīrau	wurdī,	"pagāh
next-day	was-given	by-the- Viz ers	command,	"to-morrow

wasiv	sōriy	yīd <sup>1</sup> kāh,	Yēs	host <sup>n</sup>
descend ye	an	(to) the 'Idgāh	To-whom	the-elephant

nami,	pōz	bēhi	nēchi,	suy
was bow,	the hawk	will sit	(on) the chain-	he verily
			ring,	

sapadi	pātashāh."	Dapān,	wath <sup>1</sup>
shall become	king."	(People are) saying,	they-descended

yīd <sup>1</sup> kāh,	av	host <sup>n</sup> ,	namyōv	Yūsufhas.
to the 'Idgāh,	came	the elephant,	bowed	to Yūsuf

Pōz	āv,	byūthbus	nēchi.	Banyōv
The hawk	came,	sat for him	(on) the thumb-	Became
			ring.	

Yūsuf	pātashah.
Yūsuf	king.

Jalôy hōwun, host<sup>a</sup> manganōwun,  
 Glory was-shown-by-him, the-elephant was-sent-for-by him,

Yusuph pātashah; yara, bozakh-na ?  
 Yūsuf king; Friend, wilt-thou-not-  
 hear ?

17. Tōriph-ē-Yūsūph, par, Wahab-Khara,  
 The raise of Yūsuf, recite, Wahb the blacksmith O,

khub.  
 thoroughly.

Gath paran "layilā"; yara, bōzakh-nā ?  
 reciting "the creed" Friend, wilt thou-not-  
 hear ?

## VII NAYE-HÜNZÜ KATH

## REED(-FLUTE)-OF TALE

1. Bani yēs dōd<sup>a</sup>, tas chuh  
Will-happen to-whom pain, to-him is

pānas tiy nanan.  
to-himself it-verity being-manifest.

Nayē-hond<sup>a</sup> dōd<sup>a</sup> nay chēh pānay  
The reed-flute of pain the reed-flute is herself

tiy wanān.  
that verily telung.

2. Nay chēh dapān, "Bar-sōhib  
The-flute is saying, "The-Almighty

chuy kunuy.  
is-verity one-only

Day<sup>i</sup> ta takhi-nishē pūnas chuy  
God-only and anger-from of His-own is-verity  
will

byonuy."  
distinct."

3. Nay chēh dapān, "Bar-sōhib munazāth.  
The-flute is saying, "The-Almighty pure

Pānas<sup>a</sup>y-kun chuy mushtakh dōh  
Himself only-towards He is-verity yearning day

ta rāth.  
and night.

4. Hamud gashiv tas-Khōdayēs-kun parān,  
Praise go-ye that God towards recing.

<b>Poda</b>	<b>korun</b>	<b>thôth<sup>a</sup></b>	<b>Mahmad</b>	<b>mizman.</b>
Created	was made	the-Beloved	Muhammad	the Guest.
	by-Him			

<b>5. Bār-sôhiban</b>	<b>sôty</b>	<b>ditin</b>	<b>saman.</b>
By the Almighty	with him	were given by	appliances.
		Him	

<b>Tsor yar</b>	<b>chis</b>	<b>sôty</b>	<b>sôty</b>	<b>shuban.</b>
Four friends	are-of-him	with	with	glorious

<b>6. Nura</b>	<b>tâm<sup>1</sup>-sandi</b>	<b>pôda</b>	<b>korun</b>	<b>Adam.</b>
By the	Him-of	created	was made-	Adam.
glory			by-Him	

<b>Ādamas-sôty</b>	<b>poda</b>	<b>korun</b>	<b>yīdam."</b>
Adam with	created	was made-by-Him	this (world).'

<b>7. Nay</b>	<b>chêh</b>	<b>dapān,</b>	<b>"lodun</b>	<b>Ādam</b>
The-flute	is	saying	" was sent forth-	Adam
			by-him	

**benawah.**

destitute.

<b>Ôs<sup>a</sup></b>	<b>mashîyêth</b>	<b>lari-tala</b>	<b>drâyés</b>
There was	a-wish	the side-from-	issued for
		under	him

**Hawah."**

Eve.'

<b>8. Nay</b>	<b>chêh</b>	<b>dapan,</b>	<b>"kyâh</b>	<b>zabar</b>
The-flute	is	saying,	" how	excellent

<b>ô<sup>a</sup></b>	<b>suy</b>	<b>sath.</b>
was	that-very	moment

<b>Yēmi-sātay</b>	<b>pôda</b>	<b>kur<sup>en</sup></b>	<b>zuryâth."</b>
At what-time verily	created	was made	(the world with
		by-Him	its) offspring.'

9.    **Nay**    **chēh**    **dapān,**    " **hal**    **myōnuy**  
        The-flute    is    saying,    "condition    my-veryly

**buz'tav.**

hear-please-ye.

**Dod'laday**    **chiv,**    **ta**    **sathā**    **ruz'tav."**  
        Pained-if    ye-be,    then    a-moment    wait-please-ye."

10.    **Nay**    **chēh**    **dapān,**    " **path**    **wanan**  
        The flute    s    saying,    "behind    the woods

**ōs'as**    **pinhān.**  
 I was    concealed.

**Shākha-bargau**    **sōty**    **ōs'as**    **shūban."**  
        Branch-leaves    with    I-was    beaut fol."

11.    **Nay**    **chēh**    **dapān,**    " **thod'**    **mě**  
        The-flute    is    saying,    "upright    to-me

**ōsum**    **bāla-pān.**  
 was to-me    the-youthful body.

**Sōna-kananay**    **grāyē**    **duran**    **chēs**  
        Of the golden ears    wavings    to-the ear-pendants    I-am  
        verily

**diwan.**  
        giving

12.    **Gayēmay**    **gum-rōyī,**    **ta**    **tamyukuy**  
        There happened    go ng-astay,    and    of-it verily  
        to-me

**gōm**    **badal.**  
 there-happened to-me    exchange,



<b>Pyom</b>	<b>mē</b>	<b>gut'lā</b>	<b>lōn'-tūr</b>	<b>wōtūth</b>
There fell to-	to-me	a woodcutter	a fate thief	having-
me				arrived
<b>azal."</b>				
doom."				

<b>13. Nay</b>	<b>chēh</b>	<b>dapān,</b>	<b>"sak'th</b>	<b>mē</b>
The-flute	is	saying,	"severe	to-me
<b>gōm</b>	<b>suy</b>	<b>kusūr.</b>		
happened-to-me	that-very	fault.		

<b>Nazari-tam'-sanzi-sōty</b>	<b>sapodum</b>	<b>tōka-sūr."</b>
Seeing his-own to	there became to-me	crushing to
		powder '

<b>14. Nay</b>	<b>chēh</b>	<b>dapān,</b>	<b>"bakhi-hot"</b>
The-flute	is	saying,	"rage-struck
<b>makh</b>	<b>chum</b>	<b>diwān.</b>	
an-axe	he-is-to-me	giving.	

<b>Phala</b>	<b>byon<sup>a</sup></b>	<b>byon<sup>a</sup></b>	<b>chēla</b>	<b>māzas</b>
Spintars	separate	separate	pieces	(of my) flesh
<b>chum</b>	<b>tulān.</b>			
he-is-of-me	raising.			

<b>15. Mad</b>	<b>mē</b>	<b>ōsum,</b>	<b>had</b>	<b>panas</b>
Pride	to-me	was-to-me,	the-humil	(of) myself
<b>chēs</b>	<b>karan."</b>			
I-am	making.			

<b>Bāla-panas</b>	<b>wālanay</b>	<b>kōt<sup>a</sup></b>	<b>chum</b>
(Of my, youthful body	humiliation	how-much	he-is-to-
			me

**karān.**  
making.

- |            |             |                             |            |               |                  |
|------------|-------------|-----------------------------|------------|---------------|------------------|
| <b>16.</b> | <b>Gaye</b> | <b>judah,</b>               | <b>sóy</b> | <b>judöyi</b> | <b>chëy</b>      |
|            | She went    | apart (from<br>the forest). | that very  | separation    | she is<br>verily |

WANAN.  
telling.

- |                 |            |               |                  |        |
|-----------------|------------|---------------|------------------|--------|
| Ös <sup>u</sup> | wadan,     | alvidah       | ös <sup>ly</sup> | karân. |
| Sly was         | lamenting, | last farewell | was-she verily   | making |

- |     |             |                             |             |             |
|-----|-------------|-----------------------------|-------------|-------------|
| 17. | "Tati       | wolith                      | wati        | wati        |
|     | *From there | having brought<br>(me) down | on the road | on the road |

tam	chum	diwān.
weariness	he-is-to-me	giving.

- |  |                        |             |
|--|------------------------|-------------|
| <b>Wálawunuy</b>                                     | <b>tórka-chanas</b>    | <b>chum</b> |
| He actually came here<br>(me) down (from the forest) | to a private carpenter | he is me    |

k<sup>a</sup>nān.<sup>18</sup>  
 sailing.

19.    Nay      chēh      dapān,      "lari      phir<sup>t</sup>  
          The state      a      saying,      "on-the side      turning  
 phir<sup>t</sup>      chum      wuchān.  
 turning      he-is-me      inspecting.

- |             |                        |                        |                 |                         |
|-------------|------------------------|------------------------|-----------------|-------------------------|
| <b>Dūri</b> | <b>ruz<sup>i</sup></b> | <b>rūz<sup>i</sup></b> | <b>tōri-dab</b> | <b>sak<sup>th</sup></b> |
| At a stance | rem.ning               | rem.ning               | adze-blows      | severe                  |
| <b>chum</b> | <b>diwan."</b>         |                        |                 |                         |
| he-is-to-me | giving."               |                        |                 |                         |

19. Nay chēh dāpān, "litri-sōty yēli  
The flute is saying, "a-saw-with when  
goj<sup>a</sup>nas,  
was-caused-to melt-by-him-I.



<b>Dadi-panani</b>	<b>nala</b>	<b>phar'lyad</b>	<b>chēs</b>	<b>diwan."</b>
By the pan-ny- own	cries	calls for help	I am	giving."

By the pauper's own cries calls for help I am giving."

<b>23.</b>	<b>Nay</b>	<b>chéh</b>	<b>dapân,</b>	"nala	<b>dimahó</b>
The flute	a	sax n.d.,	"cries	I-would have given	

The note is any old, "cries I would have given

mārakan;  
(in) the-assemblies:

(in) the assemblies:

Banana-rost <sup>u</sup>	nau	kāh	tī	rozan
Fated sorrow without	not	anyone	even	remaining
marda-zan. <sup>21</sup>				
man-(or) woman.				

EQU

kǎh

ti

ГОЗАРД

warda-zan.<sup>21</sup>

man-(or) woman.'

**24. Dapan wustād,—**  
(Is) saying the-teacher.

(19) having the teacher.

<b>Kyāh</b>	<b>wanihē</b>	<b>yiman</b>	<b>hamnishinan ?</b>
What	would she have- en. 3	to these	companions ?

What

would she have  
seen?

to these

corruptions?

<b>Yiman</b>	<b>wanihō</b>	<b>yīy.</b>
To these	she would have said	this verily.

To: Miss

she would have said

thine verily.

<b>Narm</b>	<b>kar<sup>i</sup></b>	<b>kar<sup>i</sup></b>	<b>bar<sup>m</sup></b>	<b>pānas</b>
Smooth	mak ng	making	sug(ri) hole/s	to-the body

Sincerely,

marking

making

hunger hole is

to the body

**chum**            **karān ;**  
he is to me       making.

he is to me

making.

Wara	wuch <sup>3</sup> tom,	maz	kotáh	cham
Thoroughly	most please	the flesh	how much	is to no
	ye me,			

Thoroughly

ye me,

50 MB.

the flesh

how much

is to no

hæran.  
droppig

dropping.



Zāni kyah tath mâně buzith  
 Will know " of-that the meaning having-heard  
 gör-zān ? "  
 an-ignorant person ? "

28. Nay chēh dapan, " nayistān myōn "  
 The flute is saying, " the canebrake my  
 kyāh zabar ;  
 how excellent ;

Zāni kyah tath mâně buzith  
 Will-know ? of-that the meaning having heard  
 bē-khabar ? "  
 an-untaught-person ? "

29. Nay chēh dapan, " nayistānūc "  
 The flute is saying, " of the canebrake  
 yēs chēh zan ;  
 to-whom is knowledge ;

Zāni suy yus āsi wôt<sup>u</sup>mot<sup>u</sup>  
 Will know he-only who will be arrived  
 lā-makān."  
 at Him-Who-has-no-  
 abode-(i.e. God) "

30. Nay chēh dapan, " kyah chēh  
 The-flute is saying, " what is  
 wūn<sup>u</sup>mūt<sup>u</sup> masnavī ?  
 said the-rhymed-poem ?

Zāni suy yēs āsi pēmūt<sup>u</sup>  
 Will know he alone to whom will be fallen  
 āsh<sup>u</sup>ka chīh."  
 (of) love a-particle."

- |     |                   |                              |         |         |      |
|-----|-------------------|------------------------------|---------|---------|------|
| 31. | Nay               | chéh                         | dapān,  | "mōdur" | mas  |
|     | The flute         | is                           | saying, | "sweet  | wine |
|     | kōtyāh            | cēwān,                       |         |         |      |
|     | how-many          | (are) drinking.              |         |         |      |
|     | Sōdurabalay       | nay                          | Subhān  | chuy    |      |
|     | In Sōdurabal only | the (story of-<br>the) flute | Subhān  | is      |      |
|     | wanān."           |                              |         |         |      |
|     | saying "          |                              |         |         |      |

# VIII. PATASHEHA-SUNZ<sup>u</sup> KATH

## KING-OF STORY

1.	Patashaha	ôse <sup>u</sup>	Dapan	wustad,
	A-certain-king	was.	(Is) saying	the teacher,
Suy	pâtashâh	ôse <sup>u</sup>	nêrân	prath-dôha
That-very	king	was	going-out	every day
ath <sup>i</sup> -zûnadabi-pêth.		Ath <sup>i</sup>	ôse <sup>u</sup>	pêtha-kani
that-very-roof-bungalow-on		Of-it-veryly	was	the-top-on
ôl <sup>a</sup>	janawaran-hond <sup>a</sup> .		Yim	ôse <sup>i</sup>
the nest	birds-of.		They (king and queen)	were
prath-dôha	yihunz <sup>a</sup>	bôlbôsh <sup>a</sup>	bôzân.	Yim
every-day	of these	the-chirping	hearing.	They
ôse <sup>i</sup>	patashaha-sand <sup>i</sup>	bôte <sup>a</sup>	z <sup>a</sup> h	sêthah
were	the-king-of	husband and-	two	very much
		wife		
khôsh	gathan.	Dôha-aki	bôlbôsh <sup>a</sup>	ati
pleased	becoming.	On a-day one	the-chirping	there
ôse <sup>a</sup> na	kêh	gathân.	Dop <sup>a</sup>	ami-patashah-bâyi
was not	any	occurring.	It was-said	by-that queen
patashêhas,	" az	kôna	chêh	gathân
to the king.	" to day	why not	a	occurring
bôlbôsh <sup>a</sup> ? "	Dapan	wuchukh	ath	ôlis.
chirping ? "	Say us	it was seen by	to that	nest.
		them		
Ath <sup>i</sup> -manz	bacé	z <sup>a</sup> h	mumât <sup>i</sup> .	Wolikh
It-veryly in	young-ones	two	(were)	They were brought
			dead.	down-by-them
bôn.	Sêthah	phyûr <sup>a</sup>	yiman-patashêha-sandén-	
down.	Much	regret-occurred	to-these-king's two	





yimau	driy	kasam	panawôn.	Yih	kyâzi
by them	a vow	oath	marriage.	This	why

korukh	driy	kasam?	Dopukh.	"asê
was made by them	vow	oath?	It was said by them,	"to us

ohih	gabar	z <sup>h</sup> ;	timan	kyah	kari
are	sons	two.	to them	perhaps	would

wôramôj <sup>u</sup>	ya	môl <sup>a</sup>	iyi ?"
a step-mother	or	(step-)father	this very thing ?"

2. Kêh	kâlâh	gav.	pâtashah-bây
Same	a certain space of time	went,	the queen

môyé.	Patashâh	kunî	karan	chuna,
dad.	The king	at all (a second marriage)	having	become,

ti-kyazi	pânawôn	ôsukh	dôyau	bâbau
became	marriageally	was-by-them	by the two	husband and wife

driy	kasam	kor <sup>u</sup> mot <sup>u</sup> .	Wárayah	kalah
vow	oath	made.	Very-long	a certain-space-of time

gav.	ây	wazîr.	Dopukh	patashêhas,
went	Joy came	the vizier	It was said by them	to the king,

"patashêham,	nêth <sup>r</sup>	gathî	karun <sup>u</sup> ."
"my king,	intended arrangement	is proper	to be done."

Warayah	kal	kêh	bôzan	chukhna.
A very long	space of time	anything	bearing	he is to them not

<b>Kor<sup>a</sup>has</b>	<b>zôr</b>	<b>wazîrau.</b>	<b>Korun</b>
Was made by them	force	by the viziers.	Was made by
to-him			him

**nêth<sup>a</sup>r.**

marriage-arrangement.

<b>3. Yim</b>	<b>patashâh-zada</b>	<b>z<sup>a</sup>h</b>	<b>os<sup>i</sup>.</b>	<b>Tim</b>
These	princes (king's sons)	two	were.	They
<b>ös<sup>i</sup></b>	<b>parân</b>	<b>sabakh.</b>	<b>Dôha-aki</b>	<b>kür<sup>a</sup></b>
were	reading	lesson(s).	On day one	was made
<b>yimau-panawôn-baranyau-döyau</b>	<b>maslahath,</b>	<b>"mâjë</b>		
by-these mutually brothers two	consultation,	"to the		
		mother		
<b>gathav</b>	<b>salâm</b>	<b>hêth."</b>	<b>Bür<sup>a</sup>kh</b>	<b>tröm<sup>a</sup></b>
we will-go	a complimentary	tax ng	Was filled by	a copper-
	gift		them	dish
<b>lalan</b>	<b>nigînu.</b>	<b>Gay</b>	<b>hêth</b>	
with rubies	with jewels.	They went	having taken (t)	
<b>salâmi</b>	<b>mâjë.</b>	<b>Tröm<sup>i</sup></b>	<b>rut<sup>a</sup>nakh,</b>	
for-a-complimentary-	to the mother	The-copper-	was accepted by-	
present		dish	her from saad,	
<b>wuchunâh</b>	<b>kor<sup>a</sup>nakh.</b>	<b>Gay</b>	<b>yim</b>	
a certain look	was made by her to them	They went	these	
<b>patashah-zada</b>	<b>z<sup>a</sup>h</b>	<b>sabakas.</b>	<b>Yim</b>	<b>chih</b>
princes	two	to their lesson.	These	are
<b>dôhâ</b>	<b>dôhâ</b>	<b>yithay-pothin</b>	<b>karan.</b>	<b>Dôha-aki</b>
each day	each day	in this very manner	passing.	On-day-one
<b>gav</b>	<b>amîa-pâtashâh-bayé</b>	<b>khôtir</b>	<b>yiman-</b>	
there-occurred	to-these sixteen	earnest desire	these	
<b>wôranécivên-hond<sup>a</sup>.</b>	<b>Yiman</b>	<b>dopun.</b>	<b>"tôh<sup>i</sup></b>	
stepsons of	To them	it was said by her	"so	



<b>Tim</b>	<b>ös'</b>	<b>paran</b>	<b>sabakh</b>	<b>ṣāṭahāl.</b>
They	were	reading	lessons	(in) the-school.

<b>Dop<sup>n</sup>nakh,</b>	<b>" mārawāṭalan</b>	<b>karyūkh</b>
It was-said by-him	"to-the-executioners	make-ye-them
to-them,		

<b>hawala.</b>	<b>Timay</b>	<b>maranakh."</b>	<b>Dapan,—</b>
in custody	They verily	will-kill them "	(Folk are) saying

<b>wōt<sup>n</sup></b>	<b>wazīr</b>	<b>yīman-pāṭashāhzādan-nishin.</b>
are ved	the v izier	to-these pr ince's near.

<b>Sēṭhah</b>	<b>gos</b>	<b>yīnsaph.</b>	<b>Dop<sup>n</sup>nakh,</b>	<b>" wasiv</b>
Very much	occurred	compassion.	It was-said by-	" come-ye-
	to-him		him-to-them,	down

<b>bōn</b>	<b>ṣāṭahala."</b>	<b>Dop<sup>n</sup>nakh,</b>	<b>" ṣaliv</b>	<b>yimī</b>
down	from-the-school.	It was said by	" Lee ye	from-them
		him-to-them,		

<b>shēhara."</b>	<b>Tim</b>	<b>ṣalī,</b>	<b>wazīran</b>	<b>kūr<sup>n</sup></b>
city "	They	led	by the vizier	was-done

<b>kōm<sup>n</sup>.</b>	<b>Dopun</b>	<b>mārawāṭalan,</b>	<b>" mōryūkh</b>
a deed.	It was-said by	to-the-executioners,	" kill ye-for-
	him		them

<b>hūn<sup>i</sup></b>	<b>z<sup>n</sup>h."</b>	<b>Mōrikh</b>	<b>hūn<sup>i</sup></b>	<b>z<sup>n</sup>h,</b>	<b>kāḍikh</b>
dogs	two "	Were killed	dogs	two,	were-extracted
		by-them			by-them

<b>yīman</b>	<b>wōlinjē</b>	<b>z<sup>n</sup>h,</b>	<b>lazakh</b>	<b>ṭōkis,</b>
of them	the hearts	two,	they were put by-	to a tray,
			them	

<b>gay</b>	<b>hēth</b>	<b>patashah-bayē.</b>	<b>Dop<sup>n</sup>has,</b>
they went	taking (them)	to-the queen	It was said by them
			to-her,

<b>" aṇēy</b>	<b>nōma</b>	<b>pāṭashāhzādan-hanza</b>
' are-brought-to-thee	these	the-princes-of

<b>wolinjé</b>	<b>z<sup>h</sup>.</b>	<b>Tháv</b>	<b>darwaza</b>	<b>ta</b>	<b>rath."</b>
hearts	two.	Open	the door	and	take hold of (them)."

<b>Thôw<sup>a</sup>nakh</b>	<b>darwaza,</b>	<b>racén</b>	<b>yima</b>	<b>wolinjé</b>
Was-open by her- for-them	the door,	were seized by her	these	hearts

<b>z<sup>h</sup>.</b>	<b>Dop<sup>a</sup>has,</b>	<b>"yima</b>	<b>chény</b>	<b>pâtashâhzâdan-</b>
two	It was said by- them to her,	"these	are for thee	the princes-

<b>dôn-hanza."</b>	<b>Byuth<sup>a</sup></b>	<b>ât<sup>i</sup></b>	<b>pâtashôhi</b>
two-of."	(The king) sat	(he remained) there	sovereignty

**karani.**  
for-doing.

<b>ô.</b>	<b>Yim</b>	<b>boy<sup>i</sup>-barân<sup>i</sup></b>	<b>z<sup>h</sup></b>	<b>wot<sup>i</sup></b>	<b>biyis-</b>
	These	brothers brethren	two	arrived	another-

<b>pâtashêhas-akis-nish.</b>	<b>Dop<sup>a</sup>nakh</b>	<b>patashêhan,</b>
king one near	It was said by-him-to them	by-the king,

<b>"tôh<sup>i</sup></b>	<b>chiwa</b>	<b>shâhzâda</b>	<b>mé</b>	<b>yiwân-bôzana.</b>
"ye	are	princes	by me	being thought.

<b>Tôh<sup>i</sup></b>	<b>wân'tav</b>	<b>tôh<sup>i</sup></b>	<b>kêtha-poṭh<sup>i</sup></b>	<b>chiwa</b>
Ye	please and	ye	in what manner	are

<b>yôr</b>	<b>lag<sup>i</sup>mat<sup>i</sup>.</b>	<b>Kyah</b>	<b>sabab</b>	<b>chuwa ?"</b>
here	arrived	What	reason	is-to you ?"

<b>Timau</b>	<b>dop<sup>a</sup>has</b>	<b>yih</b>	<b>panun<sup>a</sup></b>	<b>gudarun.</b>
By-them	it was said by them to-him	this	their own	happening

<b>Dop<sup>a</sup>nakh.</b>	<b>"bêhiv</b>	<b>mê-nish</b>	<b>nôkarî."</b>
It was said by-h to-them,	"sit-ye	me-near	in-service "



<b>hani</b>	<b>kār<sup>1</sup>nas</b>	<b>ṭuk<sup>2</sup>ra,</b>	<b>bhunun</b>
in-fragment	were made-by him	pieces,	was-placed by him
	of-it		

<b>palangas-tai,</b>	<b>shēmsheri-handis-tēgas</b>	<b>wolun</b>
the-bag below	the sword's to-the blade	was wrapped
		by-him

<b>phamb.</b>	<b>Log<sup>2</sup></b>	<b>amis-patashaha-bāyē-handis-</b>
cotton-wool.	He began	to-this king's-wife's-

<b>badanas</b>	<b>wōtharani.</b>	<b>Dopun,</b>	<b>"amis</b>
the-body	to-w pe.	It-was-said by him,	"to-this one

<b>asi</b>	<b>shēhmara-sond<sup>2</sup></b>	<b>zahar</b>	<b>lādyōmot<sup>2</sup>."</b> <sup>1</sup>
will be	the great-annak-of	poison	brought-into-contract-
			with,

<b>Amiy</b>	<b>mojub</b>	<b>ōs<sup>2</sup></b>	<b>yih</b>	<b>wōtharān</b>	<b>Patashah</b>
For-this-very	reason	was	he	wiping.	The king

<b>gav</b>	<b>bēdar.</b>	<b>Wuchun</b>	<b>gōlam</b>	<b>āmōt<sup>2</sup></b>
became	awake.	Was seen-by him	the servant	could

<b>nizikh</b>	<b>shēmshēr</b>	<b>hēth</b>	<b>nūn<sup>2</sup>.</b>	<b>Ām<sup>1</sup>-sond<sup>2</sup></b>
near	sword	having taken	bare.	This-one-of

<b>pahar</b>	<b>mōkalyāv,</b>	<b>av</b>	<b>dōyimis-gōlāma-sond<sup>2</sup></b>
the watch	was fin shed,	there-came	the second servant-of

<b>pahar.</b>	<b>Āv</b>	<b>nizikh.</b>	<b>Dop<sup>2</sup>nas</b>	<b>pātashēhan,</b>
the watch.	He-came	near.	It-was-said-by-	by-the king.
			him-to him	

<b>"ay</b>	<b>gōlām,</b>	<b>yus-akhah</b>	<b>āgas-pēth</b>	<b>bē-wōphōyi</b>
' he	servant,	whoever	the master-on	infidelity

<b>kari,</b>	<b>tas</b>	<b>kyāh</b>	<b>wati</b>	<b>karun<sup>2</sup> ? "</b>	<b>Yih</b>
may do,	to him	what	will be proper	to-be done ? "	This

<b>wōthus</b>	<b>gōlam</b>	<b>phirith,</b>	<b>"pātashēham,</b>
arose-for-him	slave	answering.	"my-king,

<sup>1</sup> So HÄRM. Gōvindh Kaul writes *lādyōmot<sup>2</sup>*



tas	gathi	kala	taṭun <sup>a</sup> ,	biyē	basta
to-him	is-proper	the head	to be cut off.	moreover	his-skin

walūn <sup>a</sup> .	Paṭashēham,	bōh	wanay	dahlā.
(is) to-be-brought-down.	My-king,	I	will tell-to-thee	a certain-story.

Te <sup>a</sup> h	thavtam	tath	kan."
Then	place please for-me	for-that	the-ear'

7. Dop<sup>a</sup>nas      gōlaman,—      "euh      pāṭashēhā  
 It-was-said-by-him to-him      by-the-servant,—      "that      a-certain-king

akh	ōs <sup>a</sup> .	Suy	gav	dōha-aki	sōlas
one	was.	He-very	went	on-day one	for-excursion

shikaras	kunuy	zon <sup>a</sup> .	Soty	ōsus	pōz,
for-hunt-ing	only one	person	With	was-to him	a falcon,

wōt <sup>a</sup>	jāyē-akis,	luj <sup>a</sup> s	tresh.	Banan
he arrived	at a place-one,	was felt to him	thirst.	Becoming

chēsna	kunī.	Wuchun	jāyē-akis
a for him (alleviation of thirst)-not	any where.	Was-seen by-him	in a place-one

aba-srēha	hyuh <sup>a</sup> .	Ath <sup>i</sup>	dyutun	bār'shi-
water-moisture	a little.	At-it-very	was-given by him	his spear

soty	dōba-hana.	Kodun	bugala-manza
with	a hole and 1	Was-with-drawn by him	his-crippled from-in

pyāla.	Lodun	ath-pyalas	āb.	Hyotun
a cup	Was-filled by-him	to-tat-cup	water	He-began

cyon <sup>a</sup> .	Ās	pōz,	thun <sup>a</sup> nas-trōvith.
to-drink	Come-to-him	the-falcon,	(the-cup) was-dashed-down-by-it-for-him.

<b>Biyě</b>	<b>borun</b>	<b>yih</b>	<b>āba-pyala,</b>	<b>hyotun</b>
Again	was filled by-him	this	water-cup,	he began

<b>cyon<sup>a</sup>.</b>	<b>Ās</b>	<b>biyě</b>	<b>yih</b>	<b>pōz,</b>
to-drink.	Came to him	again	this	falcon,

<b>thun<sup>a</sup>nas-trōvith.</b>	<b>Dōyi-laṭi</b>	<b>thun<sup>a</sup>nas-trōvith.</b>
(it) was dashed down-by it-for-him.	On two-occasion(s)	it was dashed-down-by by-it-for him.

<b>Pātashēhas</b>	<b>khot<sup>a</sup></b>	<b>zahar.</b>	<b>Trēyimi-laṭi</b>
To the king	arose	poison (i. e. anger).	On the third occasion

<b>borun.</b>	<b>Dachini</b>	<b>atha</b>	<b>chuh</b>	<b>ath-pyalas</b>
it was filled-by- him.	With the right	with hand	he is	to that-cup

<b>thaph-karith;</b>	<b>khōwur<sup>a</sup></b>	<b>atha</b>	<b>thōwun</b>
Having held,	the left	hand	was placed by him

<b>nēbar.</b>	<b>Yuthuy</b>	<b>hyotun</b>	<b>cyon<sup>a</sup>,</b>	<b>tyuthuy</b>
outside.	Even as	he began	to drink,	ever so

<b>āv</b>	<b>pōz,</b>	<b>thun<sup>a</sup>nas-trōvith</b>	<b>Dit<sup>a</sup>s</b>	<b>am<sup>i</sup></b>
carried	the falcon,	it was dashed down-by it-for him.	Was given to it	by him

<b>thaph,</b>	<b>roṭan</b>	<b>latan-tal,</b>	<b>hēbanas</b>	<b>pakha</b>
seizing,	was held by him	the feet below,	were taken by- him of-it	the wings

<b>z<sup>a</sup>h,</b>	<b>kāḍ<sup>a</sup>nas</b>	<b>tan.</b>	<b>Yih</b>	<b>yēli</b>	<b>mōrun,</b>
two,	were torn-off-by him-of-it	the limbs.	It	when	was killed by- him,

<b>pata</b>	<b>phyūrus</b>	<b>ataty.</b>	<b>Wōn</b>	<b>tresh</b>
afterwards	regret was felt- to-him	in that-very- place.	Now	(water to allay) thirst

<b>cēyēnna.</b>	<b>Gav</b>	<b>wuchani</b>	<b>'ath-ābas</b>
was drunk by-him not	He-went	to see	'to this water

<b>āsina</b>	<b>kuni</b>	<b>agur ?'</b>	<b>Pakān</b>	<b>chuh</b>
will there-not-	somewhere	source ?'	Going	is
be				

<b>patashāh,</b>	<b>wôt<sup>a</sup></b>	<b>jayē-akis.</b>	<b>Wuchun</b>
the king,	he-arr ved	at a place-one.	Was seen by him

<b>ati</b>	<b>shēhmāra</b>	<b>shōngith,</b>	<b>amis<sup>u</sup>y</b>	<b>nerān</b>
there	a-certain-great-snake	asleep,	to-it-veryly	issuing

<b>ōsa-kani</b>	<b>lāl.</b>	<b>Yih</b>	<b>āb</b>	<b>ōs<sup>a</sup></b>	<b>zahar."</b>
the-mouth-from	spittle.	This	water	was	poison.

<b>Yih</b>	<b>chus</b>	<b>wanān</b>	<b>gōlām</b>	<b>amis</b>	<b>patashēhas,</b>
This	is-to-him	saying	the servant	to this	to king,

<b>" hargah-kiy</b>	<b>suh</b>	<b>pātashah</b>	<b>sa</b>	<b>trēsh</b>
" if	that	king	that	(water-to-allay)
				thirst

<b>cēyihe,</b>	<b>suh</b>	<b>marīhe.</b>	<b>Wūn<sup>u</sup>y</b>	<b>saragī</b>
had drunk,	he	would have	Now-veryly	investigation (if)
		died.		

<b>kerihē,</b>	<b>suh</b>	<b>pātashāh</b>	<b>tas-pōzas</b>	<b>mārihe-na.</b>
he had made,	that	king	to-that falcon	would not have-
				killed.

<b>Pātashēham,</b>	<b>say</b>	<b>chēh</b>	<b>dālī</b>	<b>Saragī</b>
My-king,	that-veryly	is	the story	Investigation

<b>gathi</b>	<b>karūn<sup>a</sup>."</b>
is proper	to be-made."

<b>8. Mōkalyav</b>	<b>am<sup>i</sup>-sond<sup>a</sup></b>	<b>pahar</b>	<b>ti.</b>	<b>Av</b>
Was finished	this-one of	the-watch	also.	Came

<b>tréyum<sup>a</sup></b>	<b>pahar.</b>	<b>Z<sup>a</sup>h</b>	<b>gay</b>	<b>pānas</b>	<b>bīth<sup>i</sup>.</b>
the third	watch.	The two	became	at the r-own	ceased.
				will	

<b>Patashah</b>	<b>chuh</b>	<b>bédār.</b>	<b>Dapan</b>	<b>chuh</b>
The-king	is	awake.	Saying	he-is

amis-trēyimis-paharawōlis. Dapan chus, "ay  
to this-third-watchman Saying he-is-to-him, 'he

gōlam, yus-akhāh āgas-pēth dagāy  
servant, whoever to the master-on faithlessness

kari, tas kyāh wāti karun<sup>a</sup> ? "  
may-do, to him what will be proper to be done ? "

Dop<sup>a</sup>nas phurith ām<sup>l</sup>-gōlāman, "suh  
It was said by-him- answering by-that-servant, "he  
to him

gāthi sangsār karun<sup>a</sup>. Bāki, pātashēham,  
is proper stoning-to death to be done. But, my-king,

saragī gāthi kariū<sup>a</sup>. Bōh wanay  
investigation is proper to be made. I will tel-to thee

dalila. Ts<sup>a</sup>h thāwum, pātashēham, kan."  
a-certain- Thou place-for-me, my-king, ear."  
story.

9. Dapān chus, "suh ôs<sup>a</sup> sōdāgarā  
Saying he-is-to-him, "that was a certain  
merchant

akh. Suy ôs<sup>a</sup> sēthāh baktāwar. Tamis  
one. He-veryly was very prosperous. To him

pēv muhim. Tamis<sup>a</sup>y ôs<sup>a</sup> hun<sup>a</sup>. Byakh  
fell poverty. To him-veryly was a dog. Another

sōdāgarā ôs<sup>a</sup>. Dop<sup>a</sup>nas, 'yih hun<sup>a</sup>  
a-certain merchant was. It was said by him- 'this dog  
to him,

mā k<sup>a</sup>-nahan ? ' Dop<sup>a</sup>nas, 'k<sup>a</sup>-nan '  
I wonder if wilt-thou sell it ? ' It was said-by- 'I-will sell it '  
him-to him,

<b>Dop<sup>a</sup>nas,</b> It was said by him- to him,	<b>'karus</b> 'make-of it	<b>möl.'</b> a-price.	<b>Kor<sup>a</sup>nas</b> Was made by him-of it
<b>möl</b> the-price	<b>röpayé-hath.</b> a-rupee-hundred.	<b>Dyut<sup>a</sup>nas</b> Was given by him-to- him	<b>möl,</b> the-price,
<b>nyuv</b> was-taken	<b>södägāran</b> by the-merchant	<b>yih</b> this	<b>hūn<sup>a</sup>.</b> dog
<b>sodā</b> merchandise	<b>hēth,</b> taking,	<b>wōt<sup>a</sup></b> he-arrived	<b>jāyē-akis.</b> at place-one.
<b>rath.</b> night	<b>Rāt<sup>a</sup>li</b> By night	<b>tās</b> entered for him	<b>tūr,</b> thieves,
<b>nyūhas</b> was taken by them- of him			
<b>yih</b> this	<b>mal.</b> property	<b>Hūn<sup>a</sup></b> The-dog	<b>chuh</b> is
<b>wuchān,</b> seeing,	<b>ám<sup>i</sup></b> by-him		
<b>kor<sup>a</sup>-na</b> was made not	<b>kēh-ti</b> any at-all	<b>sadah.</b> sound-a.	<b>Phōl<sup>a</sup></b> Broke
<b>gwāsh.</b> the-dawn			
<b>Södāgār</b> The-merchant	<b>gav</b> became	<b>bēdār.</b> awake.	<b>Wuchun</b> It was seen- by him
<b>ta</b> varily	<b>māl</b> property		
<b>na</b> not	<b>kuni.</b> at-all	<b>Dapan</b> Saying	<b>chuh,</b> he-is,
<b>'yith</b> 'to-this	<b>kyāh</b> what		
<b>gōm ?'</b> happened to me ?'	<b>Āv</b> Came	<b>yih</b> this	<b>hūn<sup>a</sup>.</b> dog.
<b>Am<sup>i</sup></b> By it	<b>kūr<sup>a</sup>nas</b> was made by- him-of him		
<b>pōshākas</b> to the coat	<b>thaph.</b> seizing	<b>Chus</b> He is to him	<b>lamān.</b> pulling.
<b>Hūn<sup>a</sup></b> The-dog			
<b>drav</b> went-forth	<b>bruh</b> in front	<b>brūh,</b> in front,	<b>pata</b> behind
<b>pata</b> behind	<b>chus</b> is-of-him		
<b>sodāgar.</b> the-merchant.	<b>Watanōwun</b> He was caused to arrive- by-him	<b>mōdanas-akis-manz.</b> to-a pain-to-one in.	

<b>Wuchun</b>	<b>ati</b>	<b>tūrau</b>	<b>thow<sup>a</sup>mot<sup>a</sup></b>	<b>asond<sup>a</sup></b>		
Was seen-by him	there	by the-thieves	deposited	his		
<b>māl</b>	<b>Parzanōwun.</b>	<b>Onun</b>	<b>panun<sup>a</sup></b>	<b>mal,</b>		
property	It-was recognized- by-him.	Was brought- by-him	his own	property		
<b>yih</b>	<b>ōsus</b>	<b>ta</b>	<b>tih,</b>	<b>biyē</b>	<b>ōs<sup>a</sup></b>	<b>yimau-</b>
what	was-of him	both	that,	also	there-was	by-these
<b>tūrau</b>	<b>biyēn-sōdāgaran-hond<sup>a</sup></b>	<b>nyumot<sup>a</sup>,</b>	<b>tī-tī</b>			
thieves	other merchants of	taken,	that-also			
<b>onun,</b>	<b>wātanōwun</b>	<b>pananis-dēras.</b>	<b>Gav</b>			
was-brought- by-him,	it-was caused- to-arrive-by-him	to his own lodgng.	He became			
<b>sēthah</b>	<b>khōsh.</b>	<b>Dopun,</b>	<b>tamis</b>	<b>sōdāgaras</b>		
very	happy	It-was-said by him,	'to-that	merchant		
<b>tog<sup>a</sup>-na</b>	<b>amis</b>	<b>hūnis</b>	<b>mōl</b>	<b>karun.</b>		
knowledge how-was not	to-this	dog	a-price	to-make		
<b>Tamis</b>	<b>ōs<sup>a</sup></b>	<b>pēmōt<sup>a</sup></b>	<b>muhim,</b>	<b>tami-mōkha</b>		
To-b m	was	fallen	poverty,	on that-account		
<b>togus-na." "</b>						
knowledge how-to-him-was-not." "						

## 10. Dapān wustād,—

(In) saying the-teacher,—

<b>" Amis-hunis</b>	<b>korun</b>	<b>mól</b>	<b>rópayēs</b>	
" For-that dog	was-made-by him	price	(of) rapce	
<b>pānt</b>	<b>hath.</b>	<b>Lich<sup>un</sup></b>	<b>oith<sup>i</sup>.</b>	<b>Yihuy</b>
five	hundred	Was written- by-him	a-document	This verily
<b>thun<sup>un</sup></b>	<b>amis-hunis</b>	<b>nól<sup>i</sup>.</b>	<b>Dop<sup>nas</sup>,</b>	
was-put-by him	to-that-dog	on-the neck.	It-was-said-by him to-it.	

't<sup>h</sup> gath pananis-khawandas-nishin yih  
'thou go to thine-own-master-near thin

oith<sup>i</sup> hēth.<sup>i</sup> Gav hūn<sup>a</sup>, wōt<sup>a</sup> nazdikh  
document having taken.<sup>i</sup> Went the dog, arrived near

amis-sōdagaras. Sōdāgāran dyuth<sup>a</sup>. Parzanōwun  
to that merchant. By the merchant he was- Was-recognized-  
seen. by-him

yih hūn<sup>a</sup>. Dopun pananēn bānan.  
It a dog It was said by him to his own family members

Dop<sup>a</sup>nakh, ' hūn<sup>a</sup> āv phirith. Am<sup>i</sup>  
It was said by him-to- ' the dog came returning By it  
them,

kor<sup>a</sup> kyāh-tān takhsir, Amiy  
was-gone some or other (out, For this very reason)

thunukh-kadith. Bal'ki chus oīlān  
It has been driven out- Moreover there is-let- a letter of-  
by them it dispatch

nōl<sup>i</sup>. Sōdagar gav phikiri. ' Wuū  
on the neck.<sup>i</sup> The-merchant became in-anxiety. ' Now

kyāh kara ? Rōpayé-hath gom khar<sup>a</sup>.c.<sup>i</sup>  
what shall I do ? The rupee hundred went for me expended<sup>i</sup>

Kodun bandukh, lōy<sup>a</sup>nas, ta  
Was taken-out by him a gun, was-owned by him at- t and

mōrun Yēli mōrun ta ada  
t-was killed by him. When it was killed then afterwards  
by-him

phyūrus. Gos nizikh. ' Bōh wuchaha  
grief came to him. He went near. ' I would see  
to-it

amis kyah kakaz chuh nōl<sup>i</sup>. Yihuy<sup>i</sup>  
to-t what paper is on-the-neck.<sup>i</sup> This-very





**gathi sar baṭun<sup>2</sup>, shēhara-manza dur**  
is-proper the head to-be cut off, the-city from in d. stant

**kaḍun<sup>2</sup>. Patashēham, bōh wanay**  
(he is) to-be-expelled My-king, I will-tell-to thee

**daḥila, t<sup>2</sup>h thāwum kan." Dapān**  
a certain-story, thou place-for-me the-eat." Saying

**chus gōlām. "suh ōs<sup>2</sup> pātashēhā**  
is to him the-servant. "that was a-certain-king

**akh. Amis ōs<sup>i</sup> nēciv<sup>i</sup> s<sup>2</sup>h. Tīman<sup>2</sup>y**  
one. To him were sons two. To-them-verify

**mōyē panūn<sup>2</sup> mōj<sup>2</sup>. Patashēhan kūr<sup>2</sup>**  
died their-own mother By the king was made

**wōruz<sup>2</sup> zanana. Sa gayē patashahzadan**  
second wife woman. She became to-the-prince

**dōn wōramōj<sup>2</sup>. Yim ōs<sup>i</sup> pātashahzada**  
to-the-two stepmother. These were prince

**z<sup>2</sup>h sabakas. Tōra ay. amis-wōramajē**  
the two at a lesson. Thence they came, to-this stepmother

**niyēkh salam, lalan nigīnan**  
was taken-by them a-complimentary- (filled) with with-jewels  
gift, rubies

**trōm<sup>i</sup>. Thōv<sup>2</sup>kh amis bontha-kani.**  
a-copper-dish. It was-placed by-them to-her in front.

**Yim gay biyē sabakas. Dōhā dōhā**  
These went again to the lesson. Each day each-day

**chih kaḍan. Pātashah-bayē wuz<sup>2</sup>**  
they-are (thus) passing, To-the-queen was-aroused

**panhū<sup>2</sup> rāy. Kyah wuz<sup>2</sup> s<sup>2</sup> f ' Bōh**  
her-own intention What was-aroused-in her? 'I

**karahū** **yiman-pādashāhzadan-sōty** **gōnah.**  
 would have-done these-princes with sū

**Dōha-aki** **wonun** **yiman-patashāhzadan-dōn,**  
 On a-day one it-was-said-by-her to these-princes two,

**'mē-sōty** **kariv** **gōnāh.** **Yimav** **dop<sup>a</sup>has,**  
 'me with do-ye sin.' By them was-said by-them  
 to-her,

**'tāh** **chēkh** **sōn<sup>a</sup>** **moj<sup>u</sup>;** **bē** **ta** **asē**  
 'thou art our mother for thee and for us

**watī-na.** **Patashāhzada** **gay** **sabakas.**  
 it will not be-suitable.' The-princes went to-the-lesson.

**Patashāh** **āv** **darbār** **murkhas** **karith.**  
 The king came the court dismissed having-made.

**Wōt<sup>a</sup>** **mahalakhān.** **Pātashāh-bayī**  
 He-arrived at the-private-apartments. By-the-queen

**trop<sup>a</sup>nas** **darwāza** **Darwaza** **chēs-na**  
 was-sh it-by-her-for the door The-door she-is-for him-  
 him not

**thawan.** **Dop<sup>a</sup>nas,** **'yih** **kyazi!** **Wōsh<sup>a</sup>**  
 opening It-was-said-by 'th's why?' She rose n  
 him to her, reply) to him

**patashāh-bay.** **Dop<sup>a</sup>nas,** **'bōh** **chēsa**  
 the queen It was-said by her to-him, 'I was I

**cyōn<sup>a</sup>** **kōlay,** **kina** **cyanēn-nēcivēn-hūnz<sup>a</sup>?**  
 of-thee the-wife, or thy-sons-of?'

**Dop<sup>a</sup>nas** **pātashēhan,** **'tih** **kyāh**  
 It was said by him to by-the-king, 'that what  
 her

**gav!** **Dop<sup>a</sup>nas,** **'tim** **ām**  
 happened?' It was said by her to him, 'they came to-me

<b>lëkan.'</b>	<b>Pataashah</b>	<b>chus</b>	<b>dapan,</b>
(fort us ng) in recent- language.'	The king	is to her	saying,

<b>'wun</b>	<b>kyah</b>	<b>chuh</b>	<b>saläh !'</b>	<b>Pataashah-bay</b>
'now	what	is	{your} advice ?'	The-queen

<b>chës</b>	<b>dapän,</b>	<b>'më</b>	<b>gathi</b>	<b>tihanza</b>
is-to him	saying,	'for-me	is necessary	their

<b>wolinjë</b>	<b>z<sup>h</sup>.</b>	<b>Tima</b>	<b>khëma</b>	<b>böh.</b>	<b>Ada-kyah</b>
hearts	two.	Them	I-will eat	I	Then of course

<b>thaway</b>	<b>darwāza.'</b>	<b>Patashëhan</b>	<b>dyut<sup>a</sup></b>
I will-open-for-thee	the door'	By the king	was given

<b>hukum</b>	<b>wazîras.</b>	<b>Dop<sup>a</sup>nas,</b>	<b>'yim</b>
an order	to-the vizier	It was said-by him to him,	'these

<b>shâhzada</b>	<b>z<sup>h</sup></b>	<b>dikh</b>	<b>marawâtalan</b>	<b>athi.</b>
princes	two	gave them	of the execut orders	in the-hand.

<b>Yiman</b>	<b>kaðan</b>	<b>wôlinjë</b>	<b>z<sup>h</sup>.'</b>	<b>Gav</b>
On-taom	they were extracted	the hearts	two.'	Went

<b>wazîr.</b>	<b>Wôt<sup>a</sup></b>	<b>bâtahâl,</b>	<b>yéti</b>	<b>yim</b>
the vizier	He arrived	at the-school,	where	these

<b>shâhzâda</b>	<b>z<sup>h</sup></b>	<b>ös<sup>i</sup>.</b>	<b>Yiman-kun</b>	<b>kür<sup>n</sup></b>
princes	two	were.	Them towards	was-made by him

<b>nazarah.</b>	<b>Sëthah</b>	<b>gós</b>	<b>yim</b>	<b>pâtashahzada</b>
a single glance.	Exceedingly	been seen	these	princes
		to him		

<b>z<sup>h</sup></b>	<b>khósh.</b>	<b>Dilas</b>	<b>pyós</b>	<b>yinsaph.</b>
two	pleasing.	To the heart	fell of him	compassion.

<b>Dop<sup>a</sup>nakh,</b>	<b>'saliv</b>	<b>yimi-shëhara</b>	<b>dür.'</b>
It was said by him to-	'flee ye	from this-city	far'
them,			

**Tsal<sup>i</sup>.'**  
They fled."

## 12. Dapān wustād,—

(Is) saying the-teacher,—

"Marawatalan	dyut <sup>a</sup>	hukum	wazīran,	
"To-the-executioners	was-given	an order	by-the-vizier,	
'mōryukh	hun <sup>i</sup>	z <sup>a</sup> h.	Mārawātalau	mōr <sup>i</sup>
'killed-them	dogs	two.	By the-executioner	were-killed
hun <sup>i</sup>	z <sup>a</sup> h,	kaḍikh	yiman	wōlinjē
dogs	two,	were-extracted-by-them	of-them	the hearts
z <sup>a</sup> h,	lazakh	tōkis-manz,	gay	hēth
two,	they-were-placed-	a tray in,	they-went	taking
	by-them			
pātashāh-bāyē.	Pataashah-bayi	thōw <sup>a</sup>	darwaza.	
to-the-queen	By the queen	was-opened	the-door	
Pātaashah	chuh	karān	pātashōhī	tat <sup>i</sup> .
The-king	is	doing	ruling	there.

13. Shahzada	z <sup>h</sup>	āy	ṣalān	biyia
The-prince	two	came	fleeing	to-another
patashēhas	nish.	Pātaṣhēhan	rāṭ <sup>i</sup>	yim
king	near.	By-the-king	were-taken	they
gōlām.	Gōdanyuk <sup>a</sup>	pahar	āv	amis-
(as) servants.	The first	watch	came	to-these.
baḍis-hihis-shāhzadas.		Shēmah	chuh	dazan.
the-elder-the prince.		A lamp-flame	is	burning
Pātaṣhaha-sand <sup>i</sup>	z <sup>h</sup>	bōt <sup>u</sup>	chih	palangas-
The king	two	husband-and-wife	are	the bed-
pēth	arāmas.	Yiman <sup>u</sup> y	syod <sup>a</sup>	wasan
on	in-rest.	To-them-venly	in front	descending

chuh shēhmār. Yih gōlam chuh kadān  
 is a great-snake. This servant is drawing

shēmshēr. Amis-shēhmāras chuh karān  
 a sword To this-great-snake he-is making

ṭuk<sup>ra</sup>. Ami pata chuh shēmsheri-handis  
 pieces. This after he-is to-the-sword's

tōgas walan phamb. Amis-patashāhbāyē-handis-  
 blade wrapping cotton-wool. To-this-queen's-

badanas ōs<sup>u</sup> wōtharān yih zahar amis-  
 body he-was winning off this poison that

shēhmāra-sond<sup>a</sup>. Dopun, 'amis mā  
 great-snake of. It was-said by him, 'on her I-wonder-if

asim shēhmāra-sond<sup>a</sup> zahar. ' Ōs<sup>u</sup>  
 there will be-on my the great-snake-of poison ' He was  
 (queen)

wōtharān ta pātashāh gav bēdar.  
 winning and the king became awake.

Dop<sup>a</sup> pātashēhan, 'yih ām marani.  
 It-was-said by the-king, 'he came-to-me for-killing.'

Pātashēham, say chēh dalīl. Hargah-kiy  
 My-king, that-very is the-story. If

suh pātashāh sara karihē, pananēn-  
 that king testing had made to-his-own

nēcivēn-pēth mā diyihē hukum marawatalan,  
 sons-on not would be the-order to-the executioners,  
 have-given

'tōh' mōryūkh. Ada gay tim hūn<sup>i</sup>  
 'ye kill ye-them Afterwards went those dogs

z<sup>h</sup> māra. Patashēham, agar bāwar  
 two to-death. My-king, if believing



**IX.—GRIST<sup>i</sup>-BĀYE-HÜNZ<sup>ü</sup> TA MĀCH-TĀLARĒ.**  
 FARMER'S WIFE-OF AND HONEY-BEE-

**HÜNZ<sup>ü</sup> KATH**  
 OF STORY

**1. Dapān wustad,—**

(Is) saying the teacher,—

<b>Yih</b> This	<b>grist<sup>i</sup>-bāy</b> farmer's wife	<b>ös<sup>i</sup></b> had	<b>tūj<sup>u</sup>-müt<sup>u</sup>.</b> fled	<b>Kami-</b> For-what-
<b>bapath ?</b> reason ?	<b>Kārdaran</b> By the overseer	<b>ta</b> and	<b>mukadaman</b> by-the-village- headman	<b>ôsus</b> had-been-to- her
<b>kor<sup>u</sup>-mot<sup>a</sup></b> done	<b>zulm.</b> tyranny.	<b>Amiy-bāpath</b> For-this-very- reason	<b>chēh</b> she is	<b>tūj<sup>u</sup>-müt<sup>u</sup></b> fled
<b>Wöt<sup>a</sup></b> She arrived	<b>wanas-akis-manz.</b> forest-one-in	<b>Otuy</b> There verily	<b>wöt<sup>a</sup>s</b> arrived-to-her	
<b>māch-t<sup>i</sup>-r<sup>u</sup>.</b> a honey-bee.	<b>Amis</b> To it	<b>ayē</b> came	<b>zabān.</b> speech	<b>Dapān</b> Saying
<b>chēh</b> are is	<b>amis-grist<sup>i</sup>-bayē,</b> to this farmer's-wife,	<b>"t<sup>h</sup></b> "thou	<b>kyazi</b> why	<b>chēkh</b> art
<b>tūj<sup>u</sup>-müt<sup>u</sup> ? "</b> fled ?	<b>Dop<sup>u</sup>-nas</b> Was-said-by her to- it	<b>grist<sup>i</sup>-bāyi,</b> by-the-farmer's- wife,	<b>"mē</b> "to me	
<b>chuh</b> is	<b>gōmot<sup>u</sup></b> happened	<b>zulm."</b> tyranny."	<b>Ami</b> By-that	<b>dop<sup>u</sup>-nas</b> was-said-by-it- to-her
<b>phirith</b> answering	<b>māch-t<sup>i</sup>-r<sup>i</sup>,</b> by the bee,	<b>"mē-ti</b> "to-me-also	<b>chuh</b> is	<b>gōmot<sup>u</sup></b> happened
<b>zulm.</b> tyranny.	<b>Bōh</b> I	<b>chēs</b> am	<b>wadan,</b> lamenting,	<b>t<sup>h</sup></b> thou
				<b>thavtam</b> please place for- me

**kan."**      **Wanan**      **māch-t'ī<sup>u</sup>r<sup>d</sup>**      **grist'-bāyi**      **kun.**  
the ear'      Saying (is)      the bee      the farmer's-wife      to

**"Yitay,**      **vēsl.**      **paran**      **pēmos,**  
" Come      friend,      at feet      we-will-fall-of Him,  
please,

**karōs**      **zārapār.**  
we-will-make-      ejaculations.  
to Him

**Buday**      **chēsay**      **māch-t'ī<sup>u</sup>r<sup>d</sup>,**      **wanuk<sup>a</sup>**  
I-veryly      am-Thy      honey-bee,      of-the-forest

**janāwār.**  
a-winged-creature.

**2. Kōha-kōhai**      **vyūr<sup>a</sup>āh**      **añam,**      **ōs<sup>u</sup>s**  
From every      flower nectar      was brought      I became  
mountain      by me,

**ayālbār.**  
possessed-of-a-large-family

**Balay**      **pēyin**      **hapath-gānas,**      **wanan**  
Calamity      may fall      to the bear pump,      to the-forests

**tsōn<sup>u</sup>nam**      **lār.**  
was-brought-in-      running-away  
by-him-to-me

**3. Potēn**      **tasandēn**      **ōī-nāsh**      **korun;**  
To the young      of it      nest-destruction      was-made-  
ones      by him.

**Sōhibō,**      **āy-nā**      **ār ?**  
O-God,      did-there-not-there-      pity ?  
come-to-thee



<b>Buday</b>	<b>chēsay</b>	<b>māch-t'lr<sup>a</sup>,</b>	<b>wanuk<sup>a</sup></b>
I ver ly	am Thy	honey-bee,	of-the forest

**jānāwar."**  
a winged-creature.

<b>4. Dapān</b>	<b>amis</b>	<b>grist<sup>l</sup>-bāyé</b>	<b>yih</b>
(Is) saying	to-this	farmer's-wife	this

<b>māch-t'lr<sup>a</sup>,</b>	<b>"yih</b>	<b>hal</b>	<b>kor<sup>a</sup>nam</b>
honey-bee,	" this	condition	was-made by him- for-me

<b>wana-manza</b>	<b>hāpatan.</b>	<b>Wuñ</b>	<b>hajyeyēs,</b>
the-forest-from-in	by-the-bear.	Now	I fled,

<b>wuñ<sup>as</sup></b>	<b>grist<sup>l</sup>-garas,</b>	<b>dapyām,</b>	<b>'kara</b>
I-descended	to-a farmer's-house,	it-was-said-by-me (long ago),	" I will-trunk

<b>rahath.'</b>	<b>Wuchta</b>	<b>wuñ</b>	<b>kyah</b>	<b>karēm</b>
'are'	became-as	now	what	w. go-to me

<b>yih</b>	<b>gryust<sup>a</sup>,</b>	<b>thāvta</b>	<b>kan.</b>	<b>Bōh</b>	<b>kyāh</b>
this	the-farmer,	, face -ense	the ear	I	what

**wanay ?**

shall-say-to-thee ?

<b>Thuñ<sup>as</sup></b>	<b>mathith</b>	<b>kuñ<sup>a</sup>ah</b>	<b>thōw<sup>a</sup>nam,</b>
Fresh- butter	having-rubbed	a-room	was-placed-by him- for me,

<b>motun<sup>l</sup></b>	<b>chēm</b>	<b>bōd<sup>l</sup>-hāl.</b>
of-death	it-is-to-me	a-prison,

<b>Bāgān<sup>l</sup>-āyēs</b>	<b>grist<sup>l</sup>-garas,</b>	<b>say</b>	<b>mē</b>
It-was my-fate	(n) the farmer's-house,	that-very	to me

<b>gayēm</b>	<b>gāl.</b>
became-to me	shame

5. Drati-sötin kash<sup>1</sup> yēli tāt<sup>1</sup>nam,  
A-suckle-with the-honeycots when were-eat by him  
of-me,

kōtyāh khātis mār.  
how many arose-for-him (g. alt of) m. adara,

Buday chēsai māch-t<sup>1</sup>l<sup>1</sup>ri<sup>1</sup>, wanuk<sup>a</sup>  
I verily am Thy honey bee, of the forest  
janawār."  
a-winged-creature."

6. Mōkalōw<sup>a</sup> amī-māch-t<sup>1</sup>l<sup>1</sup>ri<sup>1</sup> wanith  
Was he shed by the honey bee buy ing spoken

panun<sup>a</sup> dōd<sup>a</sup>. Wuñ chēh dapān amia-  
her-own pain. Now she-is saying to this-

grist<sup>1</sup>-bayē, "chēyēy kēh gōmot<sup>a</sup>, t<sup>a</sup>-ti  
farmer's wife, "I-there-is to- anything hap-penē, then also  
there

wan." Wanan chēh wuñ grist<sup>1</sup>-bay.  
speak." Saying is now the-farmer's-wife,

Dapan chēs, "Boz, mē kyah zulm  
Saying she-is to it, 'hear to-me what ty-ranny

chuh gōmot<sup>a</sup>.  
is happened."

Azal chāwun chuh samsāras, chēh  
Fate to be experienced is in the world, there-is

tal wasūñ<sup>a</sup> jay.  
below to-be-descended a-place

Buday chēsai grist<sup>1</sup>-bāy, yōr nay  
I verily am Thy farmer's wife, here not-verily

rōzani āy.  
to-abide we-are-come.

7. Sôta yéli môtasût<sup>1</sup> grestén dilnan  
 in spring when the accountants to farmers soothing

dinî hay ây,  
 to-give O! came,

Modaryiv-kathau yêdah bür<sup>4</sup>kh, zalas  
 We a sweet world a belly was filled by them in a net.

walana-ây.  
 we-were-surrounded.

8. Har<sup>a</sup>da-vizi dard muth<sup>4</sup>kh, lāyēni  
 In a clear time the affection was forgotten for waiting  
 by-them,

tīm-hay ây.  
 they-veryly came.

Buday chēsai grist<sup>4</sup>-bay, yor nay  
 I veryly am Thy farmer's-wife, here not veryly

rōzani ây.  
 to-abide we-came.

9. Yim phal wawim majē-zamini,  
 What times were-sown by the in a other earth,

tīm-hay papith ây,  
 they-veryly ripened came,

Sōmb<sup>a</sup>rith sōrith khalas kārīm,  
 Having-collected Having piled on the taraslang- floor they were-  
 made-by-me,

batabōd<sup>1</sup>-khōrie dray.  
 to hundreds-of-kharwar weight they-enlarged

10.    **Cakla-cakla**      **mukadam**      **ta**      **paṭhwör<sup>d</sup>**  
          In each village      the village head-      and      the-village  
                                 council                          man                          accountant

**tölani**      **tīm-hay**      **āy,**  
 to-weigh      they-veryly      came,

**Buday**      **chēsay**      **grist<sup>d</sup>-bāy,**      **yör**      **nay**  
 I-veryly      am-Thy      farmer's-wife,      here      not veryly  
  
          **rozani**      **āy.**  
          to-abide      we-came.

11.    **Öziz**      **ta**      **miskin**      **kōtyāh,**      **vis<sup>y</sup>iy,**  
          The poor      and      penniless      how many,      O friend,

**halam**      **dör<sup>d</sup>-dör<sup>d</sup>**      **āy,**  
 the-lap-cloth      holding-out      came,

**Halam**      **dūt'makh**      **mē**      **bār<sup>d</sup>-bār<sup>i</sup>,**      **suy**  
 The-skirts      were-given by      by me      fiving,      that-veryly  
                                 me to them

**chuh**      **mökalan**      **pāy.**  
          us      for-salvation      a-means.

12.    **Kalama**      **sötin**      **sawab**      **likhan,**  
          A pen      with      the reward-of-good-      they-will  
                                 actions                          write,

**yith-nay**      **lagēkh**      **grāy.**  
 so-that-not      will-happen-to-them      shaking

**Buday**      **chēsay**      **grist<sup>d</sup>-bāy,**      **yör**      **nay**  
 I veryly      am-Thy      farmer's-wife,      here      not veryly  
  
          **rōzani**      **āy.**  
          to-abide      we-came.

X. RĀJĒ BIKARAMĀJĒTŪN<sup>o</sup> KATH

In the original MSS. of this story the Hindi word for 'song' is regularly written *rajā* instead of the more familiar *rājā* or *rājā*. This spelling is followed in the translation.

## 1. Dapān wustād,—

(Is) saying the-teacher,—

Mahaniv <sup>o</sup>	tōr	ḍe <sup>o</sup>	pakān	watī.
Men	four	were	going	by-road.
Ākh	brūha	mōdān.	Ath <sup>o</sup>	mōdānas
There came-to-	n-front	a plain.	(On) this	plain
them				
yēli	hyotukh	pakun.	lāg <sup>o</sup>	wanani
when	they began	to go,	they began	to say
panawūn,	"talau,	wan'tav	dalilā,	yih
mutually,	"ho,	tell-ya	story-a,	this
mōdān	kaḍon."	Pata-kani	ākh	byākh
plain	we will pass over	Afterwards	there came	other
	it."		to-them	
thōkhṭā,	Amis	dopukh,	"t'h	wanta
then a	To him	it was said by-	"that	tell please
		them,		
dalilā,	yih	mōdān	mōkalāwahun "	Am <sup>o</sup>
story a	this	plain	we-will complete-it."	By him
dop <sup>o</sup> nakh		phīrith,	"bōh,	hasa,
it was said by him to-		n-answer,	"I, "	a rs,
them				
wanamowa	dalil.	Dalil,	hasa,	wanamowa
will tell to you	a story	Story,	a rs,	I will-tell to-you
katha	panḥ.	Pāntan-kathan	gathanam	
tales	five.	For-five tales	they will be proper to	the

<b>din<sup>1</sup></b>	<b>rôpayēs</b>	<b>pānt</b>	<b>hath."</b>	<b>Yimov</b>
to-be given	of rapoe	five	hundred *	By them

<b>dop<sup>a</sup>has</b>	<b>phurith,</b>	<b>"tôr</b>	<b>hath</b>	<b>dimôy</b>
it was said by	in answer,	* four	hundred	we wnl give
them-to-him				to-thee

<b>tôr</b>	<b>zân<sup>1</sup>.</b>	<b>Pöntyum<sup>a</sup></b>	<b>hath</b>	<b>gay</b>	<b>panunuy.</b>
four	persons	The-fifth	hundred	became	thine own
					only.

<b>Wan-sa</b>	<b>katha</b>	<b>pānt."</b>	<b>Dop<sup>a</sup>nakh.—</b>
Tel-s r	the-tales	five, *	It was said-by him: to-them

<b>"Dyâr,</b>	<b>hasa,</b>	<b>chih</b>	<b>sapharas.</b>
"Monies,	sirs,	are	for-a-journey.

<b>Yâr,</b>	<b>hasa,</b>	<b>chuh</b>	<b>na-âsanas.</b>
A fr end,	sirs,	is	for-non-existence (of wealth)

<b>Āsh<sup>1</sup>nāv,</b>	<b>hasa,</b>	<b>chuh</b>	<b>âsanas.</b>
A fr end	sirs,	is	for ex-istence (of wealth).
relation,			

<b>Gayē</b>	<b>trih</b>	<b>katha.</b>	<b>Biyē</b>	<b>z<sup>th</sup></b>	<b>katha,</b>	<b>hasa,</b>
Went	three	times.	The other	two	times,	sirs.

**chēwa,—**  
are-for-you,—

<b>Sa</b>	<b>zanana</b>	<b>chēwana</b>	<b>panuñ<sup>a</sup>,</b>
That	woman	is for-you not	your-own,

<b>yōsa</b>	<b>na</b>	<b>āsi</b>	<b>pānas-sōty.</b>
who	not	will-	oneself-with.
		be	

**Biyē,** **hasa,—**  
Also, sirs,

<b>Yun</b>	<b>rātas</b>	<b>bēdār</b>	<b>rōzi,</b>
He-who	by-night	awake	will-remain,

4. Drav yara-sanzi-wati. Yeli wôt"				
He went forth on-a friend s the road. When he arrived				
nizikh	sūzun	amis	mahanyuv",	"yar,
near	was sent- by-him	to-him	a man (say ing ,	"(thy) friend,
hasa,	ôy.	Patashohi	chēsna.	Suh,
is,	is come to-there	Royalty	s to-him, not.	He,
hasa,	chuy	muhimzad."	Yāran	yeli
is,	is verily	strictly adversity	By the friend	when
būz",	drāv,	wôt"	amis-yaras-nish.	
is was heard	he went forth	he arrived	that friend near,	
Dapan	chus,	"hâ yara,	kati	goham
Saying	he is to-him,	"O friend O,	who are	d-st-they become for me
yor	pōda ? "	Pakan	chih	dōnaway.
here	man, fest ? "	Going	they are	both
Amis	ôs"	miskini-hond"	pōshakh	not.
To that one	was	poverty of	garment	on the neck
Dapān	chus,	"yāra,	yih	khal't-ē-shohi
Saying	he is to-him,	"friend,	this	robe of royalty
dita	mē.	Yih	myōn"	pōshākh
please-give	to-me.	This	my	garment
thunta	t'h."	Yih	as-na-bōzana,	"yih
please put on	there.	This	was not considered- by-him,	"this
chuh	amis	miskini-hond"	pōshākh "	
is	to that one	beggary-of	garment "	
yih	as-bōzana	khal't-ē-shohi ;	kami-mōkha ?	
this	was-considered	a-robe of-royalty ,	on-what account ?	





say, hasa, zeni Rajē-Bikarmājētūn<sup>a</sup>  
 he-only, are, will-win King Viarataśāstya's

kur<sup>d</sup>."  
 daughter."

Wanēnakh yima katha pānt. Yim  
 Were sa. I by him to- these tales five. They  
 them

chis dapān, "wan-sa dalil." Yih  
 are-to-him saying, "tell-alr a-story," He

chukh dapan, "mē, hasa, wanōmōwa  
 as to-the-n saying, "by me, are, were told by me to you

katha pānt," Miluv<sup>a</sup>kh ladōy<sup>a</sup>.  
 tales five " Was jo near in-by them fight at

Yim chis dapān, "rōpayēs bōr hath  
 They are to-him saying, "four per four have fired

nith; dalil kēh wūn<sup>a</sup>th-na; modān  
 were taken by thee, story any was-told-by- the plan  
 thee-not,

chuh wuñē pakanay." Amis lōyukh  
 as still not-having been- To him it was beaten  
 walked."

yimav-bōrav-zanév. Am<sup>i</sup> dop<sup>a</sup>nakh,  
 by these four persons, By him it was said by him to-them,

"pakiv-sa yitikis-pātashēhas-nish. Yih  
 walk-ye are of here the king near, What

suh dapi, tih karav."  
 he will-say, that we-will-do."

2. Dapan wustād,—  
 (Is) saying the-teacher,—

Wot <sup>1</sup> They arrived	pâtashêhas-nish. the king-near	Dyut <sup>2</sup> Was-given			
phariyad a-companion	sôrav-zanêv. by-the-four-persons	Dop <sup>3</sup> has, It was-said by them to him,			
"patashêham, ' my king,	yim <sup>1</sup> -shêkhêan by this person	khêy woman			
asê for us	rôpayês of rapae	hêr four	hath, hundred	Dopun, It was-said-by him,	
' wanamôwa ' I will tell you	katha tales	panb. <sup>4</sup> " five "	Pâtashêhan By the king,		
dop <sup>5</sup> it was said	amis-shêkhêas, to this person,	" wan-sa " tell me	kynh what		
won <sup>6</sup> thakh ? " was-told, by thee to th n ? "	Yih He	wôthux arose to him			
phirith, in answer,	"pâtashêham, " my king,	bôh I	wanay I will tell to thee	katha tales	
pân <sup>7</sup> . five	Rôpayês Of rapae	gathanam tales are proper to me	din <sup>1</sup> to be given		
pân <sup>8</sup> five	bath. hundred	Ada Then	wanay I will tell to thee	bôh I	katha the tales
pân <sup>9</sup> . " five "	Pâtashêhan By the king,	kud <sup>1</sup> were produced	rôpayês of rapae		
pân <sup>10</sup> five	bath, hundred,	ditin they were given- by-him	amis-shêkhêas. to this person.	Yim These	
kârin were-made by-him	band, tied-up,	pâna by himself	kûr <sup>11</sup> n was done-by- him	kôm <sup>12</sup> âh deed a	

ām <sup>1</sup> -patashēhan.	Pātaashohī-hond <sup>a</sup>	pōshakh
by that king	Royalty of	garment
trōwan,	gadōyiyē-hond <sup>a</sup>	pōshākh
was put-off-	beggary of	garment
by-him,		
Biyē	gandin	lal
Also	were tied by him	ribbons
		seven
drav	yima	katha
he went-forth	these	tales
		nine
		test of
		to make

## 3. Dapān wustād,—

(Is) saying the-teacher,—

Gōdanīy	drav	bēnē-handis-ahēharas-kun.		
At the very	he went	his sister's city towards		
first	forth			
Gur <sup>a</sup>	chus	khasun <sup>a</sup> .	Wót <sup>a</sup>	yēli
A messenger	is for him	to be mounted	He arrived	when
nizikh	ath-bēnē-handis-ahēharas		lūz <sup>an</sup>	
near	to that sister's city		was sent by him	
shēch <sup>1</sup>	amis-bēnē.	"mē	kyāh	chuh
a message	to that sister	'to me	verily	is
pēmot <sup>a</sup>	muhim.	Bōh	kyah	yimahō
father	poverty.	I	of course	should come
tūr <sup>1</sup> ."	Ami	lūz <sup>an</sup> nae	bēni	pot <sup>a</sup>
there even	By that	was sent by	by the-	back again
		her-to-him	sister	
phirith	shēch <sup>1</sup> .	"mē	kyāh	rōzan
in answer	a message,	"to me	of-course	will remain
pāma	wör'vis-manz."	Pot <sup>a</sup>		phirith
reproaches	my-father-in-law's-	Back again		in answer
	house in			



4.	Drav	yāra-sanxi-wati.	Yēli	wōt <sup>a</sup>
	He went forth	on a friend & the-road	When	he arrived
nizikh	suzun	amis	mahanyuv <sup>a</sup> ,	"yār,
near	was seek- by-him	to him	a man (saying)	"(thy) friend,
hasa,	ôy.	Pâtashohī	chēsna.	Suh,
er,	as-come to thee	Royalty	as to him not.	Ho,
hasa,	chuy	muhimzad <sup>a</sup>	Yāran	yēli
er,	is-veryly	struck by adversity	By the friend	when
buz <sup>a</sup> ,	drāv,	wōt <sup>a</sup>	amis-yaras-nish.	
it-was heard,	He went forth,	he arrived	that friend near.	
Dapan	chus,	"ha yara,	kati	gōham
Saying	He is to- him,	"O friend O,	whence	dost thou become for-me
yōr	poda ? "	Pakān	chih	dōnaway.
here	manifest ? "	Going	they-are	both.
Amis	ô <sup>a</sup>	miskini-hond <sup>a</sup>	pōshakh	nol <sup>i</sup> .
To that one	was	poverty-of	garment	on-the neck
Dapān	chus,	"yara,	yih	khal <sup>t</sup> -ē-shohi
Saying	he is to-him,	"friend,	this	robe-of royalty
dita	mē.	Yih	myōn <sup>a</sup>	pōshākh
please-give	to-me.	This	my	garment
shunta	t <sup>a</sup> h."	Yih	ās-na-bōzana,	"yih
I ease I it-on	thou "	This	was-not considered- by-him,	"this
chuh	amis	miskini-hond <sup>a</sup>	pōshakh <sup>a</sup> ;	
is	to-that-one	beggary-of	garment "	
yih	ās-bozana	khal <sup>t</sup> -ē-shohi ;	kami-mōkha ?	
this	was-considered	a-robe-of-royalty ;	on-what-account ?	

<b>Mahabata-soty.</b>	<b>Gav.</b>	<b>Wôt<sup>1</sup></b>	<b>yara-sond<sup>a</sup></b>
Affection through	He went	They arrived	the friend of

<b>gara.</b>	<b>Yaran</b>	<b>kür<sup>a</sup>nas</b>	<b>ziyaphath</b>
house.	By-the-friend	was-made-by-	a feast
		him-for-him	

<b>loyik-ě-pātashāh.</b>	<b>Sapanēs</b>	<b>ot<sup>a</sup>-tān</b>	<b>z<sup>a</sup>h</b>
worthy of-a-king	There happened	there up-to	two
	to-him		

<b>katha</b>	<b>sara.</b>
statements	in-investigation

<b>5. Drav</b>	<b>wun</b>	<b>zanani-handis-shōharas-kun.</b>
He went forth	now	his wife's city towards.

<b>Wôt<sup>a</sup></b>	<b>ath-shēharas</b>	<b>and-kun.</b>	<b>Ati</b>
He arrived	of that city	the-outsk rt-towards	There

<b>ōs<sup>a</sup></b>	<b>buđ<sup>a</sup></b>	<b>zanana.</b>	<b>Byuth<sup>a</sup></b>	<b>am<sup>i</sup>-sandī-gari.</b>
was	an old	woman a certain	He-stayed	in her-house.

<b>Dopun</b>	<b>amis-bujě-zanani.</b>	<b>"ditam</b>	<b>drôt<sup>a</sup>.</b>
It-was-said	to-that-old-woman,	"please give	a sickle
by-him		to-me	

<b>Bōh</b>	<b>ana</b>	<b>yimis-guris-kyut<sup>a</sup></b>	<b>gāsa."</b>	<b>Drāv</b>
I	will-bring	this horse-f	grass "	He-went-forth

<b>gāsa</b>	<b>anani.</b>	<b>Wuchun</b>	<b>ati</b>	<b>gasa-modānā,</b>
grass	to-bring	Was seen-	there	grass-plain a-certain,
		by-him		

<b>ath<sup>i</sup></b>	<b>chuh</b>	<b>lonan.</b>	<b>Yih</b>	<b>ōs<sup>a</sup></b>	<b>rakh</b>
to-it-veryly	he-is	reaping.	This	was	the private-
					field

<b>pātashēha-sunz<sup>a</sup></b>	<b>Ōs<sup>i</sup></b>	<b>lārān</b>	<b>ṭabal.</b>
the-king of	Were	running up	the groom's

<b>Nyukh</b> He was taken- by them	<b>ratith</b> having-seized	<b>pananis-mejēras-nish.</b> their-own master-of the- horse near		
<b>Korukh</b> He was made by them	<b>kód.</b> imprisoned.	<b>Bāth</b> Night	<b>āyē.</b> came	<b>Amis</b> To him
<b>chēh</b> at	<b>gathan</b> beginning	<b>pōda</b> manifest	<b>zanāna</b> woman a	<b>akh,</b> one,
<b>amis-mējēras</b> to that master-of the- horse	<b>ziyāphathā</b> dish-of food a	<b>hēth.</b> having-brought	<b>Yih</b> He	
<b>chuh</b> is	<b>bihith</b> seated	<b>carpāyi-pēth.</b> a bedstead on	<b>Ziyāphath</b> The dish of food	
<b>thuv<sup>a</sup>nas</b> was, used by her for him	<b>bōnthā-kani.</b> front in	<b>Ath<sup>1</sup></b> To it verily	<b>wath<sup>1</sup></b> they ascended	
<b>khēni</b> treat	<b>dōnaway.</b> both	<b>Hanā</b> A little	<b>h<sup>a</sup>reyēkh.</b> remained-ver-for- them,	<b>Yih</b> Then
<b>dyutukh</b> was given by them	<b>amis-kodis.</b> to this prisoner	<b>Kor<sup>a</sup>has</b> Was made by them- to him	<b>alay,</b> a call,	
<b>"hatō</b> "ho	<b>kodyau.</b> prisoner-O,	<b>yāh</b> this	<b>khyuh</b> eat	<b>son<sup>a</sup></b> our
<b>thēth-han."</b> waste food a-bittle."	<b>Kod<sup>1</sup></b> By the prisoner	<b>roṭ<sup>a</sup>.</b> it was taken,	<b>khyon.</b> it was eaten by him.	<b>Atiy</b> There- verily
<b>chuh</b> he is	<b>pananē</b> in his own	<b>jayē</b> in place	<b>bihith.</b> seated	<b>Yimav-dōyav</b> By these two
<b>kur<sup>a</sup></b> was made	<b>tamaskhan;</b> just	<b>ath-palangas</b> to that bedstead	<b>phūt<sup>a</sup></b> was broken	







tōn zanēn. Trih chiwa myōn<sup>1</sup> tōhé-  
four persons. Three are for you in he you-

nish."

w th

6. Ot<sup>a</sup>-tān karōn tor katha sara.  
Tare-up-to were made-by- for r statements tested  
him

Pōnām<sup>a</sup> kath gayés mashith. Āv,  
Th-at-th statement was-for him forgotten He came,

wōt<sup>a</sup> panun<sup>a</sup> gara. Biyō wanān chuh  
he arrived he own house. Again say ng he is

timan panān zanēn, " waniv-sa kyáh  
to those five persons " say-ye sara what

wāñōwa tōhé pān<sup>b</sup> katha." Yih  
were-said by you by you five statements He

wōthus pot<sup>a</sup> phirith,  
arose-to him back-again in-answer,

" Patashéham, kasa katha karéth sara ? "  
" My king, how statements were tested ? "  
many made-by thee

Dop<sup>a</sup>nakh patashéhan, " tōr katha."  
It-was-said by him-to-them by the king, " four statements "

Yimav dop<sup>a</sup>has, " kusa kusa ? "  
By-them it was said by them to him, " which which ? "

Dop<sup>a</sup>nakh patashéhan,  
It was said by him to them by-the king,

" Āsh<sup>a</sup>nāv chih pāz<sup>1</sup>-pōth<sup>1</sup> asanas.  
" Relations are really truly for-existence (of  
wealth).  
r

<b>Yār</b>	<b>chuh</b>	<b>na-asanas.</b>	<b>Ti-ti</b>	<b>pozuy.</b>
A friend	is	for an existence (of wealth).	That also (is)	true-very

<b>Zanana</b>	<b>sa</b>	<b>chōna</b>	<b>panūn<sup>u</sup>.</b>	<b>yēsa</b>	<b>na</b>
Woman	that	is not	one shown,	who	not

<b>pānas-sōty</b>	<b>chōh.</b>	<b>Ti-ti</b>	<b>pozuy.</b>
myself with	is.	That also	true-very

<b>Dyār</b>	<b>chih</b>	<b>bakār</b>	<b>sapharas.</b>	<b>Ti-ti</b>
Myself	are	useful	for a journey	That also

**pozuy.**  
true-very.

<b>Yima</b>	<b>hōr</b>	<b>katha</b>	<b>karēmav</b>
These	four	statements	were made by me for you

<b>sara.</b>	<b>Wuñ</b>	<b>wanyum</b>	<b>pōñtim<sup>u</sup></b>	<b>kath."</b>
tested	Now	tell-me	the fifth	statement."

<b>Dop<sup>u</sup>nas</b>	<b>ām<sup>i</sup></b>	<b>shōkhēan</b>	<b>pot<sup>a</sup></b>	<b>phurith,</b>
It was said by him to him	by this	by person	back again	in answer

<b>"rōpayō</b>	<b>hath</b>	<b>gabhēm</b>	<b>dyun<sup>a</sup>."</b>	<b>Dyut<sup>a</sup>nas</b>
"response	hundred	are proper- to-me	to-be-given."	Was given by him to him

**pātashōhan.**      **Dop<sup>a</sup>nas,-**  
by the-king.      It-was-said-by-him-to-him,—

<b>"Yus</b>	<b>rātas</b>	<b>bedār</b>	<b>rozi,</b>
"He was	by right	away	will return,

<b>suy</b>	<b>zēni</b>	<b>Rājō-Bikarmajētūn<sup>u</sup></b>	<b>kur<sup>u</sup> "</b>
he only	will win	king Vikramāditya's	daughter "

<b>7. Pātashōhan</b>	<b>kūr<sup>u</sup></b>	<b>kōm<sup>a</sup>.</b>	<b>Lōgun</b>
By the king	was done	a deed	Was stated by-him

<b>phakir.</b>	<b>Gav.</b>	<b>wôt<sup>a</sup></b>	<b>Rājē-Bikarmajētun<sup>a</sup></b>
a faqir	He went,	He arrived	King Vikramaditya

<b>gara.</b>	<b>Nazarbāzav</b>	<b>kūr<sup>a</sup></b>	<b>nazar,</b>
house.	By the watchers	was one	watching,

<b>khabardārav</b>	<b>niyē</b>	<b>khabar</b>	<b>amis-rajēs.</b>
by the newsmen	was brought	news	to the king

<b>Dop<sup>a</sup>has,</b>	<b>"rājē-sōba,</b>	<b>phakirā</b>	<b>akh</b>
It was said by them-lo-	"King-Sir,	faqir-a	one
hun,			

<b>gamot<sup>a</sup></b>	<b>pōda.</b>	<b>Yihuy</b>	<b>dapan,</b>	<b>'bōh</b>
(is) become	manifest.	He verily	(is) saying,	'I

<b>zenan</b>	<b>rajē-sūnz<sup>a</sup></b>	<b>kūr<sup>a</sup>, "</b>	<b>Rajē</b>	<b>wanān</b>
will-win-her	the-king's	daughter "	The-king	saying

<b>chukh</b>	<b>pot<sup>a</sup></b>	<b>phirith,</b>	<b>"az-tān</b>	<b>kōtyāh</b>
s to them	back-again	in answer,	"today up to	how many
				(are)

<b>gamāt<sup>a</sup></b>	<b>rajēzāda</b>	<b>ati</b>	<b>mara!</b>	<b>Wuñ</b>	<b>gav</b>
gone	prince	here	to death!	Now	is gone

<b>yih</b>	<b>phakir</b>	<b>hawala-y-Khōdā,</b>	<b>ada</b>	<b>yā</b>
this	faqir	(in) the care of God,	then	either

<b>lasi</b>	<b>yā</b>	<b>mari.</b>	<b>Gaḥhiv,</b>	<b>khōlyun</b>
he will survive	or	as will die	(to) y	carve you into to
				mount

<b>kūḥis-manz."</b>	<b>Yāti</b>	<b>yih</b>	<b>rājē-sūnz<sup>a</sup></b>	<b>kūr<sup>a</sup></b>
the room in "	Where	this	king's	daughter

<b>ōs<sup>a</sup>,</b>	<b>palang</b>	<b>trōw<sup>a</sup>has</b>	<b>shīrith.</b>	<b>Khoth<sup>a</sup></b>
was,	a bed	was put by them	has been made	Ascribed
		for him	ready,	

<b>yih</b>	<b>phakir</b>	<b>palangas-pēḥ.</b>	<b>Amis-khōtūni</b>
this	faqir	the bed on.	To-tais lady

<b>dit<sup>d</sup>n</b>	<b>zur<sup>d</sup>.</b>	<b>Karën</b>	<b>amis-söty</b>	<b>katha.</b>
was-given-by-	a push	Were-made by	her with	speeches.
him		him		

<b>Katha</b>	<b>karith</b>	<b>kur<sup>d</sup>n</b>	<b>köm<sup>d</sup></b>	<b>Ath-pōshakas</b>
Speeches	hav'ng made	was done by-	a-deed	Of) that-garment
		him		

<b>kur<sup>d</sup>n</b>	<b>shēkal</b>	<b>yinsān-hish<sup>d</sup>.</b>	<b>Pana</b>
was made by him	a-form	a-human being like	He himself

<b>drav</b>	<b>dūr-paban,</b>	<b>byuṭh<sup>a</sup></b>	<b>nazari.</b>	<b>Shēmab</b>
went-forth	distance a-	he-sat	in watch	A lamp-
	little,			flame

<b>chuh</b>	<b>dazan.</b>	<b>Amis-khôtūni-handi-shikama-manza</b>
is	burning.	This-lady s-belly-from-in

<b>drāv</b>	<b>aj<sup>a</sup>dah.</b>	<b>Tsav</b>	<b>ath-pōshākas-manz,</b>
issued	a-py then	It entered	that garment-in,

<b>yēth</b>	<b>yih</b>	<b>am<sup>i</sup>-phakiran</b>	<b>yinsan-hyuh<sup>a</sup></b>
which	this	by this faqr	a-human being like

<b>kor<sup>a</sup>mot<sup>a</sup></b>	<b>ōs<sup>a</sup>.</b>	<b>Yih</b>	<b>chuh</b>	<b>d<sup>a</sup>nan,</b>	<b>tāp<sup>i</sup></b>
made	was.	Th a	he is	shaking,	bites

<b>hēwān.</b>	<b>Ati</b>	<b>yēli</b>	<b>na</b>	<b>yinsān</b>	<b>ōs<sup>a</sup>,</b>
(the .-) taking	Here	when	not	human-being	it was,

<b>biyé</b>	<b>tāv</b>	<b>yih</b>	<b>aj<sup>a</sup>dāh</b>	<b>khôtūni-shikamas-</b>
again	entered	this	py then	(of) the lady s-belly-

<b>manz.</b>	<b>Am<sup>i</sup>-phakiran</b>	<b>kür<sup>d</sup></b>	<b>saragi.</b>	<b>Ray</b>
in.	By-this faqr	was done	testing.	The evil-
				spirit

<b>chēh</b>	<b>amis-khôtūni-handis-shikamas-manz.</b>	<b>Nēbar</b>
is	this-lady's-belly-in.	External

<b>kēh</b>	<b>chēna.</b>	<b>Āv</b>	<b>phakīr,</b>	<b>wōt<sup>a</sup></b>	<b>biyé</b>
any	is-not.	Came	the-faqr,	he-arrived	again

<b>ath-palangas-nishē.</b>	<b>Khôtuni</b>	<b>dit<sup>u</sup>n</b>	<b>sîr<sup>u</sup>.</b>
that bed near	To the lady	was-given by-	a prah-
		him	

<b>katha</b>	<b>karēn</b>	<b>amis-soty.</b>	<b>Ath-pōshākas</b>
speeches	were-made by him	her with	To that garment

<b>korun</b>	<b>biyē</b>	<b>yinsān-hyuh<sup>u</sup>.</b>	<b>gav</b>	<b>biyē</b>
it was made by	again	a human being-like,	went	again
him				

<b>phakir,</b>	<b>byūth<sup>u</sup></b>	<b>darī-pahān.</b>	<b>Shēmah</b>	<b>chuh</b>
the inqir,	he sat	at a distance a-	A lamp-dance	is
		little.		

<b>dazōn<sup>i</sup>.</b>	<b>Athas-keth</b>	<b>kūd<sup>u</sup>n</b>	<b>shēmsher.</b>
burning verily,	The-hand-in	was drawn forth-by-	a sword
		him	

<b>Amis-khôtūni-handi-shikama-manza</b>	<b>log<sup>u</sup></b>	<b>nerani</b>
This lady's-the-belly from n	began	to issue

<b>yih</b>	<b>aj<sup>u</sup>dāh.</b>	<b>Log<sup>u</sup></b>	<b>ath-pōshākas-manz</b>	<b>atani.</b>
ta s	python	It began	this garment n	to-enter

<b>Tuj<sup>u</sup>n</b>	<b>shēmsher,</b>	<b>chuh</b>	<b>amis-aj<sup>u</sup>dahas</b>
Was raised by-	the sword.	he is	to this area-constrictor
him			

<b>kataran,</b>	<b>môrun,</b>	<b>karēnas</b>	<b>ganē,</b>
cutting to-pieces,	it is killed by	were made by him-	lumps,
	him,	of it	

<b>thunun</b>	<b>ath-palangas-tal.</b>	<b>Khot<sup>u</sup></b>	<b>pāna</b>
it was put-by him	that-bed under	He mounted	himself

<b>palangas-pēth,</b>	<b>shēmsher</b>	<b>dit<sup>u</sup>n</b>	<b>shānd,</b>
the bed upon,	the sword	was-pit by him	(under the
			pillow,

<b>ta</b>	<b>ahōng<sup>u</sup>.</b>
and	he-went-to-sleep.

8. **Rāth gayē ādā, subuh log<sup>a</sup> yini.**  
 The night went (to) con- morning began to-come-  
 pletion.

**Ām<sup>1</sup>-Rājē-Bikarmājētan dop<sup>a</sup> marawatalan,**  
 By this King-<sup>1</sup> Karanud, &c it was an d to the executioners,

**"gathiv. Yih phakīr āsi mumot<sup>a</sup>.**  
 "go-ye. This faqir will-be dead.

**Yōhay walyun. Az-tān kōtyah**  
 Him very bring-ye-down-him. Today up-to how many

**rajēzāda gamat<sup>i</sup> mara, ta yi-ti**  
 prince (srl) gone to-death, and this one also

**āsi mumot<sup>a</sup>." Khāt<sup>i</sup> ath-kuthis-manz.**  
 will be dead They ascended the room in

**Wuchukh phakīr wara-kara zinday.**  
 Was seen by then the faqir safe sound living verily.

**Nazarabazav kur<sup>a</sup> nazar, khabardarav**  
 By the waiters was done watch by the-newsman

**niyé khabar rajēs. Dop<sup>a</sup>haa,**  
 was brought news to the king It was said by-them  
 to-him.

**"Rajē-sa, phakīr chuh zinday." Rajē-sōb**  
 'King Sir the faqir is living verily' The king Sir

**khot<sup>a</sup> pana kuthis-manz. Karan chuh**  
 ascended himself the room in. Doing be-is

**mōbārakh amia-phakiras. Dapān chus,**  
 congratulation to this faqir saying be is to-him,

**"phakira, t<sup>a</sup>h wanta kētha-poṭh<sup>i</sup> bacyokh."**  
 "faqir-O, thou tell please in what manner thou-escapedst."

**Dapan chus phakīr, "bēdār rōzana-sōty.**  
 saying is to him the faqir 'awake remain by

**Rajē-sa,** **kar** **nazar** **palangas-tal."** **Rajēn**  
 King Sir, do looking the bed-under." By-the-king

**kur<sup>d</sup>** **nazar.** **Wuchun** **palangas-tal**  
 was-done looking Was-seen-by him the bed under

**balāya** **akh.** **Trōv<sup>d</sup>mūt<sup>d</sup>** **phakīran** **mōrith.**  
 evil spirit-a one it was put by the-faqir having killed.

**Dapān** **chuh** **phakīr** **amis-rājēs,** **"zaban**  
 saying is the faqir to-this king "promise

**kyāh** **chēy** **kur<sup>d</sup>mūt<sup>d</sup> ? "** **Rajē** **chus**  
 what is by thee made ? The king is-to-him

**dapān,** **"poz"** **chuh,** **Khōday** **chuh**  
 saying, "true is, God verily is

**kunuy "** **Phakīr** **chus** **dapān,** **"yih,**  
 one only The-faqir is-to-him saying, "this,

**hasa,** **chēy** **āt<sup>i</sup>** **panūn<sup>d</sup>** **kūr<sup>d</sup>** **Mē**  
 is, is to thee here-ver-ly thine-own da-g-ter, To-me

**dī-sa** **panun<sup>d</sup>** **nishana."** **Dīē<sup>d</sup>nas** **wōj<sup>d</sup>**  
 give Sir thine-own token. " Was g-ven by-am- to-him a ring

**amis-phakīras.** **Phakīra-sūnz<sup>d</sup>** **wōj<sup>d</sup>** **ruṭ<sup>d</sup>**  
 to this faqir. The-faqir is ring was-taken

**am<sup>i</sup>-rājēn.**  
 by-this king.

9. **Drav** **phakīr,** **wōt<sup>d</sup>** **panun<sup>d</sup>** **shēhar.**  
 Went-forth the faqir, he arrived his-own city

**Phakīriyē-hond<sup>d</sup>** **jāma** **shunun-kadith.**  
 Faqirhood of coat was-doffen by-him



<b>Pātashōhi-hond<sup>a</sup></b> Royalty-of	<b>pōshākh</b> robe	<b>purun.</b> was-put-on- by-him.	<b>Dyutun</b> Was given- by him
<b>hukum</b> order	<b>lashkari,</b> to the army,	<b>"nīriv-sa</b> "go ye forth sirs	<b>mé</b> me
			<b>sōty."</b> wish."

### 10. Dapān wustād,—

(Is) saying the teacher,—

<b>Gōdaniy</b> At-the very-first	<b>gav</b> he went	<b>ath-bēnē-handis-shēharas.</b> to that sister's city	<b>Yih</b> This
<b>pātashah-ti</b> king also	<b>ōs<sup>a</sup></b> was	<b>baj</b> tribute	<b>tārān</b> paying
		<b>amūs<sup>a</sup>y-patashehas.</b> to this very king.	
<b>Ūn<sup>a</sup>n</b> Was brought by-him	<b>bēnē</b> the sister	<b>panuñ<sup>a</sup>.</b> his own,	<b>thuv<sup>a</sup>nas</b> was placed- by-him-to-her
			<b>bonṭha-kani</b> in front

<b>sa</b> that	<b>tami-dōhiūc<sup>a</sup></b> of that day	<b>xiyaphath,</b> present of food.	<b>yēth</b> to which	<b>tami-</b> ly that
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<b>bēni</b> sister	<b>mōhar</b> seal	<b>ōs<sup>a</sup>s</b> was-for-it	<b>pēṭha</b> on	<b>kūr<sup>a</sup>mut<sup>a</sup>.</b> made.
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<b>Dapān</b> Saying	<b>chus,</b> he-is-to-her,	<b>"yih</b> "this	<b>chyā</b> is	<b>mōhar</b> seal	<b>cyōñ<sup>a</sup> ? "</b> time "
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<b>Dop<sup>a</sup>nas</b> It was-said by-her-to-him	<b>phīrath,</b> an answer,	<b>"myōñ<sup>a</sup>y</b> "in no-verily	<b>chēh."</b> it is.	<b>Dapan</b> Saying
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<b>chus</b> is-to-her	<b>yih</b> this	<b>patashāh,</b> king,	<b>"bōy</b> "I verily	<b>kyāh</b> of a-surety	<b>gōs</b> am
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<b>tami-dōhuk<sup>a</sup></b> of-that-day	<b>miakn.</b> the-beggar	<b>Pāz<sup>a</sup>-pōṭh<sup>a</sup></b> Truly	<b>chuh</b> is	<b>āsh<sup>a</sup>nav</b> a relation
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**āsanas."**

for-existence (of wealth)."

11	Hēb <sup>an</sup>	amis-patashēhas-ti	laashkar,
	Was taken by him	of laast-king also	the-army,
	dyutun	kadam yāra-sond <sup>a</sup>	kun. Wōt <sup>a</sup>
	was put by him	footstep the friend of	direction He arrived
	yāras-nish.	Yāran	kūr <sup>a</sup> ziyaphath
	the friend near	By the friend	was made a-feast
	yiman-dōn	pātaashōhiyēn-kiē <sup>a</sup> .	Rath kud <sup>ukh</sup>
	these two	kingdoms-far	Night was passed by-them
	at <sup>i</sup> ,	sub <sup>a</sup> han	drāy.
	there,	at-dawn	they-went-forth.

12. Dyutun kadam ath-hibara-sandis-ahēharas-kun.  
 Was put footstep that the father-in-law's the city towards  
 by-him

Anan	chuh	nād	dith	amis-pādashēhas.
Bringing	he-is	call	having-given	to-this-king
Dapān	chus,	" anukh-sa	ṭahal <sup>i</sup> .	Timav
Saying	Let-is to him	" bring-them-S r	the-grooms.	By them
chuh	cyane-rakhi-manza	tūr	rot <sup>a</sup> mot <sup>a</sup> .	Suh
s	thy private-field from in	a-thief	seized.	He
kati	chukh	thōw <sup>a</sup> mot <sup>a</sup> ? "	Anikh	ṭahal <sup>i</sup> ,
where	is by them	put ? "	Were brought-by-them	the-grooms.
dop <sup>a</sup> hakh.	" yus	tōhē	tur	rot <sup>a</sup> wa
it-was-said-by-them-to-them.	" what	by-you	thief	was-seized by-you
	rakhi-manza.	suh	kati	chuwa
	the-private-field from in,	he	where	is by you

thôw<sup>a</sup>mot<sup>a</sup> ? " Yimav won<sup>a</sup>. " patashēham,  
put ? By-them it-was said, " my k ing,

asē chuh kor<sup>a</sup>mot<sup>a</sup> hawāla panama-  
by-us he-s nude in-custody to-our own-

apsaras-mējēras " Onukh mājēr. Dop<sup>a</sup>has,  
officer the master of Was-brought- the master of- Was said by-  
the horse by-them the horse, them to him,

" nōmav ṭahalyav korny hawāla tūr,  
" by these grooves was made in custody a thief,  
to-thee

suh kati thōwnuth ? " Yih chukh dapān,  
he whore was put by these ? He is-to them saying,

" mé dyūth<sup>a</sup>-na." Tahal<sup>i</sup> chis karan  
' by me he was seen not The-grooves are-to him making

gawōy<sup>i</sup>, " pātashēham, asē kor<sup>a</sup> tahkhīth  
w blessing, " my-k ing, by-us was nude certainly

amis hawāla." Dop<sup>a</sup>nakh am<sup>a</sup>-patashēhan,  
to him in-custody ' Was said by- by th s king,  
him-to-them

yus tami dōha phakīr lōgith ôs<sup>a</sup>,  
he who on that-day fugit having made h mself was-  
to-resemble

suy chukh dapān, " anyūkh mārāwatal  
he-veryly is-to them say ng, ' bring ye them the executioners

tōr. Tim wanan panay." Anikh tim  
four. They will say themselves Were brought- they  
verily." by-them

Dapān chukh yih patashāh, " tōhē-nish  
Saying is-to them this king, " you near

<b>chuh</b>	<b>amānath</b>	<b>tas-phakīra-sond<sup>a</sup>.</b>	<b>suh</b>
is	a-deposit-in-trust	of-that-faqr,	that

<b>diyiv</b>	<b>yūr<sup>i</sup>."</b>	<b>Yimav-marawātalau</b>	<b>kūr<sup>a</sup></b>
give ya	Here-venly."	By these execut oners	was-done

<b>kom<sup>a</sup>.</b>	<b>Kādikh</b>	<b>yim</b>	<b>lal</b>	<b>sath,</b>	<b>thōvikh</b>
a deed	Were produced	these	rules	seven,	were put-
	by them				by them

<b>pātashēhas</b>	<b>bonṭha-kani.</b>	<b>Satav-manza</b>
to the king	in front.	The seven-from-in

<b>tulin</b>	<b>kor,</b>	<b>kar<sup>i</sup>nakh</b>	<b>hawala.</b>	<b>Dop<sup>a</sup>nakh,</b>
were-bited-	four,	were made by	in charge.	It was said by-
by-him		him-to-them		him-to-them,

<b>"yim</b>	<b>kām<sup>i</sup></b>	<b>os<sup>i</sup>wa</b>	<b>dit<sup>i</sup>māt<sup>i</sup> ? "</b>	<b>Dop<sup>a</sup>has,</b>
'these	by whom	were-to-	g ven ? "	Was-said-by-
		you		them-to-him,

<b>"phakīran-āk<sup>i</sup>."</b>	<b>"Tam<sup>i</sup></b>	<b>kami</b>	<b>bāpath ? "</b>
"by faqr one.	"By him	on what	account ? "

<b>"Suh</b>	<b>ōs<sup>a</sup></b>	<b>dyut<sup>a</sup>mot<sup>a</sup></b>	<b>yim<sup>i</sup>-mējēran</b>
"He	was	given	by-this-master-of-
			the-horse

<b>mārana-bāpath."</b>	<b>Dapan</b>	<b>chuh</b>	<b>patashāh</b>
killing-for."	Saying	is	the-king

<b>amis-mējēras-kun,</b>	<b>"mé</b>	<b>chukhnā</b>	<b>parzanawan ?</b>
this-master-of-the horse to,	'me	art thou not	recognizing ?

<b>Bōy</b>	<b>kyah</b>	<b>gōs</b>	<b>suh</b>	<b>phakir</b>	<b>yus</b>
I verily	certainly	am	that	faqr	who

<b>kōd</b>	<b>ōs<sup>a</sup>than</b>	<b>kor<sup>a</sup>mot<sup>a</sup>.</b>	<b>Gōdān</b>	<b>āyē</b>
imprisoned	was by thee he	made	At-first	came

<b>sa</b>	<b>khôtūna</b>	<b>ziyaphath</b>	<b>hēth.</b>	<b>Khōyāv</b>
that	lady	a-dish of-food	taking.	Was-eaten

yékh-jāh. in one place.	H <sup>u</sup> ryov Remained over	thyot <sup>n</sup> . waste-food.	Kor <sup>u</sup> wa Was made by-you	mě to me
ālav; a-call.	dop <sup>u</sup> wam, it was said by you-to-me.	wóla 'come	kōdyau, prisoner-O,	yih this
khyō eat	sōn <sup>u</sup> our	thyot <sup>n</sup> . waste-food	Tami-pata That after	as came
Rot <sup>u</sup> Was taken	mě by me	ta and	khyauv. was eaten	Tami-pata That after
kūr <sup>u</sup> wa was made- by-you	murdamazōr <sup>i</sup> . naught ng-joking.	Phut <sup>u</sup> wa Was broken for-you	palangas of the bedstead	
tūr <sup>u</sup> . the tenant	Kor <sup>u</sup> wa Was made- by-you	mě to me	alav, a call,	't <sup>u</sup> h thou
				mā I wonder if
zānakh thou-wilt know	yith-palangas to this bedstead	wāth joining	karith ? having-made ?	
Mě By me	dopum <sup>u</sup> wa, it was said by me-to-you,	'ān, 'yes,	zana-na ? shall I not know ?	Hamsāyē A neighbour
chum is-to-me	chān. a-carpenter	Palangas To the bedstead	dyutum <sup>u</sup> wa was given by me-for-you	
wath joining	karith having-made.	Ami-panani-zanāni By this my own wife	parzanōwus. I-was-recognized	
Dop <sup>u</sup> nay It was said by her-to-thee	tē. to thee,	'yūh 'thou	chuh is	myōn <sup>u</sup> my
khawand. husband	Yih He	chuh is	amot <sup>u</sup> come	phakir a-faqr

lōgith. Yih gāthi rātas-rāth marun<sup>a</sup>.  
 having-made He is proper th a-very night to be-killed  
 himself-to-resemble.

Kor<sup>a</sup>thas hawāla nōman-mārawātalan.  
 Was-made-by-theo-1 in charge to-these-executioners.

Yiman av ār myōn<sup>a</sup>. Yimav trōw<sup>a</sup>has  
 To-them came f tv of-me By-them was let by-them-f

yēla. Yiman ditim lal sath. Tsōr  
 from-restraint. To-them were-given- rubies seven Four  
 by-me

ditim bōn-zanēn, trih thōv<sup>1</sup>mat<sup>1</sup> amānath.  
 were-given- to-four-persons, three placed as-deposit.  
 by-me

Yit<sup>1</sup>-kyāh chim tim lāl trih, kor  
 Here-in fact are to-me those rubies three four

chim dit<sup>1</sup>mat<sup>1</sup> nōman-bōn-zanēn. Yit<sup>1</sup>-kyāh  
 are-by me given to-these-four persons. Here-in fact

chiy tim ti<sup>1</sup> Khōl<sup>a</sup>nas zima  
 are-very these also. Was-caused-to-mount- the  
 ly him-on-him responsibility

takhsir.  
 (for) the-crime.

### 13. Dapān wustad,—

(Is) saying the-teacher,—

Dyutun hukum pansāni-lashkari. Kodun  
 Was-given- the-order to-his-own-army. Was-dragged  
 by-him out-by-him

yih mejēr ti, yih panūn<sup>a</sup> zanāna  
 this master-of both, this his-own wife  
 the-horse

<b>yêkh-jah.</b> in one place	<b>H'aryöv</b> Remained over	<b>khÿot<sup>2</sup>.</b> waste food	<b>Kor<sup>2</sup>wa</b> Was made by you	<b>mě</b> to me
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<b>ălav ;</b> a-call ,	<b>dop<sup>2</sup>wam,</b> it was said by- you to-me,	<b>wöla</b> ' come	<b>kodyau,</b> prisoner O,	<b>yih</b> this
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<b>khyo</b> ent	<b>sôn<sup>2</sup></b> our	<b>khÿot<sup>2</sup>.'</b> waste-food	<b>Tami-pata</b> That after	<b>as</b> came	<b>bökh.</b> I
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<b>Rot<sup>2</sup></b> Was taken	<b>mě</b> by me	<b>ta</b> and	<b>khyauv.</b> was-eaten	<b>Tami-pata</b> That after
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<b>kür<sup>2</sup>wa</b> was made- by-you	<b>murdamazör<sup>1</sup>.</b> laughing joking	<b>Phüt<sup>2</sup>wa</b> Was broken for-you	<b>palangas</b> of the bedstead
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<b>tür<sup>2</sup>.</b> the tenon	<b>Kor<sup>2</sup>wa</b> Was made- by-you	<b>mě</b> to-me	<b>ălav,</b> a-call,	<b>'t<sup>2</sup>h</b> ' thou	<b>ma</b> I would if
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<b>zânakh</b> thou wilt-know	<b>yith-palangas</b> to-the bedstead	<b>wâth</b> joining	<b>karith ?'</b> having-made ?'
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<b>Mě</b> By me	<b>dopum<sup>2</sup>wa,</b> it was said by me-to-you,	<b>'ân,</b> ' yes,	<b>zâna-nâ !</b> shall I not- know ?	<b>Hamsayé</b> A neighbour
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<b>chum</b> is to me	<b>chân.'</b> a-carpenter	<b>Palangas</b> To the bedstead	<b>dyutum<sup>2</sup>wa</b> was-given by me-for-you
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<b>wath</b> joining	<b>karith.</b> having made	<b>Ami-panani-zanani</b> By this my own wife	<b>parzanôwus.</b> I was-recognized
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<b>Dop<sup>2</sup>nay</b> It-was-said-by- her-to thee	<b>bě.</b> to-thee,	<b>'yuh</b> ' this	<b>chuh</b> is	<b>myôn<sup>2</sup></b> my
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<b>khawand.</b> husband.	<b>Yih</b> He	<b>chuh</b> is	<b>amot<sup>2</sup></b> come	<b>phakîr</b> a-faqir
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lōgith. Yih gakhī rātas-rath mārūn<sup>2</sup>.  
 hav n<sub>h</sub> made- He is proper tats-very-night to-be-killed.  
 himself-to-resemble.

Kor<sup>2</sup>thas hawāla nōman-mārawāṭalan.  
 Was-made by thee I in charge to these executioners.

Yiman āv ar myōn<sup>2</sup>. Yimav trōw<sup>2</sup>has  
 To-them came pity of-me By-them was let by them I

yēla. Yiman ditim lal sath. T̥sor  
 from restraint To-them were-given- rubies seven Four  
 by-me

ditim tōn-zanēn, trih thōv<sup>1</sup>māt<sup>1</sup> amānath.  
 were-given- to-four persons, three placed as-deposit.  
 by me

Yit<sup>1</sup>-kyāh chim tim lāl trih, t̥ōr  
 Here in fact are to-me those rubies three, four

chim dit<sup>1</sup>māt<sup>1</sup> nōman-tōn-zanēn. Yit<sup>1</sup>-kyāh  
 are by me given to-these four persons. Here in fact

chiy tim ti." Khōl<sup>2</sup>nas zima  
 are-veryly these also." Was-caused-to-mount- the-  
 by-him-on-him responsibility

takhsir  
 (for) the-crime.

### 13. Dapan wustād,— (Is) saying the-teacher,—

Dyutun hukum pansāi-lashkari. Koḍun  
 Was given- the-order to-his-own-army. Was dragged  
 by-him out-by-him

yih mējēr tī, yih panūn<sup>2</sup> zanana  
 this master-of- both, this his-own wife  
 the-horse



ti.	<b>Khananōwun</b>	<b>khōd,</b>	<b>ṭhananōvin</b>
and	Was-caused-to-be-dug-	a pit.	were-caused to-be-cast
	by-him		

<b>ḍōnaway</b>	<b>ath-khōdas,</b>	<b>karanōv<sup>u</sup>n</b>	<b>kañḥ-kūn<sup>a</sup>.</b>
both	(into) that pit,	was-caused-to-be-	lapidat on.
		done-by-him	

<b>Atiy</b>	<b>chuh</b>	<b>likhān</b>	<b>sōhib-i-kitab,</b>
Here-veryly	is	writing	a-master-of-books
" <b>Ṣhrākh,</b>	<b>sar<sup>a</sup>ph,</b>	<b>maḥk<sup>a</sup>r-i-zan,</b>	
"A-knife,	a-serpent,	coquetry of a woman,	
<b>bē-wōphā."</b>			
treacherous.			

<b>14. Drav</b>	<b>ati</b>	<b>phurith</b>	<b>yih</b>	<b>patashāh.</b>
Went-	from-	returning	this	king.
forth	there			

<b>Wōt<sup>a</sup></b>	<b>ot<sup>a</sup></b>	<b>Rajē-Bikarmajētn<sup>a</sup></b>	<b>gara.</b>
He-arrived	there	King Vikramāditya's	house.

<b>Diwan</b>	<b>chih</b>	<b>rajēs</b>	<b>khābar,</b>	<b>"pataashah</b>
Giving	they are	to-the-king	news,	'a king

<b>chuh</b>	<b>āmōt<sup>a</sup></b>	<b>pananēn-hātan."</b>	<b>Rajē</b>	<b>chukh</b>
is	came	for his own-people of-	The king	is-to-them
		the-house (i.e. wife,		

<b>dapān,</b>	<b>"sa</b>	<b>chēh</b>	<b>phakīra-sunz<sup>a</sup>.</b>
saying,	"she	is	a-faqr-of.

<b>Fādashaha-sunz<sup>a</sup></b>	<b>chēna."</b>	<b>Pādashah</b>	<b>chus</b>
A king of	she-is not "	The king	is-to-him

<b>dapān,</b>	<b>"bōy</b>	<b>gōs</b>	<b>suh</b>	<b>phakīr.</b>	<b>Mē-nishē</b>
saying,	"I-veryly	am	that	faqr.	Mu-near

<b>chuh</b>	<b>cyōn<sup>a</sup></b>	<b>nishana,</b>	<b>tē-nishē</b>	<b>chuh</b>
is	thy	token	thee-near	is

<b>myôn<sup>a</sup></b> my	<b>nishana."</b> token	<b>Dapan</b> saying	<b>chue</b> is to him	<b>rajě,</b> the-king,
<b>"tami-dôhüe"</b> " of-that-day	<b>phakiri</b> fa,irhooa	<b>kyâh</b> why	<b>gayê?</b> was ?	<b>aziô<sup>d</sup></b> of today
<b>pataashohi</b> royalty	<b>kyâh</b> why	<b>gayê ?"</b> became ? "	<b>Dapân</b> Saying	<b>chue</b> is to him
<b>pâtashah,</b> the king,	<b>" mē</b> ' by me	<b>āsa</b> were	<b>hěbamata</b> taken	<b>katha</b> statements
<b>pānt</b> five	<b>môl<sup>i</sup>.</b> at a-price	<b>Timay</b> Them verily	<b>ôsus</b> I-was	<b>sara</b> tested
<b>Tamy</b> Therefore	<b>ôsum</b> was by me	<b>lôg<sup>a</sup>mot<sup>a</sup></b> taken the- semblance-of	<b>phakir."</b> a fa,ir "	<b>Rājēn</b> By the king
<b>kür<sup>d</sup></b> was done	<b>kôm<sup>d</sup>.</b> a deed	<b>Dit<sup>i</sup>nas</b> Were-given by him to him	<b>söty</b> in company	<b>panan<sup>i</sup></b> his own
<b>bôb<sup>d</sup>.</b> people of the house (i.e. wife).	<b>Drāv,</b> He went- forth,	<b>wôt<sup>a</sup></b> he arrived	<b>pananis-shēharas-</b> his-own-city-	
<b>manz.</b> in,	<b>Chuh</b> He is	<b>karân</b> doing	<b>rajy.</b> ruling	<b>Wa-salâm,</b> And the-peace,
<b>wa-yikrām.</b> and respect				

# **XI. PHÖRSAT SOHIBUN<sup>o</sup> SHĀR YELI**

XI FORSYTH SAHIB-OF POEM WHEN

## **YĀRKAND ZENANI GAV**

YĀRKAND TO-CONQUER HE WENT

<b>Yiy</b>	<b>mē</b>	<b>dyūth<sup>a</sup>may,</b>	<b>tī</b>	<b>gabhta</b>
What	by me	was seen by me verily,	that	happened,
verily			truly	then

**bōzan.**

hearing.

<b>Yārkand</b>	<b>anon</b>	<b>zēnān.</b>	<b>1</b>
Yarkand	we shall bring it	conquer it.	1

<b>Gōdan</b>	<b>dop<sup>a</sup></b>	<b>Maḥ'kañi,</b>	<b>"kue</b>	<b>kari</b>
Is not	was said	by the Queen	"who	will do

<b>yuhay</b>	<b>kār ?</b>
this-very	work ?

<b>Phōrsat</b>	<b>chuh</b>	<b>zōrāwar.</b>
Forsyth	in	powerful.

<b>Rajē,</b>	<b>bēh</b>	<b>Yārkand,</b>	<b>baj</b>	<b>gnth</b>
O king,	sit thou	(on) Yarkand,	tribute	go

**tarān.**

taking.

<b>Yārkand</b>	<b>anōn</b>	<b>zenān."</b>	<b>2</b>
Yarkand	we shall-bring it	conquering.	2

<b>Landana-pēṭha</b>	<b>Yārkand</b>	<b>yimav</b>	<b>kor<sup>a</sup></b>
London from	(up to) Yarkand	by whom	was done

**tay.**

authority.

Mashhur, ha, töpör<sup>a</sup> gay.  
 Celebrated, Ha, on a sides they became.

Gödan Sönamargi chawan poshê-mödan.  
 First at Sonamarg (they were) (the odours-of) the  
 enjoying flower-meadows.

Yärkand anön zonan. 3  
 Yärkand we-shall-bring-it conquering. 3

Hukm-i-Mahrāj Bötania bröh drav,  
 The order of the Mahārāja to Tibet in nature issued

" Balti, tum āgē jav.  
 " O Baltis, you ahead go-ye.

Pichē jawō Kashmīr nālē calan."<sup>1</sup>  
 Afterward go ye to Kashmīr with a certificate  
 of-dispatch."

Yärkand anön zēnān. 4  
 Yärkand we-shall-bring-it conquering. 4

Basad say töpor<sup>a</sup> kūr<sup>h</sup>hay taraphan.  
 Assuredly that on all when made by in all  
 very sides them for-you directions.

Goda log<sup>a</sup> Marāz-i-Pargan.  
 At last was reached Marāz of the Pargana.

Tim wadan osi, " kot<sup>a</sup> lāg<sup>1</sup> gör-zan ?"  
 They by name of were, " who (are who) guarant-  
 arrived ones ? "

Yärkand anon zonan. 5  
 Yärkand we-shall-bring-it conquering. 5

Tunan Bōta-garan Kōshir<sup>1</sup> thōvīk<sup>1</sup>,  
 In these Tibetan horses Kashmīris were stationed.

<sup>1</sup> This speech of the Mahārāja of Kashmīr is meant to be in Hindi.

<b>Böta-böy<sup>1</sup></b>	<b>brüh</b>	<b>nyöv<sup>1</sup>k<sup>1</sup>.</b>	
The-Tibetan-brothers	in advance (were)	dispatched	
<b>Gur<sup>1</sup></b>	<b>bith<sup>1</sup></b>	<b>dakas,</b>	<b>zöm̄ba</b>
Horses	were-stationed	for-the post,	yaks
			are
<b>gāsa</b>	<b>sārān.</b>		
grass	conveying-and-piling.		

<b>Yarkand</b>	<b>anōn</b>	<b>zēnān.</b>	<b>6</b>
Yarkand	we-shall bring it	conquering	6

<b>Barūyē</b>	<b>kōmbakas</b>	<b>zanānan</b>	<b>chih</b>
In the way-of	for-reinforcement	women	they are
<b>sōmb<sup>1</sup>rān,</b>			
collecting,			

<b>Zyun<sup>u</sup></b>	<b>ta</b>	<b>gāsa</b>	<b>wartāwan,</b>	
Firewood	and	grass	distributing.	
<b>Ajē</b>	<b>āsa</b>	<b>pyāwal,</b>	<b>kōh</b>	<b>āsa</b>
Half (i.e. same)	were	fresh-fren.-childbed,	some	were
				pregnant

<b>Yarkand</b>	<b>anōn</b>	<b>zēnān.</b>	<b>7</b>
Yarkand	we shall-bring it	conquering	7

<b>Gur<sup>1</sup></b>	<b>manganöv<sup>1</sup>hay</b>	<b>kōkar-gaman,</b>	
Horses	were demanded by them	(the) fowl-villages,	

<b>"Chuh"</b>	<b>karun<sup>u</sup></b>	<b>yim</b>	<b>na</b>	<b>zanān.</b>
"Teuk" (s)	to be made	who	not	know how to
	(y thou)			make, he so and.

<b>"Hār<sup>1</sup> hār<sup>1</sup>"</b>	<b>karan</b>	<b>os<sup>1</sup></b>	<b>timan</b>
"Hār <sup>1</sup> hār <sup>1</sup> "	making	they-were	them

**pakanāwān.**  
causing-to-go.

<b>Yärkand</b>	<b>anön</b>	<b>zenan.</b>	<b>8</b>
Yärkand	we shall-bring-it	conquering	8

<b>Kala</b>	<b>kân<sup>i</sup></b>	<b>dömbij<sup>a</sup></b>	<b>chës,</b>	<b>lați</b>
Head	in the-direction	crupper	is-to-it,	tail

**kân<sup>i</sup>**      **lākam,**  
in-the-direction      bridle,

<b>Gasa-raz</b>	<b>kannökh</b>	<b>mähkam.</b>
A-grass-rope (was)	the-rear-binding- rope <sup>1</sup>	strong.

<b>Gasa-gänd<sup>i</sup></b>	<b>ta</b>	<b>zacē-zin</b>	<b>pürith</b>	<b>sörüy</b>
Grass pack-saddles <sup>2</sup>	and	rag saddles	having- saddled	entire

**saman.**  
appliance,

<b>Yärkand</b>	<b>anön</b>	<b>zenan.</b>	<b>9</b>
Yärkand	we-shall-bring-it	conquering	9

<b>Rasad</b>	<b>kar'than</b>	<b>ân'hay</b>	<b>nân-gâr,</b>
From the-atte- division	having- made	were brought by-them	men of cultivators,

<b>Mați</b>	<b>chikh</b>	<b>panân<sup>i</sup>-panân<sup>i</sup></b>	<b>kâr.</b>
On-the- shoulder	are-to- them	each-his-own	works.

<b>Gējē</b>	<b>karökh</b>	<b>krālan</b>	<b>gödañ</b>	<b>lējē</b>
Bundles-of- grass	were-made- by-them	for the potters	at fire	cooking pots

**sārān.**  
conveying-and-piling.

<sup>1</sup> *Änâ-lâ* is the term used for the two ropes attached at the back of a Kashmiri saddle, to secure blankets, etc. (Stein).

<sup>2</sup> *gand* is a term used for the Turkic pack-saddle, which consists of two straw filled ponies joined in front (Stein).

<b>Yarkand</b>	<b>anōn</b>	<b>zēnān.</b>	<b>10</b>
Yārkand	we-shall-bring it	conquer ng	10

<b>Krāji</b>	<b>dop<sup>a</sup></b>	<b>khāwandaa,</b>	<b>"nādana</b>
By the potter's wife	it was said	to the husband	' foolish

**krālau,**  
potter-O,

<b>Kathō-kit<sup>1</sup></b>	<b>kōndi</b>	<b>walav ?</b>
What-for (pots)	into-the- potter's-oven	shall we bring- down ?

<b>Kōm<sup>a</sup>.</b>	<b>hav,</b>	<b>chēh</b>	<b>pakawūn<sup>a</sup>,</b>	<b>ōm<sup>1</sup></b>
The business,	O,	is	one that marches,	iron-ked (things)

**gathu**                      **trāwān."**  
go                      leaving behind."

<b>Yarkand</b>	<b>anōn</b>	<b>zenan.</b>	<b>11</b>
Yārkand	we shall-bring t	conquering	11

<b>Gur<sup>a</sup></b>	<b>dop<sup>a</sup></b>	<b>gūr<sup>1</sup>-bāyō,</b>	<b>"dōnaway</b>
By the- cowherd	it was-said	to the cowherd's wife,	' built

**nērav,**  
let us-go-forth,

<b>Gōv<sup>a</sup>-kit<sup>a</sup></b>	<b>jay</b>	<b>sherav.</b>
Cow-for	a-place	we-will-arrange.

<b>Wōdi</b>	<b>pēth</b>	<b>hēh</b>	<b>gasa-lōw<sup>a</sup>,</b>	<b>gōv<sup>a</sup></b>
The head	on	carry	a grass bundle.,	the-cows

**gabhan**                      **lārān."**  
will-go                      running."

<b>Yârkand</b>	<b>anōn</b>	<b>zēnān.</b>	<b>12</b>
Yarkand	we shall bring it	conquering.	12

<b>Khōni</b>	<b>kéth</b>	<b>dōda-noṭ<sup>a</sup></b>	<b>warē</b>	<b>hēth</b>
The-lavich	on	a milk pail	carthen pot	taking

<b>bāri</b>	<b>drāv.</b>
in-a-load	he-went-forth.

<b>Lōkan</b>	<b>chuh</b>	<b>sapharun<sup>a</sup></b>	<b>tāv.</b>
To the people	a	of the journey	exhaustion

<b>Tāhkhith</b>	<b>dōda-gūr<sup>a</sup></b>	<b>Jēnatuk<sup>a</sup></b>	<b>bāgwān.</b>
Of a certainty	the milk herd	of-I'arac se	(see) the garden watcher,

<b>Yârkand</b>	<b>anon</b>	<b>zēnān.</b>	<b>13</b>
Yarkand	we shall-bring it	conquering	13

<b>Watal<sup>a</sup></b>	<b>dop<sup>a</sup></b>	<b>wāt'jē,</b>	<b>"bō-nay</b>	<b>sara</b>
By the	it was	to the M'htar's	'I-not	she,
Mihtar	said	wife,		remember

**zah.**  
over

<b>Chim</b>	<b>mangan</b>	<b>dālomuy</b>	<b>ta</b>	<b>kāh.</b>
They are	asking	leather-only	and	cobbler a lace.
from-the				

<b>Tsōrāsh</b>	<b>ta</b>	<b>ōr<sup>a</sup></b>	<b>hēth,</b>	<b>mē-ti,</b>
Leather-cutter	and	awl	having taken,	me also.

<b>hay,</b>	<b>pakanāwān."</b>
O,	(they are) causing-to-go."

<b>Yârkand</b>	<b>anon</b>	<b>zenan.</b>	<b>14</b>
Yarkand	we shall-bring-it	conquering.	14

<b>"Phirith</b>	<b>dāp'zihēkh,</b>	<b>watal-gānan,</b>
"In answer	you should have	M'htar pomp O,
	said-to them,	



**Dap'zihêkh,** 'as<sup>l</sup> nau zanav." "  
 You-should have- 'we not know (how-to-  
 said-to-them, use-them.'")

" **Dapyamakh,** wat<sup>a</sup>j<sup>l</sup>, kêh nay  
 " It was-said : ug ago O M tar's any th ug not  
 by-me-to-them, wife,

**chim bôzân."**  
 they-are-to-me listening."

**Yarkand anon zênân. 15**  
 Yarkand-I we shall bring it come for ug 15

**Shumar búz<sup>a</sup>, hay, tōyiphdaran.**  
 Count ng was-heard, O, of-the-artisans.

**Mang lūj<sup>a</sup> shan-gārân.**  
 A request was-made for-iron-workers.

**Wōdi pēth yiran hēth shranz**  
 Too-hand on the-maid having taken the toig

**dukhanāwan.**  
 leaning-upon.

**Yarkand anon zênân. 16**  
 Yarkand-I we shall bring it come for ug 16

**Khārav dit<sup>l</sup> bārav, "yēngar kati**  
 By the were- given grue. mrgs, 'carecals from-  
 blacksmiths where

**sharav ?**  
 shall-we search for ?

**Wan kati jan sharav ? "**  
 A-shop where good shall we-arrange ? "  
 (i.e. smithy)

**Hal kyāh kor<sup>a</sup>hakh, nāl**  
 Arrangement some how- was-made by horse shoes  
 or-other them-for-them,

**garanāwân.**  
 getting-made.

<b>Yarkand</b>	<b>anon</b>	<b>zenan</b>	<b>17</b>
Yarkand	we shall-bring it	conquering.	17

<b>Khōsh</b>	<b>kyah</b>	<b>gōsay,</b>	<b>amób<sup>u</sup></b>	<b>gav</b>
Pleased	certainly	I became ver-y,	very	it-became

**jān.**  
good

<b>Pata</b>	<b>nyukh</b>	<b>nōyid</b>	<b>ta</b>	<b>chān.</b>
Afterwards	was taken by-them	barber	and	carpenter

<b>Bata-duj<sup>u</sup></b>	<b>athi</b>	<b>hēth</b>	<b>pata</b>	<b>chikh</b>
I and her/had	in the- band	taking (others)	after	are-to them

**lāran.**  
running

<b>Yarkand</b>	<b>anōn</b>	<b>zēnān.</b>	<b>18</b>
Yarkand	we shall-bring it	con-quering.	18

<b>Maslabath</b>	<b>karan</b>	<b>tima</b>	<b>asa</b>	<b>pānawōn.</b>
Carrying on	making	they (fem.)	were	amongst- themselves.

<b>"Kusuy</b>	<b>kari</b>	<b>nāyēz<sup>u</sup></b>	<b>ta</b>	<b>chōn<sup>u</sup> ?</b>
'Who	will do i.e. the barber's- support)	wife	and	the-carpenter's wife ?

<b>Katawan</b>	<b>karith,</b>	<b>hay,</b>	<b>karav</b>
The wages of-spinning	having done,	O,	we-shall-make

**guzarān."**  
a-livelood "

<b>Yarkand</b>	<b>anon</b>	<b>zēnān.</b>	<b>19</b>
Yürkand	we shall-bring it	conquering	19
<b>Söbir</b>	<b>Tilawañi,</b>	<b>tāmāth</b>	<b>yutuy wan,</b>
O-Sälir	Onseller,	so long	this much say,
<b>Yāmāth</b>	<b>khabar</b>	<b>bozan.</b>	
As-long-as	the-news	they-will-hear	
<b>Tan</b>	<b>āv</b>	<b>Sohib</b>	<b>bā-sōrui-samān.</b>
At length	came	the Dāhūb	with all-polop.
<b>Yarkand</b>	<b>anōn</b>	<b>zenān.</b>	<b>20</b>
Yürkand	we-will-bring it	conquering	20

XII.—ÔKHUNA SUNZ<sup>o</sup> DALIL.

## XII RELIGIOUS TEACHER OF THE STORY.

1.	Ôkhunā	akh	ôs <sup>a</sup>	Tamis <sup>y</sup>	ôs <sup>i</sup>
1	Religious teacher- a-certain	one	was	To him- verily	were
neciv <sup>i</sup>	sôr.	Timan <sup>y</sup>	pryûthun,	"bôh	
sons	four	To them- verily	it was-said- by-him,	'I	
budyos,	tôh <sup>i</sup>	waniv	kyâh	kariv."	
am-grown-old,	ye	say-ye	what	ye will do "	
Âk <sup>i</sup>	dopus,	"bôh	kara	yimamath."	
By one	it was-said- to-him,	"I	will do	leading prayers- in-a-mosque	
Biy <sup>i</sup>	dopus,	"bôh	para	bâg."	
By-the- second	it was-said- to-him,	"I	will-recite	the-cul- to-prayers."	
Biy <sup>i</sup>	dopus,	"bôh	para	waz."	
By-another	it was-said- to-him,	"I	will-recite	sermons."	
Lök <sup>i</sup> ·t <sup>i</sup> ·hîh <sup>i</sup>	tûrim <sup>i</sup>	dopus,	"bôh	kara	
By the-youngest	by the fourth	it was said- to-him,	'I	will do	
tûr <sup>a</sup> ."	Dôhâ	akh	banyâv,	gav	
thieving	Day a-certain	one	happened,	he-went	
pâtashêhas	tûri.	Wôt <sup>a</sup>	yêli	pâtashêha-sond <sup>a</sup>	
to-the-king	for- thieving.	He- arrived	when	the-king's	
gara,	rud <sup>a</sup>	wôdanê,	tân	nerân	tôra
house,	(while) he remained	standing,	in-the- meantime	(was)-coming- forth	(from- there

wazîr the vizier	biyê and also	patashêha-sunzâ the king's	kurâ. daughter	Yih He	
wuchukh was seen by-them	ati there	wêdanê. standing	Dop <sup>a</sup> nakh, It was said by- him-to-them,	" tôh <sup>1</sup> "you	
kam who	chiwa ? " are ?	Yiman It is them	dop <sup>a</sup> has, it was said by them-to-him,	" s <sup>a</sup> h " then	
kus who	chukh ? " are ?	Dop <sup>a</sup> nakh, It was said by him-to-them,	" bôh " I	chus and	
tur. <sup>1</sup> As to (	Yiman By-them	dop <sup>a</sup> has. It was said by- them to-him,	" as <sup>1</sup> -ti " we also	chih are	
tûr. <sup>1</sup> thieves	Kadikh Were brought out-by-them	gur <sup>1</sup> Horses	z <sup>a</sup> h. two.	Sapod <sup>a</sup> He became	
sawâr mounted	akh one	yih this	ôkhun, religious- teacher,	biyê and the other	yih the
patashah-kûrâ. king's daughter	Döp <sup>a</sup> nas It was said by him-to-him	wazîran, by the vizier,	" nîriv ' go forth		
tôh <sup>1</sup> . we	Nasiyêth, Instruction,	hasa, but,	karay I will make to them	akh one	
kath, world,	yina-sa that not for	patashah-korê the king's daughter	soty with	kath conversation	
kuni in-any- respect	karakh thou-wilt- leave.	Bôh, I,	hasa, Sir,	yimawa will-come- to-you	
pata, after,	ta and	tôh <sup>1</sup> ye	nîriv." go-ye-forth."		

2	Yim	chih	pakān.	Patashāh-korē	
2	They	are	going along	To the-king's daughter	
chēna	khavar,	"yih	chuna	mē	sōty
is-not	behaf,	"this	is-not	was	with
ōkhun-zāda."	Tas	chēh	khavar,	"yih	
the teacher's son	To her	is	behaf,	"this	
chuh	wazir."	Gwash	log"	phōlani.	
is	the-vizier."	Dawn	began	to-break.	
Wath'	garyan	pētha	bōn.	Gayē	yih
They-	two-horses	from	down.	She went	this
descended					
patashāh-kur"	kōli	akis	pēth.	atha	
king's daughter	to-a stream	and	on,	has	
buth"	cholun.	Wuchun	ath kōli-manz		
face	was washed	Was seen	that stream-	is	
	by-a-r	by her			
lāl.	Yih	lāl	tulun,	āyē	hēth
near-by.	This	was	was taken	she	taking (d)
		up-by her,	same		that
ōkhun-zada	nish.	Tas	chēh	khavar.	
teacher's-son	near.	To-her	is	behaf,	
"yih	chuh	wazir."	Wazir	kēh	ōs"na.
"this	is	the vizier	The-vizier	anyone	he was not
Yūt"	gwāsh	chuh	phōlan,	tyūt"	chuh
As-soon as	dawn	is	breaking.	no-soon	is
yih	lāl	gab	trawan.	Parzanōw"	ami
this	very	light	giving forth.	He was recognized	by that
patashah-kōri	wazir	na.	Lal	tulukh	
king's daughter	the vizier	not	The very	was carried	by-them

sōty,	wōt <sup>1</sup>	shēharas	akis	manz.	Ati
with	they-	to-city	to-one	in.	There
(them),	arrived				

wuch <sup>4</sup> kh	pari-hunā.	Ath <sup>1</sup>	manz	bith <sup>1</sup> .
was-seen by them	a small fat	lovely	in	they sat

3. Yih	chuh	yiwan	amia	atikis
3. He	is	coming	to-that	of-that-place

patashēhas	nish	ami	shēharakis.	Dapan
king	near	of-that	city.	saying

chus,	"bōh	beha	nokar."	Yih	chus
he is to him,	"I	wishes,	not to serve,	He	is to him

dapan,	"kyah	nōkari	karakh?"	Dapan
saying,	"what	servant	will that go?"	says

chus,	"bōh	kara	gurén-hunz <sup>4</sup>
he-is-to-him,	"I"	will-do	horns-of

khazmath."	Yim	chih	yimay	katha
servant."	They	are	these-very	words

karan.	Shékhshah	akh	āv	lal-pharosh
making	Person is certain	one	came	only-seller

amis	patashēhas	k <sup>4</sup> nani.	Lal	chis
to him	king	to sell	hobbies	are to him

z <sup>4</sup> h.	Yih	wōth <sup>4</sup>	sōyath.	Yih	chus
two	This	rose	groom	He	is to him

dapan,	"pātashēham,	akh	lal	bebaha,
saying,	"my king,	one	ruddy	(as precious,

bekh	chuh	khōt <sup>4</sup> .	Ath	manz	chuh
the-other	is	flawed.	To-it	in	is

<b>kyom<sup>a</sup>.</b>	<b>Dapān</b>	<b>chus</b>	<b>pātashah,</b>	<b>"tīh</b>
a-word "	Saying	is to-him	the king,	"that
<b>kētha-pōth<sup>1</sup></b>	<b>ōy</b>	<b>tō</b>	<b>bōzana ? "</b>	<b>Dapān</b>
in what manner	came to thee	is-thee	into	Saying
	(forming passive)		knowledge ? "	
<b>chus</b>	<b>yih</b>	<b>phirith,</b>	<b>"pātashēham,</b>	
he-is-to-him	he	in-reply,	"my-king,	
<b>tahkhith</b>	<b>chus</b>	<b>manz</b>	<b>kyom<sup>a</sup>.</b>	<b>Phuṭ<sup>a</sup>ryun.</b>
entirely	there-is to	us is	a-word	Break ye it
<b>Hargah</b>	<b>kyom<sup>a</sup></b>	<b>dras-na,</b>	<b>ada</b>	<b>yih</b>
If	a-word	asked from it,	he,	what
<b>pātashēhas</b>	<b>khōsh</b>	<b>kari,</b>	<b>tīh</b>	<b>gathēm</b>
to the king	paused	would he,	that	at a proper
				to me
<b>karun<sup>a</sup>.</b>	<b>Hargah</b>	<b>kyom<sup>a</sup></b>	<b>dras,</b>	<b>tōli</b>
to-mend me	If	a-word	asked from it,	then
<b>gathēm</b>	<b>bakh<sup>a</sup>cōyish</b>	<b>diū<sup>a</sup>.</b>		
is asked to die	a-proposal	to be given "		

## 4. Dapan wustād,

4. (Is) saying the-teacher,

<b>Phuṭ<sup>a</sup>rukḥ</b>	<b>yih</b>	<b>lāl.</b>	<b>Ami</b>	<b>manza</b>	<b>drāv</b>
Was-broken-by-them	this	roy	From-it	from in	lasted
<b>kyom<sup>a</sup>.</b>	<b>Ami</b>	<b>sāta</b>	<b>shun<sup>a</sup>has</b>	<b>"cōyish<sup>a</sup> "nāv</b>	
a-word	At that	time	was cast by-	"groom	name
			idea to him		
<b>nahith,</b>	<b>"lāl-shēnākh "</b>	<b>pyōs</b>	<b>nāv.</b>		
having cancelled,	"lapidary	fall to-him	name		
<b>Gav</b>	<b>yih</b>	<b>lāl-shēnākh</b>	<b>panun<sup>a</sup></b>	<b>gara.</b>	
Went	this	lapidary	has-own	house	



<b>Dōhā</b> Day-a	<b>dōhā</b> day-a	<b>chuh</b> he-is	<b>kaḍān.</b> passing.	<b>Ratas</b> By night
<b>bēhān.</b> sitting-down	<b>chuh</b> he-is	<b>panani</b> in-his-own	<b>gari,</b> house,	<b>dōhas</b> by-day
<b>yiwān</b> evening	<b>chuh</b> he-is	<b>lal</b> rubies	<b>pasand</b> approved	<b>karani.</b> for-making
<b>patashēha-sond<sup>a</sup></b> king-of		<b>nōyid</b> barber	<b>gabhān</b> going	<b>chuh</b> is
<b>kāsani</b> for shaving	<b>amis</b> to this	<b>lāl-shēnakas.</b> lapidary	<b>Tati</b> There	<b>chuh</b> he-is
<b>wuchān</b> seeing	<b>ām<sup>1</sup>-sūnz<sup>d</sup></b> him-of	<b>yih</b> this	<b>zanana.</b> woman	<b>Yih</b> She
<b>khōsūrath</b> one-stiful	<b>sēthah.</b> very	<b>Av</b> Came	<b>yih</b> this	<b>nōyid,</b> barber,
<b>wazīras</b> of the-vizier	<b>mast</b> the-hair	<b>kōs<sup>a</sup>-nas.</b> was-shaved-by him-of-him	<b>Dop<sup>a</sup>-nas.</b> It was-said-by him-to-him,	
<b>"ay</b> "O	<b>wazīra,</b> vizier,	<b>zanānā</b> woman-a	<b>chēh</b> in	<b>amis</b> to this
<b>lāl-shēnakas.</b> lapidary	<b>Yih</b> he	<b>shubihēh</b> would have been becoming	<b>wazīra-sandi</b> of-the vizier	
<b>gari.</b> in the house.	<b>Amis</b> To him	<b>karta</b> please-make	<b>kēntshah</b> here	<b>nōktah."</b> fact-a."
<b>Dop<sup>a</sup>-nas,</b> It was-said by- him-to-him,	<b>"ada-kyah"</b> "certainly"	<b>Yih</b> This	<b>wazīr</b> vizier	<b>gav</b> went
<b>amis</b> so-that	<b>pātashēha-sanzē</b> king-of	<b>korē,</b> daughter,	<b>dop<sup>a</sup>-nas,</b> it was-said by- him-to-her,	<b>"t<sup>h</sup></b> "the"

daph say	patashēhaa, to-the king	'mō 'to me	gathi is necessary	yus what
lāl-shēnakan by the-lap-dary	gōḍaṇiy at the very first	lāl ruby	pasand approved	kor <sup>a</sup> , was-made.
tath <sup>1</sup> that-verity	hyuh <sup>a</sup> like	byakh another	lāl ruby	āsun <sup>a</sup> , <sup>1</sup> " to be "
Dop <sup>a</sup> Was said	patashēha-sanzi by the king's	kōri daughter	pananis to-her-own	
mōlis, father,	" mō "to me	gathi is-necessary	lālas-hyuh <sup>a</sup> the ruby & he	bēbahā a pieceless
lal ruby	asun <sup>a</sup> , <sup>1</sup> to be.	Av Came	lāl-shōnakh, the-lapidary	Dop <sup>a</sup> nas It was said by- him-to-him
patashēhan, by the king,	" dis "give to her	lal a ruby	anith, having brought,	tath to-that
lālas hyuh <sup>a</sup> , ruby like "	Āv Came	ōra thence	lāl-shēnakh, the-lapidary,	wōt <sup>a</sup> he-arrived
panaṇō to-her-own	zanāni within	nish. near	Byuth <sup>a</sup> He sat	thōpa a piece
karith. making.	Yih This	chēs is-to-him	dapan saying	zanāna, woman,
kyāzi why	chukh are	phikiri in-anxiety	gōmot <sup>a</sup> † " become "	Dop <sup>a</sup> nas It-was-said by- him-to-her
phīrith in-answer	am <sup>1</sup> by-thing	lāl-shōnakan, lapidary,	" pātashāh "the-king	
chum is-from-her	lal a ruby	mangan demanding	bēbaha. pieceless.	Suh That
				kati from-where





<b>pātashéhas</b> to the king	<b>nish.</b> near.	<b>Kur<sup>a</sup>nas</b> Was-made- by-him	<b>salam.</b> a bow	<b>Patashéh</b> The-king
<b>chus</b> is to him	<b>dapan,</b> saying.	<b>"lal,</b> "rules,	<b>hasa,</b> sir,	<b>gathanay</b> are required from thee
<b>āsān<sup>i</sup></b> to be	<b>sōthāh</b> many	<b>tratis</b> for-a necklace	<b>sumb<sup>i</sup>."</b> adequate."	<b>Av</b> Came
<b>lāl-shēnākh,</b> the lapidary.	<b>wōt<sup>a</sup></b> he arrived	<b>panun<sup>a</sup></b> his-own	<b>gara.</b> house.	<b>Yih</b> She
<b>chēs</b> is to him	<b>dapan</b> saying	<b>zanāna</b> woman	<b>lōt<sup>i</sup>-pōth<sup>i</sup>,</b> goatly.	<b>"kyāzi</b> "why
<b>chukh</b> art thou	<b>bihith ? "</b> scated ? "	<b>Yuh</b> He	<b>chus</b> is to her	<b>dapān</b> saying
<b>phīrith,</b> in reply,	<b>"pātashéh</b> "the king	<b>chum</b> is from me	<b>mangān</b> demanding	<b>az</b> today
<b>lālan-hond<sup>a</sup></b> rules-of	<b>troṭ<sup>a</sup>.</b> a necklace.	<b>Sub</b> That	<b>kati</b> whence	<b>ana</b> will I bring
<b>bōh ? "</b> I ? "	<b>Dop<sup>a</sup>nas</b> It was said by- her-to-him	<b>ami</b> by that	<b>zanāni,</b> woman,	<b>"kēh</b> "any
<b>chēna</b> is not	<b>phikir<sup>a</sup>.</b> anxiety	<b>Gath,</b> Go,	<b>pātashéhas</b> of (i.e. from) the-king	<b>gathī</b> it is- necessary
<b>hyon<sup>a</sup></b> to take	<b>trēn</b> for three	<b>rētan-kyut<sup>a</sup></b> months for	<b>khar<sup>a</sup>j."</b> expenses."	
<b>Dyut<sup>a</sup>nas</b> Was-given by him-to-him	<b>patashéhun</b> by the king	<b>khar<sup>a</sup>j,</b> expenses	<b>ta</b> and	<b>āv</b> he-came
<b>panun<sup>a</sup></b> his-own	<b>gara</b> house	<b>hēth.</b> taking (the money)		

6.	Yih	chuh	khēwan	ta	cēwān.
6.	He	is	eating	and	drinking.

Yot <sup>u</sup> -tan	yim	trih	rēth	gay,	wun
As-soon as	these	three	months	went,	now

' chēs	dapān	yih	zanana	amis
she is to him	saying	this	woman	to-that

lāl-shēnākas.	Dapan	chēs,	"yētāt'	mē
lapdary	Saying	she is to him,	'where	by me

tami	kōli	manza	lal	tujiyāv,	tamiy
from that	stream	from-on	the rocky	was taken-up,	along that-very

kōli	kōli	gāthi	khasun <sup>u</sup>	hyor <sup>u</sup> -pahān.
along	at as	it is-a necessary	to ascend	upstream a little.
stream	stream			

Tati	chóy	nāg.	Tath <sup>u</sup>	nagas	gāthi
There	is-very	a-spring.	To that-very	spring	is necessary

andas-kun	dōb	khanu <sup>u</sup> .	Tath <sup>u</sup>
the cul-at	a, t	is he big	To that very

dōbas-manz	bēh-zi	khatith.	Tath
put in	you must be	having e needed yourself	To that

nāgas-pēth	yinay	gōdāniy	shōh	zanō
spring-on	will come-before-these	at the very first	s, x	females

arān	karani.	Timan	kōh	kār'zi-na.
bathing	to-do.	To them	anything	you-must-do-not.

Pata	yiyyi	timan	shēn	zanēn
Afterwards	will-come-before-these	of these	s x	females

<b>zēth<sup>u</sup>.</b>	<b>Sa</b>	<b>wasiy</b>	<b>tath</b>	<b>nagas</b>	<b>srān</b>
the-elder	She	will descend	to that	spring	bathing
sister.		before-then			

<b>karani.</b>	<b>Pōshākh</b>	<b>trāviy</b>	<b>kadith</b>	<b>bathis</b>
to la	Garment	she will leave	having	to-the bank
		before then	taken-off	

<b>pēth.</b>	<b>Cyōn<sup>u</sup></b>	<b>gathi</b>	<b>gathun<sup>u</sup></b>
on	For thee	it is necessary	to-be gone

<b>tūri-pōth<sup>i</sup>.</b>	<b>gathi</b>	<b>tih</b>	<b>pōshākh</b>	<b>tulun<sup>u</sup>.</b>
moving hae	is necessary	that	garment	to-be-taken-
(i.e. secretly),				up."

<b>7. Ayē</b>	<b>shēh</b>	<b>zanē.</b>	<b>Kor<sup>u</sup></b>	<b>timan</b>
7 came	is	females.	Was done	by them

<b>eran.</b>	<b>Timan</b>	<b>kēh</b>	<b>wonun-na.</b>	<b>Yiman</b>
lath ng.	To them	anything	was said by him-not.	To them

<b>pata</b>	<b>āyē</b>	<b>satim<sup>u</sup></b>	<b>zuñ<sup>u</sup>.</b>	<b>trōw<sup>u</sup></b>	<b>ami</b>
after	came	a seventh	female,	was left	by her

<b>pōshākh</b>	<b>kadith</b>	<b>bathis-pēth.</b>	<b>pāna</b>
the garment	having taken-off	the bank on,	she herself

<b>wūsh<sup>u</sup></b>	<b>nagas-manz.</b>	<b>Yih</b>	<b>lai-shēnakh</b>	<b>av</b>
descended	the spring in	There	lapidary	came

<b>turi-pōth<sup>i</sup>.</b>	<b>Āv</b>	<b>ta</b>	<b>tulun</b>	<b>yih</b>
secretly.	He came	and	was taken-up-by him	this

<b>ām<sup>i</sup>-sond<sup>u</sup></b>	<b>pōshākh.</b>	<b>gav</b>	<b>ta</b>	<b>byūth<sup>u</sup></b>
her-of	the garment	he went	and	said

<b>ath</b>	<b>dōbas-manz.</b>	<b>Ami</b>	<b>kor<sup>u</sup></b>	<b>srān.</b>
to-that	pit-in.	By-her	was-done	bathing.

<b>Khūš<sup>u</sup></b>	<b>bathis</b>	<b>pēth.</b>	<b>Wuchun</b>	<b>ati</b>
She ascended	to-the bank	on	Was seen-by-her	there

na not	pōshakh. the garment.	Dis <sup>n</sup> Was given by-her	krekh. a-cry.	Dapan Saying	
chēh, she is,	" dēv " demon	chukha ? art thou ?	yinsān in man being	chukha ? art-thou ?	
tas of that	Khōdayē-soud <sup>a</sup> God-of	chuy into thee	kasam an oath	yēm <sup>i</sup> by whom	
pōda created	korukh. thou was made.	Mé for me	ma do not	kar make	
siras of my-secret	phāsh. disgracing.	Yih What	tē to thee	gathiy. is necessary- to thee,	tih that
dīmay." I will give to thee	Ām <sup>i</sup> By him	korus was made to her	ālav a-eat	ami from that	
dōba-manza. put from an	Dop <sup>n</sup> nas, It was said by him-to-her,	" dīm " gave to me	wāda-y-Khōdā, the promise-of-God,		
yih what	bōh I	mangay, shall command- of-thee,	tih that	gathēm will be certainly for-me	bōzun <sup>a</sup> ," to-be- heard."
Ath <sup>i</sup> That verily	pēth upon	dyut <sup>n</sup> nas was given by- her-to-him	wāda-y-Khōdā. the promise-of God.		
Dyut <sup>n</sup> nas Was given by him-to-her	pōshakh. the garment	Pōshakh The garment	shon <sup>a</sup> was put on		
ami by her	nōl <sup>i</sup> . on the neck	Dop <sup>n</sup> nas, It was said by her-to-him,	" kyāh " what	chum s-to-me	
hukum ? " the order ? "	Dop <sup>n</sup> nas It was said by him-to-her	ām <sup>i</sup> by that	lāl-shēnakan, lapidary,		



"tē	gathiy	yun"	mē-soty."		
"for thee	it is necessary	to come	me with "		
<b>Pakan</b>	<b>chuh</b>	<b>lal-shēnāk</b>	<b>brūh</b>	<b>brūh,</b>	
Going along	is	the laj dary	n front	in front,	
<b>yih</b>	<b>chēh</b>	<b>pakān</b>	<b>parī</b>	<b>pata</b>	<b>pata.</b>
this	is	walking	fairy	after	after.

8. **Dapān wustād,—**

(In) saying the-teacher,—

<b>Amis</b>	<b>chuh</b>	<b>nav</b>	<b>Lālmāl</b>	<b>Pari.</b>
To-her	is	name	Lālmāl	Fairy.
<b>Wot<sup>1</sup></b>	<b>amis</b>	<b>lāl-shēnaka-sond<sup>2</sup></b>	<b>gara.</b>	
They served	to that	lap-lary "	house.	

9. **Dapān wustād,—**

(In) saying the teacher,—

<b>Yā</b>	<b>amis</b>	<b>kathan</b>	<b>chih</b>	<b>haran</b>	<b>lāl,</b>
Father	for her	of the words	are	dropping	rubies
<b>ya</b>	<b>chis</b>	<b>ōs<sup>3</sup>nas<sup>1</sup></b>	<b>barān</b>	<b>lāl</b>	<b>dōha</b>
or	they are	of the	dropping	rubies	each
	to-her	mouth			day
<b>sath</b>	<b>sath.</b>	<b>Rath</b>	<b>gayē</b>	<b>ādā.</b>	<b>Subuh</b>
seven	seven	Night	went	to completion	Morning
<b>āv.</b>	<b>Lāl</b>	<b>sath</b>	<b>tul<sup>1</sup></b>	<b>lāl-shēnakan.</b>	
came.	Rubies	seven	were taken up	by the lapidary	
<b>Gav</b>	<b>hēth</b>	<b>patashēhas.</b>	<b>Kūr<sup>2</sup>nas</b>	<b>salam.</b>	
He went	taking	to the king	Was made by -	a bow.	
	(them)		him-to-him		
<b>Lal</b>	<b>sath</b>	<b>thāv<sup>1</sup>nas</b>	<b>bonṭha-kani.</b>		
Rubies	seven	were placed by	in front.		
		him of-him			
<b>Patashah</b>	<b>gav</b>	<b>sēthah</b>	<b>khōsh.</b>		
The-king	became	very-much	pleased.		

<sup>1</sup> So Göttrich Kaul. Stein's transcript has *ghis*, "for a tear."

10.	Lāl-shēnakan	hyotus	rukhsath.		
	By-tue-lapulary	was taken from him	leave to depart		
Wôt <sup>a</sup>	panun <sup>a</sup>	gara.	Patay	wôtus	
He-arrived	his own	house.	Afterwards verily	arrived to him	
yih <sup>a</sup>	nöyid.	Am <sup>i</sup>	kôssa	mast.	Mast
this	barber.	By-him	was shaved for him	the hair.	Hair
kbsith	dráv,	wôt <sup>a</sup>	yih	nöyid	waziras-
laying- shaved	he went- forth,	arrived	this	barber	the vizier-
nish.	Amis	ti	kôsun	mast.	Dapan
near	for him	also	was shaved for him	the hair	bayang
chus.	"hā	Wazira,	amis	lāl-shēnakan	
he is to him,	"O	Vizier,	to that	lapulary	
gamut <sup>a</sup>	az	pōda	byakh	zanana.	Sa
(a) become	today	manifest	another	a certain-woman.	She
chēh	sēthāh	khōbsūrath.		Tamia	
is	very	beautiful.		Of that	
gōḍaṇicē-handi	khōta	sēthah	khōbsūrath.		
first-one	than	more	beautiful.		
Kéntahah	karta	amis	lāl-shēnakan.		Akh
Something	please to to	to that	lay very		One
chēh	lōyik-i-wazir,	bekh	chēh	mē	
is	worthy of the vizier,	the other	is	for-see	
oyikh."	Dop <sup>a</sup> nas,	"pyom,	hasa,	biyē	
worthy."	It was said by- him to him,	"it is fallen to me,	see,	again	
wanun	patashēh-kōrē."	Gav	yih	wazir	
to speak	to-the king's daughter "	Went	this	vizier.	

Dapan	chuh	amis	pâtashêh-korē,	"b'h
Saying	ho-ia	to-that	king's daughter,	"thou

<b>mang</b>	<b>mölis,</b>	<b>'më</b>	<b>gahi</b>	<b>asun</b>
demand	to (your) father,	'to me	as necessary	to be

rat <sup>a</sup> -na-kor <sup>a</sup> . "	Gayē	patashēh-kur <sup>a</sup>	pananie
a-jewel bracelet. "	Went	the-king s-daughter	to her-own

mōlis.	Dapān	chēs,	"mē	gāthi
father	Saying	shows-to him,	"to-me	is necessary

āsun	rat-na-kor <sup>u</sup> .	Pagah	āv	lāl-shēnakh.
to be	a jewel bracelet.	Next-day	came	the lapidary.

**Dapan** chus pātashēn, “an, sa, rat<sup>a</sup>na-kor<sup>a</sup>.”  
 Say,ng is-to-tim the king, “bring, br, a jewel bracelet”

11. Drāv lāl-shēnakh, wôt<sup>n</sup> panun<sup>n</sup>  
Went-forth the lapidary, he-arrived his own

<b>gara.</b>	<b>Dapān</b>	<b>chuh</b>	<b>yiman</b>	<b>zanānan</b>	<b>dōn,</b>
house.	buying	he is	to these	women	two.

"patashōh	cham	mangān	raṭ*na-kor".
'the sing	s from me	demanding	a jewel bracelet.

Sub	kati	ana	bōh ? "	Phirith	wōh <sup>th</sup>
That	from-	shall (-	I ? "	In-answer	arose-to
	where	bring			him

<b>Lalmāl</b>	<b>Parī.</b>	<b>Dop<sup>n</sup>nas,</b>	<b>"gabh,</b>	<b>pātashēhas</b>
Lalmā.	Fairy	It was said by-	"go.	of (i.e. from)
		her-to-him,		the-king

mang	tren	retan-kyut <sup>a</sup>	khar <sup>a</sup> j."	Dyut <sup>a</sup> nas
demand	for three	months-for	expense <sup>a</sup> ."	Was given-by
				him to-him

pātashēhan.	Āv	hōth	panun <sup>a</sup>	gara.
by-the sing	he-came	taking (them)	his-own	house.

<b>Dōhā</b>	<b>dōhā</b>	<b>chuh</b>	<b>kaḍan.</b>	<b>Trih</b>	<b>rēth</b>
Day-a	day-a	as is	passing	Three	months

<b>guy</b>	<b>ādā.</b>	<b>Likhān</b>	<b>chēh</b>	<b>Lālmāl</b>	<b>Parī</b>
went	to-completion	Writing	is	Lālmāl	Fairy

<b>kākad.</b>	<b>Dapān</b>	<b>chēh</b>	<b>amis</b>	<b>lāl-shēnākas.</b>
a paper	Saying	she is	to that	lapidary,

<b>"gāth</b>	<b>tath</b>	<b>nagas</b>	<b>pēth,</b>	<b>yēmi-manza</b>
"go	to-that	spring	on,	which-from-in

<b>bōh</b>	<b>ūn<sup>4</sup>thas.</b>	<b>Tath<sup>1</sup>-manz</b>	<b>gāthi</b>	<b>yih</b>
I	was brought-by-	It verily-in	is-necessary	this
	thee-I.			

<b>kakad</b>	<b>trāwun<sup>2</sup>.</b>	<b>Tōra</b>	<b>khasiy</b>	<b>atha.</b>
paper	to be thrown.	Therefrom	will arise to thee	a hand

<b>Tath<sup>1</sup>-manz</b>	<b>āsīy</b>	<b>kor<sup>2</sup>.</b>	<b>Tath<sup>1</sup></b>	<b>kār<sup>2</sup>zi</b>
It verily-on	will be-	a bracelet.	To that-	you-must-
	for-thee		verily	do

<b>thaph.</b>	<b>Pāna</b>	<b>manz</b>	<b>wās<sup>2</sup>zi-na."</b>
seizing.	You yourself	with n	you must not-descend,

<b>12. Gav</b>	<b>hēth</b>	<b>yih</b>	<b>kākad.</b>	<b>Wōt<sup>2</sup></b>
He-went	taking	this	paper.	He-arrived

<b>ath</b>	<b>nagas-pēth.</b>	<b>Trōwun</b>	<b>yih</b>	<b>kākad</b>
to that	spring on.	Was thrown by him	the	paper

<b>ath</b>	<b>nagas-manz.</b>	<b>Yuthuy</b>	<b>yih</b>	<b>kakad</b>
to-that	spring-in.	As verily	this	paper

<b>trōwun,</b>	<b>tyuthuy</b>	<b>khot<sup>2</sup></b>	<b>ora</b>	<b>atha.</b>
was thrown-by-him.	so verily	there rose	from there	a hand

<b>Ath<sup>1</sup></b>	<b>athas-manz</b>	<b>raṭ<sup>2</sup>na-kor<sup>2</sup>.</b>	<b>Diṭ<sup>2</sup>n</b>
To-that very	hand-on	a jewel-bracelet	Was-given by him

<b>ath</b>	<b>thaph.</b>	<b>Ami</b>	<b>thapi</b>	<b>sōtiy</b>	<b>av</b>
to-it	seiz. ng.	By that	grasp	by means	came
				of only	

<b>amis</b>	<b>hoh<sup>a</sup></b>	<b>nīrith.</b>	<b>Hoh<sup>a</sup></b>	<b>hēth</b>	<b>tī,</b>
of it	the forearm	coming forth.	The forearm	taking	both,

<b>kor<sup>a</sup></b>	<b>hēth</b>	<b>tī,</b>	<b>āv</b>	<b>pānas,</b>	<b>wōt<sup>a</sup></b>
the bracelet	taking	and,	he came	for himself	he arrived
			(home) (i.e. without opposition),		

<b>panun<sup>a</sup></b>	<b>gara.</b>	<b>Rāth</b>	<b>gayē</b>	<b>ada.</b>
his own	no use.	The night	went	to completion

<b>Sub<sup>a</sup>hanas</b>	<b>gav</b>	<b>patashēhas.</b>	<b>Kur<sup>a</sup>n</b>
At dawn	he went	to the king	Was made by him

<b>salam.</b>	<b>Kar<sup>a</sup>-han</b>	<b>thuv<sup>a</sup>nas</b>	<b>bonṭha-kani.</b>
a bow	The bracelet	was put by	in front
		him-of him	

<b>Pātashēh</b>	<b>gōs</b>	<b>sāthāh</b>	<b>khōsh.</b>
The king	became to him	very much	pleased

<b>13. Hyotus</b>	<b>rukhsath</b>	<b>lāl-shēnakan,</b>	<b>āv</b>
Was taken-	leave to	by the lapidary.	he came
from him	depart		

<b>panun<sup>a</sup></b>	<b>gara.</b>	<b>Āv</b>	<b>biyē</b>	<b>yih</b>	<b>nōyid.</b>
his own	house.	Came	again	this	barber.

<b>kōsun</b>	<b>mas̄t</b>	<b>amis</b>	<b>lāl-shēnakas.</b>	<b>Mas̄t</b>
was shaved	the-hair	for this	lapidary.	Hair
by him				

<b>kōsith</b>	<b>drav,</b>	<b>wōt<sup>a</sup></b>	<b>amis</b>	<b>waziras-nish.</b>
having	he went	he arrived	to that	vizier near
shaved	forth,			

<b>Biyē</b>	<b>chus</b>	<b>dapān,</b>	<b>"Wazira,</b>	<b>amis</b>
Again	he is-to him	saying	"Vizier-O,	to that

<b>lāl-shēnākas</b> lapidary	<b>chukhna</b> thou art-not	<b>tʰh</b> thou	<b>watān</b> getting-at	
<b>kuni-kuni.</b> in any way	<b>Amis</b> To him	<b>karta</b> please to do	<b>kēntēhāh."</b> something "	<b>Gav</b> Went
<b>yih</b> this	<b>wazir</b> vizier	<b>amis</b> to that	<b>patashēh-kōrē.</b> king's daughter	<b>Dapan</b> Saying
<b>chus,</b> he is to her,	<b>"tʰh</b> "thou	<b>chēkh</b> art	<b>patashēh-kur<sup>u</sup>.</b> the king's daughter.	<b>Tsē</b> To-theo
<b>gathiyē</b> is proper for thee	<b>āsun<sup>u</sup></b> to be	<b>okuy</b> only	<b>kor<sup>u</sup> ?</b> bracelet ?	<b>Pātashēhas</b> To the king
<b>gathi</b> is necessary	<b>mangun<sup>u</sup></b> to be demanded	<b>byākh."</b> another	<b>Gayē</b> Went	<b>yih</b> this
<b>patashēh-kur<sup>u</sup>.</b> king's daughter	<b>Dopun</b> It was said by her	<b>panania</b> to her own	<b>molis,</b> father,	
<b>"mē</b> "for me	<b>gathi</b> is necessary	<b>āsun<sup>u</sup></b> to be	<b>byakh</b> another	<b>kor<sup>u</sup>."</b> bracelet "
<b>biyē</b> again	<b>lāl-shēnākh.</b> the lapidary	<b>Kūr<sup>u</sup>n</b> Was made by him	<b>salam.</b> a bow	<b>Dapan</b> Saying
<b>chus</b> is to him	<b>pātashēh,</b> the king,	<b>"byakh</b> "another	<b>kor<sup>u</sup></b> bracelet	<b>gathiy</b> is necessary - for thee
<b>āsun<sup>u</sup>."</b> to be."				

<b>14.</b>	<b>Āv</b> Came	<b>lāl-shēnākh,</b> the lapidary,	<b>wōt<sup>a</sup></b> he arrived	<b>panun<sup>a</sup></b> his own
<b>gara.</b> house	<b>Dapan</b> Saying	<b>chuh</b> he is	<b>yiman</b> to these	<b>zanānan</b> women
<b>dōn,</b>				<b>two,</b>
<b>"As</b> "today	<b>chum</b> is-from me	<b>pātashēh</b> the king	<b>mangan</b> demanding	<b>byakh</b> another

<b>rat<sup>a</sup>na-kor<sup>a</sup>,"</b>	<b>Diwân</b>	<b>chês</b>	<b>Lalmâl</b>	<b>Parî</b>
jewel bracelet."	G ring	is to h m	Lâhrâl	Fairy

<b>panûn<sup>u</sup></b>	<b>wôj<sup>d</sup>.</b>	<b>Dapan</b>	<b>chês,</b>	<b>"gath</b>
Her-own	ring	Saying	she is to h m,	"go

<b>tath</b>	<b>nagas-pêth.</b>	<b>Tath<sup>i</sup></b>	<b>nâgas</b>	<b>akith-kun</b>
to that	spring	To-tant very	spring	on one side

<b>chuy</b>	<b>pal</b>	<b>boq<sup>a</sup>.</b>	<b>Tath<sup>i</sup></b>	<b>hâv</b>	<b>myôn<sup>u</sup></b>
is verily	a rock	grant.	To-it-ver y	snow	my

<b>wôj<sup>d</sup>.</b>	<b>Suh</b>	<b>pal</b>	<b>wôthiy</b>	<b>thod<sup>a</sup>.</b>	<b>Tami</b>
ring	That	rock	will rise for taon	erect.	brother

<b>tal<sup>i</sup></b>	<b>chêy</b>	<b>wath.</b>	<b>Tamiy</b>	<b>wati</b>	<b>wâazî</b>
below	is for-	a path	By that	path	you must-
	these		very		descend

<b>bôn.</b>	<b>Tati</b>	<b>chêy</b>	<b>myôn<sup>u</sup></b>	<b>vês.</b>	<b>Say</b>
beneath.	There	is verily	my	erony.	She-verily

<b>diyi</b>	<b>rat<sup>a</sup>na-kor<sup>a</sup> "</b>
will-give-to-these	a jewel bracelet "

<b>15.</b>	<b>Drav</b>	<b>yih</b>	<b>lal shênâkh.</b>	<b>Wôt<sup>a</sup></b>
	Went-forth	this	lapidary.	He-arrived

<b>tath</b>	<b>jâyê</b>	<b>Howun</b>	<b>tath</b>	<b>palas</b>	<b>woj<sup>a</sup>.</b>
to that	place	Was-shown	to that	rock	the ring
		by him			

<b>Pal</b>	<b>wôth<sup>a</sup></b>	<b>thod<sup>a</sup>.</b>	<b>Woth<sup>a</sup></b>	<b>tamiy</b>	<b>wati</b>
The-rock	arose	erect.	He-descended	by that very	path

<b>bôn.</b>	<b>Bôn</b>	<b>wuch<sup>u</sup>n</b>	<b>khôtûnâ</b>	<b>akh,</b>
beneath	beneath	was-seen y h m	a certain lady	one,

<b>kuñ<sup>d</sup>y</b>	<b>zuñ<sup>d</sup>.</b>	<b>Ami</b>	<b>dop<sup>a</sup>nas,</b>	<b>"kati</b>
a single	woman.	By-her	it-was-said-by-	"whence
			her-to him,	

<b>ôaukh ? "</b>	<b>Am'</b>	<b>dop<sup>a</sup>nae,</b>	<b>" Lalmāl</b>	<b>Par'yi</b>
wast thou ? "	by him	it was said by	" by Lalmaal	Fairy
		him-to-her,		

<b>dopuy</b>	<b>rat<sup>a</sup>na-ker<sup>a</sup>."</b>	<b>Amis</b>	<b>khôtuni</b>
asked-from thee	a jewel bracelet "	To this	lady

<b>pyauv</b>	<b>yād.</b>	<b>Tām<sup>i</sup>-sūnz<sup>a</sup></b>	<b>mōj<sup>a</sup></b>	<b>ô<sup>a</sup></b>	<b>sa,</b>
fell	remembrance,	Her	mother	was	she,

<b>yēs</b>	<b>rat<sup>a</sup>na karia-soty</b>	<b>hot<sup>a</sup></b>	<b>gayāv</b>
of whom	the jewel bracelet with	the forearm	went

<b>nīrith.</b>	<b>Tae</b>	<b>chōh</b>	<b>uk<sup>a</sup>y</b>	<b>nur<sup>a</sup>.</b>	<b>Tae</b>
going-away.	Of her	is	one-only	arm.	Of her

<b>chuh</b>	<b>dōd<sup>a</sup></b>	<b>pananis</b>	<b>dilas.</b>	<b>Ray</b>	<b>kūr<sup>a</sup></b>
is	pain	to her own	heart.	Consent on	was made

<b>ami</b>	<b>khôtuni,</b>	<b>" yañ</b>	<b>myōñ<sup>a</sup></b>	<b>mōj<sup>a</sup></b>
by that	lady,	" as soon as	my	mother

<b>wāti,</b>	<b>nēmis</b>	<b>manōshōs</b>	<b>khēyi."</b>	<b>Yih</b>
w. are ye	to jobs	man	she w. eat.	He

<b>ô<sup>a</sup></b>	<b>sēthah</b>	<b>khōbsūrath.</b>	<b>Amis</b>	<b>gav</b>
was	very	beautiful.	To-her	became

<b>shōkh</b>	<b>dilas,</b>	<b>" bōh</b>	<b>kara</b>	<b>amis-sōty</b>
anxiety	to the heart,	" I	w. make	th. one with

<b>neth<sup>a</sup>r."</b>	<b>Wuñ</b>	<b>yēli</b>	<b>mājē-hond<sup>a</sup></b>	<b>partawa</b>
marriage.	Now	when	the-mother-of	sound of approach

<b>pyauv.</b>	<b>ath</b>	<b>jayē</b>	<b>gav</b>	<b>buñul<sup>a</sup>.</b>	<b>Amis</b>
fell,	to that	place	there became	an earthquake.	To him

<b>dyutan</b>	<b>shāph.</b>	<b>Kor<sup>a</sup>nae</b>	<b>kañi-phol<sup>a</sup>.</b>
was given by her	a charm-word.	Was made by her-of him	a pebble,



<b>thôwun</b>	<b>cëndaa.</b>	<b>Wôts<sup>as</sup></b>	<b>môj<sup>a</sup></b>	<b>ot<sup>a</sup>.</b>
it-was put-	in-the	Arrived	the mother	there
by-her	pocket.	to her		

<b>Dop<sup>nas</sup>,</b>	<b>" hatay,</b>	<b>kôriy,</b>	<b>mé</b>	<b>chêh</b>
It-was-said-by	" hulla,	O daughter,	to-me	is
her-to-her,				

<b>yiwan</b>	<b>môtsa-bôy."</b>	<b>Yih</b>	<b>chēsna</b>	<b>hōwān-zima</b>
coming	man stunk "	She	is-to-her-not	admitting

<b>kêh.</b>	<b>Ami</b>	<b>yêli</b>	<b>zor</b>	<b>kor<sup>nas</sup>,</b>
anyth ng.	By her	when	force	was-made by-her-to-her,

<b>dop<sup>nas</sup>,</b>	<b>" chuh</b>	<b>manôsh</b>	<b>Ts<sup>h</sup></b>	<b>dim</b>
it-was-said by her-	" there is	a-man	Thou	gave to-me
to-her,				

<b>gôda</b>	<b>wâda-y-Khōdā</b>	<b>'bôh</b>	<b>kyah</b>	<b>karas-na</b>
at first	a promise of-God	'I	verily	will-do to him not

<b>kêh.' "</b>	<b>Wâda-y-Khōdā</b>	<b>dyut<sup>nas</sup>.</b>	<b>Ami</b>
anything.' "	Prom ise of God	was-given by her-	By-her
		to her.	

<b>kod<sup>a</sup></b>	<b>cênda-manza</b>	<b>kañi-phol<sup>a</sup>,</b>	<b>shāph</b>
was brought-	the-pocket from: in	the pebble,	the charm
forth			

<b>tul<sup>nas</sup>,</b>	<b>manôsh</b>	<b>yuthuy</b>	<b>ôts<sup>a</sup>,</b>	<b>ta</b>
was-re sed by her	a-man	as ( before)-exactly	he-was,	and
from him,				

<b>tyuthuy</b>	<b>rūd<sup>a</sup>.</b>	<b>Dop<sup>nas</sup>,</b>	<b>" yih</b>	<b>chuh</b>
so-exactly	he-remained.	It-was-said by-her-	" this	is
		to-her,		

<b>myôn<sup>a</sup></b>	<b>hakh-i-Khōdāy.</b>	<b>Bôh</b>	<b>ôts<sup>a</sup>san</b>
my	duty of God (i.e. husband as	I	was-him
	sacred to me as God).		

<b>yihuy</b>	<b>shādān.</b>	<b>Yihuy</b>	<b>lod<sup>nas</sup>nam,</b>
this-very one	seeking.	He verily	was-sent by Him-to
			me,

**mājiy,** **Khōdayēn."** **Yih** **chēs** **dapan**  
O-mother, by God. This is-to-her saying

**mōj<sup>d</sup>,** **"zabar** **gav.** **Bayēn** **dōn** **lad**  
the-mother, ' excellent it is To brothers two send

**kakad** **amis<sup>y</sup>** **athi."** **Dop<sup>n</sup>nas,**  
a paper of this-very-one by the hand " It was said by her-to-her,

**"mājiy,** **likh** **t<sup>y</sup>"** **Lyukh<sup>n</sup>** **ami,**  
"O mother, write the-veryly," Was written by her,

**kakad** **dyutun** **amis** **lal-shēnakas**  
the paper was given-ly her to-that lapidary

**athi.** **Ami** **kor<sup>n</sup>nas** **alav** **khōtūni.**  
in the-hand. By-that was-made-by-a-call-of by the lady.  
her-to-him summons

**Dop<sup>n</sup>nas,** **"yih** **an** **kakad** **yur<sup>d</sup>."**  
It was said by- "this bring paper even-further."  
her to him,

**Wuch<sup>n</sup>** **ami** **khōtūni.** **Ath** **lyukh<sup>n</sup>mot<sup>n</sup>**  
It-was inspected by that lady. (Let-to it (was) written

**ām<sup>l</sup>-sanzi** **māji,** **"chiway** **myōn<sup>f</sup>** **gabār,**  
by her mother, "ye-are-if my sons,

**yih** **gathi** **watawunuy** **mārūn<sup>n</sup>."**  
this person is necessary named ately-on- to-be-killed."  
arrival

**Amis** **ōs<sup>n</sup>** **ami** **sāta** **panun<sup>n</sup>** **dōd<sup>n</sup>**  
To-her was at-that time her-own pain

**pēmōt<sup>n</sup>** **yad** **suh** **habyuk<sup>n</sup>.** **Yih**  
fallen (in) memory (viz) that of the forearm This  
(pain)

**kākad** **thun<sup>n</sup>nas-tatith** **ami** **khōtūni.**  
paper was torn-to pieces-by her-for-him by that lady.



<b>Tihond<sup>u</sup></b>	<b>shân'zi</b>	<b>bēbi-andar<sup>ay</sup></b>	<b>trōvith,</b>
This r (pease)	you breast- let by l	your breast pocket within	having let-go,

<b>panun<sup>a</sup></b>	<b>khēzi</b>	<b>Tami</b>	<b>pata</b>	<b>dapanay</b>
you own	y (a-must- eat.	From-that	after	they-will-ay to-they

<b>tim,</b>	<b>'kashēna-hanā</b>	<b>karuh<sup>a</sup> "'</b>	<b>Tath-kyut<sup>a</sup></b>
th y	'scratching a little	said to-done "	That for

<b>dyut<sup>a</sup>nas</b>	<b>shēstruw<sup>a</sup></b>	<b>panja.</b>	<b>Dop<sup>a</sup>nas,</b>	<b>" tim</b>
was given by	an of iron	claw	It was said by	they
Lee-to-him			her-to-him,	

<b>chih</b>	<b>dēwa-zāth.</b>	<b>Timan</b>	<b>yiyl</b>	<b>tasali</b>
are of	is not rice.	T (U) na	will come	a pleasant feeling

<b>shēstravi</b>	<b>panja-sotiy."</b>
is in the of iron	claw by means of only "

<b>17. Drav</b>	<b>ati</b>	<b>nās'yēth</b>	<b>yād</b>	<b>hēth.</b>
He went forth	from there	the abstract in	(in) memory	taking

<b>Wōt<sup>a</sup></b>	<b>tot<sup>a</sup>,</b>	<b>kur<sup>a</sup>n</b>	<b>timan</b>	<b>salām.</b>
He arrived	th re,	was made by him	t them	a now

<b>Dyut<sup>a</sup>nakh</b>	<b>yih</b>	<b>kakad.</b>	<b>Amis</b>	<b>dyutukh</b>
Was given by	this	paper	To him	was given by-them
him-to-them				

<b>khén</b>	<b>šamruw<sup>a</sup></b>	<b>kara.</b>	<b>Amyuk<sup>a</sup></b>	<b>tulan</b>
food	leathern	pease.	Of-it	raining

<b>chuh</b>	<b>bus<sup>a</sup>,</b>	<b>shanān</b>	<b>chuh</b>	<b>bēbi-andar</b>
He is	a hand mouthful,	letting it fall	he is	his breast pocket- within

<b>trévith.</b>	<b>Panun<sup>a</sup></b>	<b>chuh</b>	<b>kadān</b>	<b>ti</b>	<b>chuh</b>
having-	his-own	he-is	taking	and	is
let-go.			forth		

<b>khēwān.</b>	<b>Ami</b>	<b>pata</b>	<b>dop<sup>a</sup>has</b>	<b>yimau,</b>
eat ng	From that	after	it was said by-	by them,
			them-to-him	

<b>"kashēna-hana</b>	<b>kar."</b>	<b>Am<sup>i</sup></b>	<b>kod<sup>a</sup></b>	<b>yih</b>
' scratch ng-a little	go.	By him	was brought forth	this

<b>tūri-pōth'</b>	<b>shēstruw<sup>a</sup></b>	<b>panja,</b>	<b>chukh</b>
secretly	of iron	claw,	he-is to them

<b>ami-sōty</b>	<b>diwan</b>	<b>x<sup>a</sup>lā-x<sup>a</sup>la.</b>	<b>Yimau</b>	<b>lyukhus</b>
from the way	giving	a scraping	By them	was written-
means of		a scraping		to it

<b>jōwāb</b>	<b>ath</b>	<b>kakadas.</b>	<b>Lyukh<sup>a</sup>has,</b>	<b>"asē</b>
an answer	to that	paper	It was written	' to us
			by-them-on-it,	

<b>chōna</b>	<b>phorsath</b>	<b>Hazrat-i-Sulayman</b>	<b>chuh</b>
is not	asked	His Highness Solomon	is

<b>diwān</b>	<b>nād.</b>	<b>Hala!</b>	<b>bismillā</b>	<b>kariv</b>
giving	salutations	Be quick!	in the name of God,	make ye

**yēñewól<sup>a</sup>."**

the-marriage-festival."

<b>18</b>	<b>Wōt<sup>a</sup></b>	<b>ot<sup>a</sup>,</b>	<b>hōw<sup>a</sup>nakh</b>	<b>yih</b>	<b>kākad.</b>
	He arrived	there.	was shown by-	this	paper
			him-to-them		

<b>Kākad</b>	<b>porukh.</b>	<b>korukh</b>	<b>amis-sōty</b>
The-paper	was read-by them,	was made-by them	him with

<b>yēñewól<sup>a</sup></b>	<b>Wuñ</b>	<b>chēh</b>	<b>yih</b>	<b>khōtunā</b>
a-marriage festival.	Now	is	this	lady

<b>dapan</b>	<b>amis</b>	<b>khâwandas</b>	<b>pananis,</b>	<b>"yit'</b>
say ng	to that	husband	her-own,	"here

<b>rôzakha,</b>	<b>kina</b>	<b>dun'yabae</b>	<b>manz</b>	<b>gathakh?</b>
wilt-thou	or	to the-world	is	wilt thou go?
remain,				

<b>Bôh</b>	<b>chês</b>	<b>tê</b>	<b>tôb'yah."</b>	<b>Am'</b>	<b>dop"nas,</b>
I	am	to-thee	an humble	By him	it was said-by
			servant.		him to-her,

<b>"dun'yâhas-manz</b>	<b>gathav."</b>	<b>Dop"nas</b>	<b>ami</b>
"the world in	we shall go."	It was-said by	by-that
		her-to him	

<b>khôtûni,</b>	<b>"wun</b>	<b>yêli</b>	<b>nerav</b>	<b>myôn"</b>
lady,	"now	when	we shall go forth	my

<b>môj"</b>	<b>dapiy,</b>	<b>*kênthah</b>	<b>mangum.'</b>	<b>Cyôn"</b>
mother	wilt say	*something	ask for from-	Of-thee
	to-thee,		me.'	

<b>gathês</b>	<b>mangun"</b>	<b>watharanuk"</b>	<b>musla.</b>
is proper	to-be-demanded	of a spreading out	the skin
from-her		(i.e. for a mat)	

<b>Biyê</b>	<b>kêh</b>	<b>mang'izês-na."</b>	<b>Wun</b>	<b>yêli</b>
Other	anything	you must demand-	Now	when
		from-her-not.'		

<b>yim</b>	<b>sakharyêy,</b>	<b>dopukh</b>	<b>ami</b>	<b>mâji,</b>
they	was-ready-to-	it-was said	by that	mother,
	set-out,	to-them		

<b>"mangun"</b>	<b>kênthah."</b>	<b>Dop"nas,</b>	<b>"dim</b>
"is-to-be-demanded	some-th. ng.'	It-was-said-by-	"give-to-
		him-to-her,	me

<b>watharanuk"</b>	<b>musla.</b>	<b>Tath</b>	<b>chuh</b>	<b>nâv</b>
of-spread. ng-out	the-skin.	To-it	is	the-name
(i.e. for a mat)				

'wubha-prang.' "	Drav	ati,	wôt'	panun'
'the-ily-ug-couch'	He-went- forth	from- there,	they- arrived	their-own
gara.	Gara	wôthith	korun	tayâr
house	The house	having arrived	was made by-her	ready
rat'na-kor'.	Gav	hêth	patashéhas	yih
a-jewel, bracelet	Went	taking (it	to-the king	this
lal-shênâkh.				
lapidary.				

19. Nôyidan	buz'	"lal-shênâkh	wôt'."	
By the barber	it was- heard,	'the lapidary has,	arrived	
Gathân	chus	nôyid	gara	mast
going	is-for him	the barber	(to the house	hair
kâsanî.	Ât'	wuchan	chuh	tréyim"
to-shave.	Here-veryly	seeing	be-as	the third
khôtûna	Drâv	ati	nôyid	pot"
and	Went forth	from there	the barber	back-again
phîrith.	Wôt'	wazîras-nish.	Dapan	chuh
returning	He-arrived	the vizier near	Saying	he-is
amis	wazîras,	"ha	wazîra,	amis
to-that	vizier,	"O	Vizier-O,	to-that
lâl-shenâkas	chêh	az	tréyim"	khôtûna,
lapidary	is	to-day	a-third	lady,
yiman	dôn-handi-khōta	khōbsûrath.	Sa	
those	two-than	beautiful.	She	
chêh	lôyik-i-patashah,	akh	chêh	
is	worthy-of the king	one	is	

**lōyik-i-wazir,**      **byakh**      **chēh**      **mē**      **lōyikh.**  
 worthy-of the vizier,      another      is      of-me      worthy

**Amis**      **lāl-shēnākas**      **karta**      **kēntāhāh."**  
 To-that      lapidary      please-do      something '

**Dapān**      **chus**      **wazir,**      **"az**      **wana**      **bōh**  
 Saying      is-to-h in      the vizier      ' to-day      I-will speak      I

**pātashēhas.**      **Suy**      **pātashāh**      **kari**      **amis**  
 to-the king      That very      king      will do      to-him

**kēntāhāh**      **woridāth.**      **Suh**      **mari,**      **zanāna**  
 some      occurrence, a device)      He      will die,      the women

**trēh**      **nimav**      **as<sup>1</sup> "**      **Dop<sup>2</sup>**      **waziran**  
 three      we-shall-take      we.      It-was-said      ly the vizier

**pātashēhas,**      **"patashēham,**      **amis**      **lāl-shēnākas**  
 to-the king,      ' my-king,      to-that      lapidary

**chēh**      **zanāna**      **trēh,**      **tīsha**      **chēna**  
 are      women      three,      such (women)      are-not

**pātashōhī-manz.**      **Patashēham,**      **tamis**  
 the-kingdom-in.      My-king,      to-that

**lāl-shēnākas**      **raṭhta**      **kēntāhāh**      **nōkhta.**  
 lapidary      please-see      some      point (i.e. fault).

**Suh**      **goth<sup>2</sup>**      **galun<sup>2</sup>.**      **Tima**      **zanāna**      **trēh**  
 He      was-proper      to-be destroyed      Those      women      three

**karuhukh**      **dokhil-i-mahala-khāna."**      **Pātashēhan**  
 make-thou      entered-of the-private apartments      By-the king  
 them      of-the-palace. '

**kūr<sup>2</sup>**      **phikirāh.**      **Dopun,**      **" mangahas**  
 was-made      a-thinking.      It-was-said-by-him,      "(If) thou wilt-demand-from him



kénshah	ciz,	tih	chuh	anān	sórný.
any	thing,	that	he-is	bringing	all even
Wun	dapas	bôh,	'myónis	möl'-sunz <sup>u</sup>	
Now	I-will-say-to-him	I,	'my	father-of	
khabar	gathi	anun <sup>u</sup> ,	suh	chwā	
news	is-proper	to-be-brought,	he	is he?	
jénatas	kina	dōzakas.' "			
in-heaven	or	in-hell.' "			

## 20. Dapan wustād,—

(Is) saying the-teacher,—

Av	lāl-shēnakh,	patashēhas,	kūr <sup>u</sup> n		
Came	the-lapidary,	to-the-king,	was made		
			by him		
salam.	Patashāh	chus	dapan,	"az-tan	
a bow.	The king	is-to-him	saying,	"today-up-to	
yih	mě	won <sup>u</sup> may,	tih	buzuth	bē.
what	by me	was-said-by-me-	that	was-heard	ly-thee
		to-thee,		by-thee	
Az	gathi	myónis	möl'-sunz <sup>u</sup>	khabar	
Today	is-proper	my	father-of	news	
	anun <sup>u</sup> ,	suh	chwā	jénatas-manz	kina
	to-be-brought,	he	is-he?	heaven-in	or
dōzakas."	Drav	lāl-shēnākh,	wót <sup>u</sup>	panun <sup>u</sup>	
hell n! "	Went forth	the lapidary,	he-arrived	his own	
gara.	Dapān	chuh	āt <sup>l</sup>	yiman	zananan
house	Say ng	he-s	there	to-these	women
trén,	"az	chum	dapan	patashāh,	
these,	"today	s-to-me	say ng	the king,	

'myönis	mol <sup>1</sup> -sunz <sup>u</sup>	khavar	anūn <sup>u</sup> .	Bōh	
my	father-of	news	(is) to be brought	1	
kyah	kara?	Ath	sōh	chya	khavar,
what	shall do?	Of that	that	is there?	news,
kōtyah	warihy	gamāt <sup>1</sup>	tas	mumatis?	
row many	years are?	gone	to-be	dead?	
Yih	wōsh <sup>u</sup> s	khōtana.	Yihai	yih,	
This	arose (in reply)	lady	She-veryly (was)	she,	
	to him				
yēsa	rat <sup>u</sup> -na-kār <sup>1</sup>	ōs <sup>u</sup>	karan	Sa	ōs <sup>u</sup>
who	jewel bracelets	was	making.	She	was
pari	bā-Khōda.	Ami	dop <sup>u</sup> nas,	"kēnthah	
a fairy	(who-owed-) God.	By her	it-was said by-her-to-him,	"any	
chēna	phikir <sup>u</sup> .	Gath,	hēs	khār <sup>u</sup> j,	
is not	anxiety	Go.	take-from him	expenses,	
biyē	dapus	patashēhas,	'cyōn <sup>u</sup>	gathi	
also	says to-him	to-the king	'of thee	s proper	
zyun <sup>u</sup>	sōmb <sup>u</sup> -run <sup>u</sup> ,	mōdanas-manuz	zyun <sup>u</sup>		
firewood	to be collected	the pain in	firewood		
gathi	sōmb <sup>u</sup> -run <sup>u</sup>	bē-shumar "			
is proper	to-be-collected	countless.			
21.	Sōmb <sup>u</sup> -rōw <sup>u</sup>	pātashēhan	zyun <sup>u</sup>		
	Was-collected	by-the-king	firewood		
bē-shumār.	Ath-pēth	khōt <sup>u</sup>	yih	lal-shēnakh	
countless	It on	mounted	this	apudary	
yih	musla-han	watharith.	Ath <sup>1</sup> -pēth		
this	the piece of skin	spreading-out	It-very on		

<b>byûth<sup>a</sup></b>	<b>pana.</b>	<b>Amis</b>	<b>dopun</b>	<b>pâtashêhas,</b>
sat	he himself	To him	was-said-by him	to the king,

<b>"tê</b>	<b>kyah</b>	<b>gathiy</b>	<b>anun<sup>a</sup></b>	<b>môl<sup>i</sup>-sond<sup>a</sup></b>
"to-thee	what	is-proper-to-thee	to-be brought	father-of

<b>nishana !"</b>	<b>Yih</b>	<b>wôthus</b>	<b>pâtashêh,</b>
token ?"	This	arose (a reply)-to him	king,

<b>dop<sup>a</sup>nas</b>	<b>"akh</b>	<b>gathiy</b>	<b>anun<sup>a</sup></b>
it was said by	"one	is proper-for	to-be-brought
him-to-him		thee	

<b>jênatuk<sup>a</sup></b>	<b>mêwa,</b>	<b>biyê</b>	<b>gathiy</b>	<b>anun<sup>a</sup></b>
of heaven	a-fruit,	second	is proper-for-	to-be-brought
			thee	

<b>myônis</b>	<b>môl<sup>i</sup>-sand<sup>i</sup></b>	<b>daskhata</b>	<b>khath."</b>
my	father of	with-signature	a-letter."

<b>Dopun</b>	<b>yiman,</b>	<b>"diyiv</b>	<b>yith</b>	<b>zinis</b>	<b>nar</b>
It was-said-	to-them.	'g ve ye	to-this	firewood	fire
by-him					

**tôpôr<sup>i</sup>."**  
on-the-four-sides,"

## 22. Dapân wustâd,—

(Is) saying the-teacher,—

<b>Yimau</b>	<b>yêli</b>	<b>ath</b>	<b>zinis</b>	<b>nâr</b>	<b>dyut<sup>a</sup>,</b>
By-them	when	to-this	firewood	fire	was-given,

<b>yiwân</b>	<b>chuna</b>	<b>kun</b>	<b>bozana</b>	<b>yih</b>
coming	is-not	at all	in possibility-of	this
(passive)			seeing (passive)	

<b>lâl-shênakh.</b>	<b>Lâl-shênâkan</b>	<b>dyut<sup>a</sup></b>	<b>ath</b>
lapidary	By the-lapidary	was g ven	to that

<b>muslas</b>	<b>kas<sup>m</sup>.</b>	<b>Dop<sup>n</sup>nas,</b>	<b>"mē</b>	<b>gathī</b>
leather	a-charm.	It was said by	"for-me	it is proper
		him-to-it.		

<b>wātun<sup>a</sup></b>	<b>panun<sup>a</sup></b>	<b>gara.</b>	<b>Kāh</b>	<b>gathēm-na</b>
to-arrive	my-own	house	Anyone	is-proper-for-me-not

<b>dēshun<sup>a</sup>, "</b>	<b>Tuvyēyē</b>	<b>ām<sup>i</sup></b>	<b>lal-shēnakan</b>
to-be-seen."	Were-closed	by-that	lapidary

<b>achē.</b>	<b>Mutarén,</b>	<b>ta</b>	<b>wōt<sup>m</sup>mot<sup>a</sup></b>	<b>gara</b>
the-eyes	They-were-opened	and	(he was) arrived	house
	by-him			

<b>panun<sup>a</sup>.</b>	<b>Ami</b>	<b>khōtuni</b>	<b>kur<sup>a</sup></b>	<b>kōm<sup>a</sup>.</b>
his-own.	By-that	lady	was done	an act

<b>Hab-jūshi</b>	<b>korun</b>	<b>mēwa</b>	<b>jēnatuk<sup>a</sup></b>	<b>don<sup>a</sup></b>
Of the-seven-	was-made	a fruit	of heaven	a pomegranate
metals	by-her			

<b>tayar,</b>	<b>biyē</b>	<b>lyukhun</b>	<b>khath,</b>	<b>ath</b>
prepared,	also	was-written by her	a letter,	to-it

<b>korun</b>	<b>amis</b>	<b>patashēha-sandis</b>	<b>mōl<sup>i</sup>-send<sup>a</sup></b>
was-made-	that	king's	father-of
by-her			

<b>daskhath,</b>	<b>biyē</b>	<b>mōhar.</b>	<b>Ath<sup>i</sup>-manz</b>
signature,	also	seal	It-veryly-in

<b>lyukhun</b>	<b>patashēhas,</b>	<b>"cyōn<sup>a</sup></b>	<b>gathī</b>
was-written by-her	to-the-king,	"of thee	it is proper

<b>mē-nish</b>	<b>wātun<sup>a</sup>,</b>	<b>wazir</b>	<b>hēth,</b>	<b>biyē</b>
me-near	to-arrive,	vizier	having taken,	also

<b>nōyid</b>	<b>hēth,</b>	<b>tithay</b>	<b>poth<sup>i</sup>,</b>	<b>yēthay</b>
the-barber	having-	in that-very	manner,	in what-very-
	taken,	kind-of		kind-of

<b>pōth'</b>	<b>lāl-shénākh</b>	<b>mé-nish</b>	<b>wōt'."</b>	<b>Kakad</b>
manner	the lapidary	me near	arr-ved	The paper

<b>korun</b>	<b>hawāla</b>	<b>amis</b>	<b>lāl-shénākas,</b>	<b>biyē</b>
was made by-her	in-charge	to that	lapidary,	also

<b>dyut<sup>2</sup>nas</b>	<b>athas-keth</b>	<b>yih</b>	<b>dōn<sup>2</sup>.</b>
was g-van-by her to him	th. hand to	last	pomegranate.

<b>23. Otañy</b>	<b>gay</b>	<b>tōr</b>	<b>dōh.</b>	<b>Yih</b>	<b>nar</b>
There vorily	went	four	lays	The	fire

<b>gōmot"</b>	<b>thēta,</b>	<b>path</b>	<b>rūd<sup>2</sup>-mot"</b>	<b>sūr.</b>
(was become extinguished,		behind	(was roasted)	ash.

<b>Yih</b>	<b>lāl-shénākh</b>	<b>drav</b>	<b>langūt'</b>	<b>karith.</b>
To a	lapidary	came forth	langōt'	having-made (i.e. having-put on).

<b>Suli</b>	<b>wōth<sup>2</sup>,</b>	<b>ath</b>	<b>sūras-manz</b>	<b>diwan</b>
At dawn	became	at	ash in	giving

<b>chuh</b>	<b>ḍulan<sup>2</sup>.</b>	<b>Nazarbazav</b>	<b>kūr<sup>2</sup></b>	<b>nazar,</b>
he is	rolling	by the as-vectors	was made	aspect on

<b>khabardārav</b>	<b>niyé</b>	<b>khabar.</b>	<b>Dop<sup>2</sup>has,</b>
by the informers	was brought	information	It was said-by them-to-him,

<b>"pātashēham,</b>	<b>ami</b>	<b>sura-manza</b>	<b>gathān</b>	<b>chēh</b>
'my king,	that	ash from n	going	is

<b>susararay.</b>	<b>Yih</b>	<b>mā</b>	<b>āsi</b>	<b>lāl-shénākh</b>
a rushing	This.	I wonder if	will be	the lapidary

<b>amot<sup>2</sup> ?"</b>	<b>Yim</b>	<b>chih</b>	<b>yimay</b>	<b>katha</b>	<b>karan,</b>
come ?	They	are	these very	words	making,

<b>nazar</b>	<b>chēkh</b>	<b>o-kun,</b>	<b>av</b>	<b>woda</b>
said	is to them	in that direction,	came	from there

**lāl-shēnākh,**      **athas-kéth**      **héth**      **don<sup>u</sup>,**  
the lapidary,      the band in      taking      the pomegranate,

**biyis**      **athas-kéth**      **héth**      **khath.**      **Kur<sup>u</sup>n**  
the-other      band in      taking      the letter      Was made  
by-him

**patashēbas**      **salām,**      **don<sup>u</sup>**      **thōw<sup>u</sup>nas**  
to the-king      a bow      the pomegranate      was placed by-  
him-of-him

**bontha-kani,**      **khath**      **thōw<sup>u</sup>nas**      **bōnthā-kani.**  
in-front,      the letter      was placed by-  
him-of-him      in-front

**Yih**      **khath**      **muṣorun,**      **poran.**      **Ath**  
This      letter      was opened-  
by him,      it was read      (in ) t  
by-him.

**lyukh<sup>u</sup>mot<sup>u</sup>,**      **"bōh,**      **kyā,**      **chus**      **jēnatas-manz.**  
(was) written,      'I      of a surety,      a      heaven in

**Cyōn<sup>u</sup>**      **gabbi**      **wātun<sup>u</sup>**      **yur<sup>i</sup>,**      **wazir**  
Of thee      is proper      to-arr ve      here, even      the vicer

**héth,**      **biyē**      **nōyid**      **héth,**      **jēl<sup>u</sup>d."**  
taking      also      the letter      taking      quickly

**24. Patashah**      **chuh**      **karan**      **phikirāh,**  
The-king      is      making      a-thinking,

**"mé**      **dapyav,**      **'yih**      **lāl-shēnākh**      **gali."**  
'ay me      it-was-long-ago-said.      'this      lapidary      will be-  
destroyed

**Yih**      **av**      **mol<sup>i</sup>-sunz<sup>u</sup>**      **mé**      **khābar**      **héth."**  
He      came      the-father-of      to-me      news      taking "

**Dapān**      **pātashāh**      **amis**      **lāl-shēnākas.**  
(Is saying      the-king      to-that      lapidary,

**"bōh**      **kētha-pōth<sup>i</sup>**      **wata**      **tath**      **jēnatas-manz?"**  
"I      how      shall-arrive      to-that      heaven-in?"

<b>Dop<sup>a</sup>nas</b> It-was said by him to him	<b>lâl-shênâkan,</b> by the lapidary,	<b>"ynth<sup>a</sup></b> "as	<b>zyun<sup>a</sup></b> firewood		
<b>mê-kyut<sup>a</sup></b> me for	<b>sômb<sup>a</sup>rôwuth,</b> was-collected-by-thee,	<b>tithiy</b> so even	<b>trêh</b> three (times)		
<b>gathan</b> are-proper	<b>sômb<sup>a</sup>râwân<sup>1</sup>;</b> to-be-collected.	<b>jêl<sup>a</sup>d</b> quickly	<b>watakh</b> thou-wilt arrive		
<b>jénatas-manz.<sup>a</sup></b> heaven-in. <sup>a</sup>	<b>Sômb<sup>a</sup>rôw<sup>a</sup></b> Was-collected	<b>pâtaashêhan</b> by-the-king	<b>zyun<sup>a</sup></b> firewood		
<b>bê-ahumâr.</b> countless.	<b>Ath<sup>1</sup>-pêth</b> It verily-on	<b>karanôwun</b> was-caused to- be made	<b>watharun<sup>a</sup>,</b> a-mat,		
<b>ath<sup>1</sup>-pêth</b> it verily on	<b>khot<sup>a</sup></b> he-mounted	<b>pâna</b> himself	<b>biyê</b> also	<b>wazir</b> the-vizier	<b>biyê</b> also
<b>nöyid.</b> the barber.	<b>Dyutukh</b> Was-given- by-them	<b>zinis</b> to the- firewood	<b>nâr</b> fire	<b>sôpôr<sup>1</sup>.</b> on-the four-sides.	

## 25. Dapân wustad,—

(Is) saying the teacher,—

<b>Dod<sup>a</sup></b> Was-burnt-up	<b>yih</b> this	<b>pâtashâh,</b> king,	<b>biyê</b> also	<b>wazir,</b> (he-vizier,	
<b>biyê</b> also	<b>nöyid,</b> the-barber,	<b>trénaway</b> the-three	<b>gal<sup>1</sup>.</b> were-destroyed.	<b>Wôt<sup>a</sup></b> Arrived	<b>ot<sup>a</sup></b> there
<b>lâl-shênâkas-nish</b> the-lapidary-near	<b>suh</b> that	<b>wazir,</b> vizier,	<b>yus</b> which	<b>wazir</b> vizier	
<b>pâtashêh-kûr<sup>a</sup></b> the-king's-daughter	<b>hêth</b> taking	<b>ôs<sup>a</sup></b> was	<b>balan,</b> seeing,	<b>ta</b> and	
<b>samokhukh</b> was-met-by-them	<b>ôkhun-koṭ<sup>a</sup>,</b> the religious- teacher's-son,	<b>suy</b> he verily	<b>wôt<sup>a</sup></b> arrived		

<b>amis</b> to that	<b>lal-shēnāka-sond<sup>a</sup></b> lapidary's	<b>gara.</b> house	<b>Pānawōñ</b> Matanahy
<b>karōkh</b> were made by- them	<b>katha-bātha.</b> conversations	<b>Wonus</b> It was said to him	<b>ām<sup>i</sup></b> by that
<b>lal-shēnakan</b> lapidary	<b>yih</b> was	<b>panun<sup>a</sup></b> his own	<b>saphar,</b> tray (being an expression of his journey),
<b>yus</b> such	<b>ām<sup>i</sup></b> by that	<b>nōyidan</b> barber	<b>ta</b> and
			<b>wazīran</b> by-the-way
<b>ōs<sup>a</sup></b> was	<b>pēsh</b> in front	<b>on<sup>a</sup>mot<sup>a</sup></b> brought	<b>Dop<sup>a</sup>nas.</b> It was said by him to him,
			<b>“panuñ<sup>a</sup></b> “came own
<b>khôtūna</b> lady	<b>nin sa</b> take her side	<b>panas.<sup>a</sup></b> for thyself	<b>Yōsa</b> Who
			<b>yih</b> this
<b>Lālmāl</b> Laurel	<b>Parī</b> Perry	<b>ōs<sup>a</sup>,</b> was,	<b>tas</b> to her
			<b>dyutun</b> was given by him
			<b>rukhsath.</b> leave to depart
<b>Yōsa</b> Who	<b>yih</b> this	<b>pata</b> afterwards	<b>hū<sup>a</sup>n</b> was brought by him
			<b>zīnith.</b> Laying- conquered,
			<b>sa</b> she
<b>tlōwun</b> was kept by him	<b>pānas.</b> for him-self		

26. **Dapan wustād,—**

(Is) saying the-teacher,—

<b>Suh</b> That	<b>wazir</b> vizier	<b>byūth<sup>a</sup></b> sat	<b>pādashōhī</b> sovereignty	<b>karani.</b> to-do.
<b>Lāl-shēnakh</b> The-lapidary	<b>byūth<sup>a</sup></b> sat	<b>wazīrī</b> viziership	<b>karani.</b> to-do.	
<b>Aslamalaikum,</b> The peace be upon you,	<b>wālaikum</b> and upon you	<b>salam.</b> or peace		





## VOCABULARY OF ALL THE WORDS IN GŌVINDA KAULĀ'S TEXT

[Roman numerals refer to the number of the story, and Arabic numerals to the section. To save space, when several Arabic numerals come together, tens are generally not repeated. Thus xii, 21, 6, means xii, 21, 26. The order of words is based on the alphabetical order of the consonants without any regard to the vowels. The latter come into consideration only in cases in which the same consonant or consonants are followed or separated by different vowels. Thus, the different words containing the consonants *kn* will be found in the succession *kan, kan', kanu, kina, kona, kun, kuni, and kun'*. All words beginning with vowels are arranged together at the commencement of the Vocabulary their mutual order being determined by their consonants. The letter *ñ* follows *n*, and *ts* follows *t*. For purposes of alphabetical order *v* and *u* are counted as the same letter. In other respects the alphabetical order is that of the English alphabet.]

a, ē, interrog. suff., *gashayē*, is it proper? xii, 13, *sapadakha*, wilt thou become? xi, 2, *tagiyē*, will it be possible for thee? v, 8, 9, *tsatanasa*, will they cut off for him? v, 7

ā, interrog. suff.; *chiā*, is he? xii, 21

ā, suff. of indef. art., see *āh*.

ē, i, y, *izāfat*, *dukhtar-ē khāsa*, (your) own daughter, v, 11, *khal'at-ē shohī*, robe of royalty, x, 4 (bis); *lōyik-ē pātashah*, worthy of a king, x, 4, *pēsh-ē pātashāh*, before the king, vi, 9, *sōhib-ē-aghā* master intelligent, ii, 9, *shēhar-ē īrān*, the country of Persia, ii, 1, *tōrīph-ē Yūsūph*, praise of Yūsuf, vi, 17, *Ariz-i-Mīsar*, N P, vi, 10, 2 (bis), 4, *dokhū-i-mahalakhāna*, brought into the harem, xii, 19, *dīn-i-Mahmad*, the faith of Muḥammad, iv, 6, *hak-i Khōdāy*, duty due to God, xii, 15, *hukm-i-Māhrāj*, order of the Mahārāja, xi, 4, *hēkmat-i Paricardīgār*, the power of Providence, i, 11; *kōh-i Tōra*, Mount Sinai, iv, 5, *lōyik-i*,

worthy of, xi, 10, 19 (bis), *makkār* = *car*, coquetry of a woman, x, 13 *sakch*, *kūth*, a master of books, x, 13 *uślād*, Adon, a descendant of Adam, iv, 3, *yāst*, *lūh*, memory of God, i, 7, *daw q-khor*, a prayer for welfare, i, 3 *hauā q-anon*, the air of heaven, d, 6, *hawala q-khādā*, in the care of God, x, 7 *awdu q khādā*, an oath by God, xi, 7 (bis) 15 (bis) irregular use *hazrat*, Adam, and so on, iv, 2 etc. *hazrat*, *Sulayman*, his highness Solomon, x, 17, *hazrat*, *Yūsuf*, etc., his highness Yusuf etc., vi, 8, etc. *Sūhā*, *Yūsuf*, etc., vi, 1, *Sūhā*, *Mahmūd*, *Qaznu*, *Sūhā*, *Mahmūd*, of Qaznu, etc., *Marar*, *Parqon*, the Pargana of Marāz, xi, 8.

*ī*, interj., *ēh*, O of mine from, ix, 1 *ē* of *qch*

*o*, *a*, *ā*, *ar*, *amā*, earth and heaven, vii, 26

*ō* 2, in *ō-kun*, in that direction, xii, 23.

*ab*, in water, v, 1 v, 1 (bis), vii, 7 (bis) *dawa kan* (enter) through the water-cress, v, 4, *ata amā*, I a the water, x, 5, *puhā* water-cup, v, 7 *sūhā* water-measure viii, 7; *ābu*, to the water, viii, 7.

*abur*, terrified, vi, 12.

*ach*, I an eye pl. from *tu qāqē achē*, the eyes were closed, xi, 22 *dat achēn*, *uśūn ch ch achēn d'h*, he is putting smoke in her eyes, i.e. he is abusing her, v, 11

*af*, in *afā-wat*, midway, vii, 20.

*afā*, then in I v, 6 9 (bis), vii, 3 10 x, 2 7, xi, 3, after words vii, 10, 13, introducing apodosis of a conditional sentence, v, 8 *kyāh*, then of course, of course certainly, viii, 11; xii, 4

*ādā*, in completion - *qatshan*, (if a period of time) to be completed, to come to an end to elapse, pass, x, 8 xi, 4, 9, 11, 2

*af*, half; f. pl. *afē*, half, i.e. some, xi, 7.

*ādā*, a justice *ādāla sōy*, by means of justice, i, 3.

*adālah*, f. a court of justice *adālah sōy*, (went) to the court of justice, v, 9.

*Adam* in NP Adam, iv, 2, 3, vi, 6, 7, sg. dat *ādama sōy* together with A, vi, 6.

*aga*, m. a master, sg. dat. *agas pēth* (i. fidelity) to a master viii, 6, 8, 11

*āgē* (Hindī), ahead, in front, xi, 4.

*āgāh*, *sōhāb-āgāh*, an intelligent master, ii, 9.

*agar*, if, viii, 13

*āgur*, m. source (of a stream), viii, 7.

*agay*, f. information, *āgayi*, fr. inspection v, 7

*āh* 1, ā, suñ f. indefinite art., *dōhā dōhā*, each day every day, viii, 3 *datāā*, a story viii, 6, 8, 11, x, 1 (tw), *hakīma*, a sage or wise man vi, 13, *hahā*, an accusation vi, 9 *kēh kālā* (v, 10), or *kēh kātāh* (viii, 2) some short time (elapsed), *modana*, a pain, x, 5 *parda*, a veil, vi, 4, *pātashāhā*, a certain king, v, 1 *sālāqarā*, a merelant vii, 9 *shēhunārā*, a python, vi, 7, *shēharā*, a city, v, 1 *shēkhtā* a person x, 1, *āba sēhā*, a water monstare a trickle of water, viii, 7, *sāthā*, (s t, wait) a moment, vi, 3, v, 9, *thūnā* a (piece of) fresh butter, ix, 4 *zālā* *zālā* a scratch a scratch, a continuous scratching, xii, 17, *zānā* a woman x, 5, xii, 4, 10, *zayāphathā*, a dish of food, x, 5, *aknāh*, a certain person v, 7, *gas aknāh*, whoever, viii, 6, 8, 11 *ankāh* a tars avis, u, 2, etc. see *anka*, *hūnāh*, a boatman, i, 4, *komādh*, a deed, x, 2, 3 *kuthāh* a room, ix, 4 *katyāh*, how many a ix, 5, 11 xii, 25 *marhāhā*, a wish of good luck ii, 10 *ndeyarāh* a son, v, 2, *nararāh*, a glance viii, 14 *phakīrāh*, a faqir u, 1 (tw), *photarāh*, a lecture, ii, 7, *patashāhā*, a king, ii, 1, *phakīrāh* a thug, xii, 19, 24 *rāthāh*, a night, xii, 5 *sadāh*, a sound, viii, 9, *solāh* an excursion u, 2, *sathāh*, for a short time ii, 4, *toh'qah*, an humble servant (ten.), xii, 18, *wuchunāh*, a look, vii, 3, *warayah kālāh*, a long time (elapsed), vii, 2 *wārayah kāl* for a long time, viii, 2, *wustadāh*, a teacher, i, 13 *yur'āh* a little nectar, ix, 2, *yēdāh* a belly, ix, 7, *zālāh* a net, i, 6, 7, 8, *zānāhā*, a woman, iii, 4

Followed by *akh*, *dōkhūnā akh*, a certain religious teacher, xii, 1, *balūyā akh*, an evil thing, x, 8, *dōha akh*, one day, xii, 1, *han'ah akh*, a certain fisherman, i, 4, *dōnah waziran ak'*, by a certain wise vizier, viii, 1, *khōtunā akh* a certain lady, v, 11, xi, 15, *phakīra akh* a certain faqir, x, 7,

*pātashēkhā akh*, a certain sing. viii, 7, 11; *sōdāgārā akh*, a certain merchant, viii 9, *shēharā akh*, a certain city, v, 1. *shēkhutsāh akh*, a certain person, xii, 3 *zanānā akh*, a certain woman, x, 6.

*āh* 2, m. a sigh, iv, 9, pl. nom. *āh*, i, 5.

*ahād*, m. lifetime, time abl sg with emph y, *ahādāy* i, 2.

*Ahmad*, m. N.P., Aḥmad.

*ahūn gār*, m. a blacksmith pl dat. *ahūn gārān*, m.c. for *gārān*, xi, 16.

*ajādāh* m. a python, a boa-constrictor, x, 11 (ter) sg dat. *ajādāhas* (in sense of acc.), x, 7.

*ak*<sup>a</sup>, one a. a certain, with emph y, masc *akay*, one only, xii, 13. fem *ak<sup>a</sup>y* one only, xi, 15. ag sg masc subst *ak<sup>a</sup>*, by one (sc. son, , acc) *phakīran ak<sup>a</sup>* by a certain faqir, x, 12. *dānūth waṣīrūn ak<sup>a</sup>* by a certain wise Vizer, viii, 1, sg. ntl masc. *akā dōha* on a certain day, one day, v, 1 *dōha akā*, id. ii, 8, iii, 1 v, 1, viii, 1, 3 (loc, 7, 11, sing dat. masc. subst *akā*, v, 6, vi, 11; adj. *bāgas akā manz* in a certain garden ii, 7. *mōhara hatas akā rash<sup>a</sup>*, a necklace of one hundred n. olats, v, 10. *modānas akā manz* in a certain j. mu. a, 1, viii 9. *nāqas akā pēth* on a certain sprng. iii, 4. *phakīran akā*, f. i. a certain faqir ii, 1. *pātashēhas akā mah*, (arrived) near a certain king, viii, 5. *shēharas akā manz* (arrived, at) a certain city, xi, 2. *asnas akā manz*, in a certain forest. ix, 1. fem *akā jāqē manz*, into a certain place, iii, 7. *jāqē akā* ii. (at) a certain place ii, 8 viii 7 (ter), 9 *jāqē akā* *jāqē akā*, m. in place in another place, i, 3, 4. *kōh akā pēth*, (went) to the bank of a certain stream. xii, 2.

*akh*, one, a, a certain one a certain. In these tales, when used as an indefinite article, it follows the noun with which it is in agreement, as in *ōkhunā akh*, a certain religious teacher, xii, 1, *balayā akh* an evil thing, x, 8. *dōhā akh*, one day, xii 1. *hānāh akh* a certain fisherman, i, 4. *khātunā akh*, a certain adv. v, 11 xii 15. *phakīrā akh*, a certain faqir, x, 7. *pātashēkhā akh* a certain king viii, 7, 11. *sōgādārā akh*, a certain merchant viii 9. *shēhar akh*, a certain city, ii, 1. *shēkhutsāh akh*, a certain

person, xii, 3, *zandānā akh*, a certain woman, x, 5. It will be observed that, except in one instance (u, 1), the suffix *ā* or *āk* of the indefinite article is always added to the noun.

When used as a definite numeral the word precedes the noun in the one instance occurring in these tales, viz. *akh kath*, one word, xii, 1. So also when opposed to "other" in the following *akh*. *bēkh* (or *byākh*) the one. the other, viii, 14; xii, 3, 10, 19; *akh* . . . *biyā*, in the first place . . . in the second place, v, 9, vi, 15 xii, 1, 21.

With suffix of the indefinite article, *akhāh* a certain person, v, 1; *yus akhāh*, whoever, viii, 6, 8, 11.

*ākāh*, *ākāhō*, see *yus*°.

*ākhān*, m. a religious teacher a doctor of divinity, xii, 1, with suff. of indef. art. *ākhānā akh*, a certain religious teacher, xii, 1; *ākhān kār*°, the son of a r t., xii, 25; *-ākhā*, id., xii, 2; sg. dat. *-ākhāy nish*, (came) to the r t.'s son, xii, 2.

*ākath*, on one side, *naqas ākath kun* on one side of the spring, xii, 14.

*āl*°, m. a bird's nest, viii, 1; sg. dat. *ālā*, viii, 1.

*Alūh*, m. God, i, 7; ii, 12.

*ālū*, wretched, miserable, poverty stricken, i, 4.

*ālām*, m. the world, the universe, i, 13, iv, 3.

*āl nāsh*, m. destruction of house and home, ix, 3.

*ālā*, m. a call, a cry, *kārūn* to call out (to a person), x, 5 (bis), 12 (bis); xii, 7, 15.

*āl alāh* (= *āl andā*), m. — *kārūn*, to make a last farewell, vii, 16.

*ām*, etc., see *yus*°.

*ām*°, raw, uncooked masc. pl. nom., *ām*°, xii, 11.

*āmōb*°, very, excessively, xi, 18.

*amānāth*, m., a deposit in trust, x, 12, *-thānūn*, to place as a deposit, to put in deposit, x, 12.

*āmpa*, f. pl., the feeding of one bird by another, beak to beak; *-kām*, by means of the method of feeding, viii, 1.

*amār*, m. desire, longing, v, 2.

*āmōt*°, *āmūtā*°, see *yus*°.

*ōna*, *aina*, m. a mirror, v, 4 (ter).

an\* sign of gen. generally used with persons, but used with *qsh'kh* (*qsh'kun\**), love, v, 2, 3, 10.

and, m. end, extremity *andas kin* at the end, at the extremity, xii 6 *icôc' encharas and kun* he arrived at the out-parts of the city.

andar, adv. within. ii. 8 (ter) postpos. governing dat. within, in, i, 13; xii, 17; *andar'y*, id., xii, 16.

ankâ  $\chi$  = 'anqa in a phoenix, a rare avis something very rare, with suff. of indef. art *ankâh* u, 2 (t.s.) 3, 4 (ter), 5, 6, 7, 10, 12.

anan, to bring to fetch, u 8 11 12 a, 1 5, 9 v 4, 8, 9 vi, 1, 16 vii 4, 9 ix 2 x, 10, 12 xi, 10, xii 4, 5, 10, 11 15, 16, 19, 20, 21 to bring to call, summon. vii 1 *anan nad dath* having called to bring, to summon, send for x, 12 *pesh anan* to bring before (a person) to cause him to experience, to subject him to. xi 25 *anan jin th* (xii, 25) or *anan renan* (x 1, 2 etc.) to conquer and carry off, to conquer and appropriate to oneself *anuth dyan* to bring and give, to bring to a person. xii 4 (bis).

inf. of purpose, *anan* x 5 fut. pass. part. with *gatshun* 1, *anan*, v 4, *anan\** xii 21 (ter) fem. *anan\** x, 5, xii, 19, 26 (bis) conj. part. *andh* u 1 xi 4 (bis).

pres. part., forming pres. *anân chuh* x, 12 *chuh anân*, xii, 19.

1 past part. forming past, *an\**, fem. *an\** m. sg. with suff. 3 sg. ag. *anva* iii 5 vii 9 (bis), 12 4 with suff. 3 pl. ag. *anukh* ii 11 12 vi 13, 16 x 12 with ditto and suff. 3 sg. dat. *an'har* vi 16 m. pl. with suff. 3 pl. ag. *an kh* v 9, vii 1 x, 12 (bis) *an'har* (poet.), xi 10 f. sg. with suff. 2 sg. ag. and 2 sg. nom. *an'thar* xii 11 with suff. 3 sg. ag. *an'n*, x, 10 xii 25 with suff. 3 p. ag. *an'kh* u 8 f. pl. with suff. 2 sg. dat. *an'y* vii 4 with suff. 3 pl. ag. and 3 sg. dat. *anchar* vi, 16 perf. part. *an'mot* m. p. *an'mat*, v, 8 (for plup) m. sg. forming plup. m. sg. 3 *an' on'mot*, xi, 25 2 past part. *an'at* forming 2 past, with suff. 1 sg. ag. *an'am*, ix, 2.

fut. sg. 1 *ana*, x 5 interrog. *ana* xii, 4 5 11 pl. 1,

with suff 3 sg. acc. *anau*, xi, 1 etc., pl 3, with suff 2 sg. dat. *anany*, xii, 16

impv. sg. 2 *an*, iii 5, 9 (bis), xii, 10, 15, with suff 3 sg. acc. *anun*, iii, 5, 9, with suff 3 pl. acc. *anukh*, x, 12, 2 pl. with suff 1 sg. dat. *anyan*, vi, 16 (bis), with suff. 3 pl. acc. *anyūkḥ*, x, 12.

*āñ*, yes, x, 5, 12.

*apōrī*, in that direction, v, 4, -*kinī*, from on that side, v, 7. Cf. *yiporī*

*apaar*, m. an officer, sg. dat. *apsaras* x, 12.

*apoz*<sup>m</sup>, untrue, v, 9.

*ar*, m. pity *āy-nā ar*, d. did not pity come to thee i ix, 3, *yiman āv ar myōn*<sup>m</sup> pity for me came to them, x, 12.

*ōr*, there, *ora*, from there thence, v, 2 4 xii, 4, 12; from there, equivalent to "from some unnamed place", v, 9; from there, thereupon then (opposed to *yōra*), v, 8, *ora kam*, in that direction, v, 2. Cf. *wōda*.

*ōr*<sup>m</sup>, f. a shoemaker's awl, xi, 14.

*aram*, m. repose, -*kornu* to repose, v, 9. *trawon*, to repose, go to bed - e down (on a bed, take rest iii 3, 7, viii, 5, sg. dat. *arāmas*, at rest, sleeping, viii, 13.

*arman*, m. longing, *ar*, longing came iii, 3.

*ar-~~a~~-sanū* f., = *ar* + *sa*mā) earth and heaven, viii, 26

*ās*, see *yun*<sup>m</sup>

*os*, m. the mouth, *ōsa-kam* (issuing) from the mouth, viii, 7, *chis os*<sup>m</sup> *harān* (rubies) are dropping from her mouth, xii, 9.

*aśhkh*, m. love v, 2 bis, *aśh<sup>k</sup>ka chih*, a particle of love, viii, 30, sg. gen. *aśh<sup>k</sup>kun*<sup>m</sup> (not *aśh<sup>k</sup>kuk*<sup>m</sup>), v, 3, 10, do. f. dat. *aśh<sup>k</sup>kañē*, v, 2.

*aśh<sup>k</sup>nāv*, m. a near relation, x, 1, 6, 10.

*as<sup>l</sup>*, real, ii, 8, 11; xii, 16.

*aslāmalakum* ( = *as salam* 'alaikum), the peace be upon you, xii, 26.

*asmān*, m. heaven, ii, 6, pl. dat. *asmānan pēth*, on the heavens, iv, 4 pl. abl. *asmānav pēth<sup>k</sup>*, above the heavens, xi, 8.

*āsun*, conj. 2, to be. to exist (as a verb subat) i, 3, ix, 2, ii, 1, 4, 7, 8, 9, 10, iii 7, v 1 9, 10, vi, 10, 11; vii, 7, 8, 10



vii, 1 (his), 3, 5, 7 (his) 9, 11 (ter), 13 (his), x, 1, 5 (his), 7 (his), xi, 7 (his), xii, 1, 2, 4, 11, 15 (ter) 20, 25, to become, i, 3 ix, 2; xii, 15. Often used with dat. of possession, *phakīras* *ōs*<sup>u</sup>, the fakīr had, ii, 4; *amis* *ōs*<sup>u</sup>, he had, ii, 5, vi, 10, x, 4, *ōs*<sup>u</sup> *amis*, he had, ii, 5; *ōs*<sup>u</sup> *ōs*<sup>u</sup>, he had (a wife) iii, 1, *ōsum* I had, vii, 11, 15, *ōrus*, he had, viii, 7, 9; *abas* *āsanā*, has not the water? viii, 7; *tamis* *ōs*<sup>u</sup>, he had, viii, 9; *amis* *ōs*<sup>u</sup>, he had (sons), viii, 11; *tamis*<sup>u</sup> *ōs*<sup>u</sup>, he had (sons), xii, 1.

inf *āsan*<sup>u</sup>, xii, 4 eg dat *āsanas* for existence (of wealth), ie when wealth exists, x, 1 (his), 6, 10; fut. pass. part. m. eg *āsan* xii, 10 (his) *āsan*<sup>u</sup>, xii, 4 (his), 5, 13 (ter), with emph *y*, *āsanay* i, 12 (v l); pl *āsan*<sup>u</sup>, xii, 5.

past eg *mase* *ōs*<sup>u</sup> was, ii, 4, 5 (his) 7, 8, 9 10 11, v, 1, 9 (*pat tabah kōr*<sup>u</sup> *by*<sup>u</sup> *ōs*<sup>u</sup> *nōnar bagas-menz* the princess and also the godsmith were in the garden), vi, 10 (his), vii, 8, viii, 1 (his), 7 (his) 9 (his), 11, 13 x, 4 7, xi, 1 15 (his), *ōs*<sup>u</sup>-*na*, he was not, xii, 2, *ōsan*, I had, vii, 11 15 *ōsus* he had, viii, 7, 9, *kati* *ōsukh* whereest wast thou? where have you come from? x, 15.

Forming impf *ōs*<sup>u</sup> *gadān* he used to make, v, 1, *ōs*<sup>u</sup> *karān*, he was making eg i, 1 *ōs*<sup>u</sup> *tāyān* he was casting (a net) i, 6, *ōs*<sup>u</sup> *marān*, he was doing v, 9, *ōs*<sup>u</sup> *narān* he used to go out, viii, 1 *ōs*<sup>u</sup> *pharān* he was wandering, i, 2, *ōs*<sup>u</sup> *pakān*, he was going along v, 7; *ōs*<sup>u</sup> *tārān*, he was paying (tribute), x, 10 *ōs*<sup>u</sup> *travān* he was emitting, i, 5, *ōs*<sup>u</sup> *balān*, he was absconding xii, 25, *ōs*<sup>u</sup> *wachān* he was watching, iii, 1 *ōs*<sup>u</sup> *wāharān*, he was wiping, viii, 6 13, *kāwān* *ōs*<sup>u</sup>-*na*, he used not to eat, vi, 16, *ōsus* *karān*, I was making, x, 14, *ōsus*-*na* *khasān* was not rising for him, i, 6 *ōsus* *rāgān*, (disloyalty) was waxing in him ii, 5.

Forming plup *ōs*<sup>u</sup> *an*<sup>u</sup> *mot*<sup>u</sup>, had been brought, xii, 25 *ōs*<sup>u</sup> *dyūch*<sup>u</sup> *mot*<sup>u</sup> had been seen vi, 14, *ōs*<sup>u</sup> *dyut*<sup>u</sup> *mot*<sup>u</sup>, had been given, x, 12, *ōs*<sup>u</sup> *gamot*<sup>u</sup>, he had become, i, 4, *ōs*<sup>u</sup> *gōmot*<sup>u</sup>, had befallen, v, 2 *ōs*<sup>u</sup> *kōr*<sup>u</sup> *mot*<sup>u</sup>, had been made ii, 1 (his) *kōr*<sup>u</sup> *mot*<sup>u</sup> *ōs*<sup>u</sup>, had been made, x, 7, *ōs*<sup>u</sup> *nqūmot*<sup>u</sup> had been taken, viii, 9, *ōs*<sup>u</sup> *pēmōt*<sup>u</sup>, had fallen, viii, 9, xii,

15; *ðukkh kor<sup>u</sup>mot<sup>u</sup>*, had been made by them, vii, 2 *ðaum ãmot<sup>u</sup>*, (to-day) he came to me, iii, 1, *phakiet ðaum lãq<sup>u</sup>mot<sup>u</sup>*, I dressed as a laqr, x, 14, *ðas<sup>u</sup>nas dyat<sup>u</sup>mot<sup>u</sup>* (chash she gave a cat (to one of) his (nails), v, 6, *ðaus yõmot<sup>u</sup>*, (love) befel him, v, 2, *ðas<sup>u</sup> kor<sup>u</sup>mot<sup>u</sup>*, had been done to her, ix, 1, *ðas<sup>u</sup>than kor<sup>u</sup>mot<sup>u</sup>*, he was made by thee, x, 12.

Forming plu<sup>u</sup> with conj part *ðas<sup>u</sup> zol th*, he had kindled, ii, 1 *ðas<sup>u</sup> lãq th*, he had dressed himself as (a laqr), x, 12.

in pl *ðas<sup>u</sup>*, they were etc, vi, 11; viii, 3 5. 11 (ter), xii, 1 forming im<sup>u</sup>l *as<sup>u</sup> ðazan* they were listening to, viii, 1, *as<sup>u</sup> qatshãn* they were becoming, they used to be, viii, 1, *as<sup>u</sup> karãn*, they were making, i, 3, *karãn as<sup>u</sup>*, they were making, xi, 8, *as<sup>u</sup> lãrãn*, they were running, x, v, *as<sup>u</sup> pakãn*, they were walking x, 1 *as<sup>u</sup> parãn*, they were reading viii, 3, 4, *uridan as<sup>u</sup>* (m c), they were lamenting xi, 5

Forming plu<sup>u</sup> *as<sup>u</sup> qumãt<sup>u</sup>*, v, 9, *as<sup>u</sup> qumãt<sup>u</sup>mat<sup>u</sup>*, they had been tied (as) his (arm), x, 5; *as<sup>u</sup>as<sup>u</sup> ðit<sup>u</sup>mat<sup>u</sup>*, they had been given to you, x, 12.

f sg *as<sup>u</sup>*, she was etc, v, 10 viii, 7 x, 5 (bis), 7, xii, 4, 15, 20 25, *as<sup>u</sup>na* it (f) was not, ii, 1, *as<sup>u</sup>s*, I was, vi, 1), I became, ix, 2, *as<sup>u</sup>s*, he had (a wife), iii, 1

Forming im<sup>u</sup>l *as<sup>u</sup> qatshãn* she used to go, v, 1 *as<sup>u</sup> karãn*, she used to make, xii, 20, *as<sup>u</sup> uridãn*, she was lamenting, vii, 16, *as<sup>u</sup>na qatshãn*, (chirping f) was not occurring, viii, 1, *as<sup>u</sup>s shãbãn*, I (f) was beautiful, vii, 10, *as<sup>u</sup>san shãbãn*, I was seeking for him xi, 15, *as<sup>u</sup>y karãn*, she verily was making, vii, 16.

Forming plu<sup>u</sup> *as<sup>u</sup> parzanor<sup>u</sup>mut<sup>u</sup>*, she had been recognized, x, 5, *as<sup>u</sup> tsu<sup>u</sup>mut<sup>u</sup>*, she had absconded, ix, 1, *as<sup>u</sup>s kur<sup>u</sup>mut<sup>u</sup>*, (a seal, f) had been made on it x, 10

f pl *as<sup>u</sup>* they (f) were, iii, 7 xi, 7 (bis), *asakkh*, the (eyes f.) of them were (satisfied), i, 3.

Forming im<sup>u</sup>l *karãn as<sup>u</sup>*, they (f) were making, xi, 15

Forming plu<sup>u</sup> *asa hãtsamãtsa*, they (f) were taken x, 14

fut. sg. 3 *asã*, he (etc) will be, x, 1, *asãnã* wã, there not be i, 2, *abas asãnã*, has not the water? vii, 7 *asãm* (for

*asēm*), there will be (on) my (queen). vii, 13. *āsay*, there will be for thee, xii, 11.

Forming fut. perf. *mā āsi āmot*\*, I wonder can he have come, xii, 23. *āsi lāryomot*\* is probably polluted, vii, 6. *āsi mūmot*\*, he is probably dead, x, 8 (bis).

Forming fut. subjunctive, *āsi pēmūn*\*, (on whom a particle of love) will have fallen vii, 30. *āsi wēbūmot*\*, (he who) will have arrived, vii, 29.

past cond. forming durative past cond. sg. 3. *uachē khūbān*, it would be excellent, ii, 4, 5.

perf. m. sg. 3. *chuh āsūmot*\*, has been, i.e. was. v, 1. *āsūmot*\* *chūs*, (someone) was (near) her, v, 4.

*asur*, in a result, vi, 16. *asara saty*, owing to the result, vi, 16.

*at*\* here, there (near), viii, 4. x, 11. xii, 20. here verily, x, 8. xii, 19. *at-kyāh* *at kyāh* here on the one hand. there on the other hand. vii, 13. *at y* in that very place, x, 3, 5.

*at*. Here, there (near), i, 1, 8, 10. ii, 1, 4, 7 (ter). 8 (bis), 9. v, 5, 7 (bis), 9 (bis). vi, 5, 1. viii, 1, 7, 9. x, 5 (bis), 7 (bis), xii, 1, 2, 7. from there. v, 4, 6. x, 14. xi, 17, 18, 19. *at y* there ver. v, 1, 9, 11. ii, 1. x, 5. in regard to this. x, 13. sg. ger. *atpuk*\*, of there. m. sg. dat. *atuk* *patashēhus nash* (causes) to the king of that place.

*at*\* there, v, 4, 9. x, 5, 14. xii, 15, 18, 25. *at tāt*, up to there, by that time, x, 4, 6. *at y* there ver. y, i, 4. ix, 1. [*ath*], ths. that (near, or within sight).

subst. an. m. sg. *ag am*\*, i, 5. ii, i, v, 4 (bis), 8, vii, 7, 9 (bis), 10. x, 1 (bis), 5 (ter), xii, 7, 10, 15, 17, 18. *am y* by him verily. v, 9. an. n. sg. dat. *amū* ii, 4 (of a dead parrot). 5 (bis). iii, 8. v, 2, 3, 7, 10 (dat. comm.), vi, 10. vii, 6, 10 (*amū kyāh chuh noi*). what is on his neck (?), 1. x, 1, 1 (*amū lūqukh* they beat him, *bhūv paryōpi*), 4 (ter). 5, 12. xii, 4, 5, 10 (*amū kōmū mān* he shaved him), 12 (meaning of genitive), 13, 15 (bis), 18, 19, 21, 25, *amū y* to this one verily, i, 8. v, 7. vii, 7 (*amū y wā kām*, from its (an) mouth). xii, 15 (*amū y ath*, by the hand of this very one), sg. m. gen. *am' sand*\*, v, 3. viii, 6, 8, 10. *am*\*,

*sunz*\*, m, 4 (bis) *asand*\* viii, 9, f sg ag *ami*, m, 1 (bis), 2, 4, v, 1, 4 (bis) 6 (bis) 11, vii, 1 xii, 7 (ter), 15 (quater), 20, f sg dat *amos*, v, 3, 7, vii, 20, viii, 11, ix, 1, x, 7, xi, 8, 9 (*ami kathān*, on her words), 15 (bis), f sg gen. *dm<sup>4</sup>-sand*\*, xii, 7; *dm<sup>4</sup>-sand*, x, 5, *am<sup>4</sup> sunzi*, xi, 15

subst. inan, sg. abl. *ami*, u, 5, m, 8, vii, 13 xii, 4, 17 (1st), *amcy* (for this very reason, etc) viii, 1, 10, ix, 1, viii, 6, sg gen *amcyak*\* m, 4, vi, 15 xii, 17, sg dat *ath*, v, 6, 9, viii, 10, xii, 3, 12, 15 (bis), 20 *ath khahar*, news about that), 21, 22, 23, *ath* (emph. 4), i, 13, ii, 3, m, 7, vi, 15 vii, 1 (1st) 7, x, 5 (sense of acc), xii, 2, 7, 21, 22, 24 (bis)

adj. an sg m ag *am<sup>4</sup>* 3, 4, 7 (bis) 8 iii, 1, 9; v, 4, 7, vi, 14, vii, 1 8, x, 2, 6, 7 (bis), 8 (bis), 12; xii, 4, 7, 22, 25 (bis) dat *amos* i, 1 3, 4 5, 9, 10, m, 1, 2 (ter), 8 (bis), 9 v, 2 (agreeing with gen), 3 (1st) 8 9 (bis) 10, 12, vii, 20, viii, 5 (bis), 6 7 8, 9, 10 (quater), 13 (ter), x, 1, 2 (bis), 3, 4, 5 (quater) 7 7 (for *am<sup>4</sup>*), 8 (ter), 11 12 xii, 2 3 (bis), 4 (ter), 4 (with gen), 5 (1st) 5 (with gen), 6, 8, 10 (bis), 11 12, 13 (ter), 15, 18, 19 (quater), 22, 22 (with gen), 24 25 (with emph. *y*), *amos<sup>4</sup>y*, m, 8, x 10, f ag *ami*, ii, 9; iii, 4, 9 (bis); v, 1, 5 (bis), 7, 9, 11, viii, 1, ix, 1, 6 x, 3 (bis), 5, 12, xii, 2 4, 5, (bis), 15 (quater), 18 (bis) 22, sg dat *amos*, ii, 9 m, 1, 2, v, 9 (for acc), vii, 3 6, 6 (with gen.), 11, 13; ix, 1, 4, 6, x, 3, 5, 7 (quater), 7 (with gen.) 10, 13, 15, (with emph. *y*), *amos<sup>4</sup>y* m, 4

adj. nar sg. abl. *ami*, u, 6 vi, 16 (bis) xii, 3 (with gen.), 4, 7, 12, 15 23, sg dat. *ath*, ii, 4, 5, 7 (bis); iii, 4, 9; v, 4, 5, 6 (ter) 11 vi, 14, vii, 1, 7 (ter), x 3, 5 (bis), 7 (sexties), 8, 10, 12 13 x, 2 7, 12 (bis), 15, 17, 22 (bis) 23, (with emph. 4) *ath*\*, m, 7 9 v, 5, v, 16, vii, 26, viii, 9, xii, 12

*ath*, m, a market; sg. abl. *ata-pētha* v, 7

*atha*, m a hand, forearm, vii, 7 (bis), x 5, xii, 11 12 pl nom vii, 25 (*zith<sup>4</sup> atha darān<sup>4</sup>*, to stretch out the arms) x 5 (bis), xii, 2, sg. abl. *atha* vii, 1, (*atha agun<sup>4</sup>*, to make over to so

and so). xi, 18; xu, 15 (bis), pl gen *athan handi*, v, 6, sg. dat *athas*, v, 6; *athas-keth*, in the hand, ii, 7; v, 4, x, 7, xii, 22 (= *dyut*<sup>n</sup>, put into the hand), 23, *athas-manz*, (a bracelet) on the hand, xii, 12.

*ōth*, eight, iii, 5, *ōthi dān*<sup>t</sup>, after eight days, iii, 4.

*uth*<sup>n</sup>, f a wool-worm, a wood worm, vii, 19

*ōāñy*, there verily, xu, 33

*ataty*, in that very place, viii, 7.

*atun*, to enter (*manz*, into).

in.pvc sg 2 *atā*, ii, 8 (bis); inf. and fut. part. pass. *atan*, v, 4 (bis) (with *qutikan* 1), *log*<sup>n</sup> *atan*, began to enter, x, 7, n ag *atanmanay*, even as I enter v, 8, fut sg 1, *atayō*, I will enter, O! v, 7.

past m sg 2. *tākha*, didst thou enter O! ii 2, 3 *tān*, ii 1, 5 (bis), 7, 10, 11 m 8 (bis), v, 5, x 7 (bis), pl 3, *tāy*, v, 9; *tāda*, they entered for him, viii, 9.

*āu*, see *yun*<sup>n</sup>

*ay* 1. if *ay*, I thus, iii 4 (bis), 9 *ay*, if that iii, 4 (bis), 9, *dadhad ay*, if (ye are) pained, vii 9, *harqāh-ay*, if (he had done), viii, 10, *harqāh ki ay*, if (he had done), viii, 7, 13, *ladaham ay*, if thou wilt send to me, x 3 *chicay*, if ye are, xu, 15.

*ay* 2, O! *kārayay* (addressed by a nurse to a princess), O daughter! v, 2, *ay azō'ca* (addressed by an inferior), O vizier! xu, 4

*ay* O! *ay qālām*, O slave! (addressed by a superior), viii, 6, 8, 11

*āy*, *āyē*, see *yun*<sup>n</sup>.

*'yay* m *ayay*, O friend (*vēs*, fem.) ix 11 Cf f and (in v, 2)

*kūr'yēy*.

*ōy*, see *yun*<sup>n</sup>.

*āyēkh*, see *yun*<sup>n</sup>.

*ayālār* possessed of a large family ix, 2

*āyam*, *āyēm*, *āy-nā*, *ayān* see *yun*<sup>n</sup>

*az* 1, to-day, ii, 9 m 1 viii, 1; xii, 5, 10, 14, 19 (bis), 20 (bis)  
az *tān*, up to to-day, till now x 7, 8 xu 20. sg gen f *azic*<sup>n</sup>, x, 14.

*az* 2 from. az *Khōdā* from God vi 10

*azol*, m. fate, doom, vii, 12; ix, 6.

*ōziz*, poor; m. pl. nom. *ōziz*, ix, 11.

- A-iz-i Misar*, N P vi, 10, 12 (bis), sg ag -*misaran*, vi, 14
- bā* *parī bā-Khoda*, a fairy who obeys God, xii, 20, *ān bā sōruy sāmān* he came with all (his) paraphernalia, xi, 20
- bē*, *bē*, prefix of privation, *bē-bān*, priceless, xii, 3, 4 (bis) *bē-shamār*, countless, xii, 20, 1-4, *bē-khubar*, untaught, ignorant, vii, 24, *bē-wāphā*, treacherous, x, 13, *bē-wāphoqī* treachery, infidelity, vii, 6, 11, *bē-wāsta*, without worldly ties, v, 1.
- bahn* in a holy man, a Caandar *bāban* (among) Calendars, vi, 13.
- bān*, I the breast pocket sg dat *bēbā andar*, xii, 17) or *bēbā andar<sup>u</sup>y* (xii, 16), in the breast pocket.
- bacē*, in the young of any animal pl nom *bacē* v, 1, 1
- bōchē* I hunger *ba<sup>u</sup>s* he became hungry, vi, 16; *bōchī-sōtiy*, merely owing to hunger, vi, 16.
- bacm* 2 past. *bacgakh*, thou expelledst, x, 8
- bacmān*, to save inf fem. *taqayē bacmān<sup>u</sup>*, do you know how to save her? v, 9.
- bād<sup>1</sup>*, in a prisoner, *bād<sup>1</sup>-bād<sup>1</sup>*, I a prison, ix, 4
- bād<sup>2</sup>*; *huta-bād<sup>1</sup>*, hundreds, ix, 9.
- bād<sup>3</sup>*, great, xii, 14, *bād<sup>3</sup>ā khis* to the elder (prince), viii, 13
- būd<sup>4</sup>*, and *būd<sup>4</sup> zanāna*, an old woman, x, 5, *ba<sup>u</sup>ē zanān* to the old woman, x, 5
- bādul* in exchange, vii, 12 prep governing dat. in exchange (for) i, 9; adv. instead, xii, 16.
- bādun* in the body, sg dat *bādun<sup>u</sup>* vii, 6 (bis), 13
- būdun*, to be old, 2 p m sg I *budyās*, I am grown old, xii, 1
- bēdar*, awake m. 7 v, 1-8, *qutshan* to wake (from sleep), vi, 12, viii, 6, 9, 13, *-rōzun*, to keep awake, x, 1, 6, 8
- bāg*, in a garden, i, 1, sg gen *armān bāqak<sup>u</sup>*, longing for the garden, m, 9 dat *mahtākāh bāqā*, enamoured of the garden, m, 9, *bāqā-nānz* in or into the garden, i, 1 (ter), 7 (bis) v, 4, 5, 6, 9 (bis)
- bāg*, in the Muslimān call to prayer, *pirun*, to cry the call to prayer xii, 1
- bōq<sup>1</sup>*, in *shāmān* boy<sup>1</sup>, at about evening, v, 5.
- bēgāh* *gāh bēgāh* in and out of season, v, 2
- bagal*, in *bagala-manza*, from under his armpit, vii, 7

bāqan', bāqan' aqēs. it was my fate, ix 4

bog<sup>a</sup>run, fut. pass part f pl bog<sup>a</sup>ranē, (loaves) must be divided,

v, 8, 1 p f pl bog<sup>a</sup>ren, she divided (the loaves), v 8, 2 p

I ag bog<sup>a</sup>ren ay, I divided it (f), O' v 7

bāqūān, m a garden-watcher, a gardener, xi, 13.

bah, 1 u, 5, 11 (bis); ni, 1, 4 (bis), 8; v, 5, 8; vii, 20, 5, viii, 3,

8, 8, 10, 11 (quarter), ix, 1, 4, x, 1 2 (bis), 4 5 (bis), 7 12

xii, 1, 4, 11, 19, 23 bō-nay 1 (shah) not xi, 14 (poet) :

bō-ti 1 also. m, 4, bōq, if 1 vii, 1 (bis) 1 verily, x, 10, 2, 4,

buday, 1 verily (poet) ix 1, 3, 5, 6, 8, 10 12

asē us, to us, etc viii, 1, 3, 11, x, 2 2 (bis), xii, 17,

asē-kān hōwath, thou showedst before us, vi 5, asē, we,

v, 9 10, viii, 3, xi, 15, xii, 19 asē to we also xi 1

mē me to me, etc, m, 4, 9; v, 8, 9, 10, 11; vii, 11, 2, 3,

viii 11 ix, 1 4, 6 x 3 (bis), 4, 5 (bis), 8, 12 (bis), 5

xii, 4 (bis), 5 (bis), 7, 10 (bis), 13, 22, 24 (bis), by me v 2

(bis); vi, 15; viii, 5; ix, 11; x 1 12 (ter) 14 xi, 1

xii, 6, 20, 4; mē-kyat\*, xii, 24 mē loachh, f. f. for me x,

10 (bis) mē nakh rāt me, viii, 5 xii 22 (d s), mē nakhē

near me, a my possession, x 14 mē āxam, I had vii 15

mē sotm, share; with me, i 7, mē soty together with me

vii 3, 11 x, 9, xii, 2, 7 mē to, to me also, ix, 1, na also,

vi, 11; xi, 14.

bah, carā twelve, bahān bahān hōnd\* .yath\*, the master  
of twelve hundred pupils, v, 1.

Bah<sup>a</sup>dūr Khān, m N P Bahadur Khan a 1 ag dāt - khanaś,  
ii, 12.

bēhan, to sit down, vi, 3, 10 (bis) x, 7 xii 1 (bis), 5 7 21, to

sit down in a place, take up a posit. m v, 2 to be situated

posted (at a particular place) xi 6 to remain, stay (in a

certain place), take up one's abode, viii 4, x 5 xii, 2, 4,

to sit down at a work, set to work xii, 26 (bis) to be employed

(in a certain business) vii 5 (ter), to sit down (after finishing

a work), to rest, viii, 8, byāth\* nazari he sat watching,

nōkay bēhan, to sit down as a servant, take service, xii, 3

conj part in sense of past part bādth, seated, x, 5 (bis),

xi, 4, 5, fut. ag 1, bēhi, xii, 3, 3, bēhi, vi 16, napve ag 2

*bēh*, xi, 2 pl 2, *bēh*, viii, 5, pol impv. sg 2 *bēhām*, sit please for te, sit to please me, v, 3, lat impv. *bēh'zi*, you must sit, xi, 6, pres masc sg 3 *bēhan chah*, xi, 4; past masc sg 3 *bēdāh*, vii 4, x, 5, 7 (hrs), xi 4, 7, 21, 6 (his) *bēdāh*, sat (on) his (th mas sing) vi, 16 m p, 3, *bēh'*, viii, 5 (his), 8; xi, 6; xi, 2.

*bēhār*, m. the season of spring, i, 11.

*bē*, m. tribute, *tarah*, to collect tribute, x 10, xi, 2.

*bēy*, m m *bēy'-bāh*, sharing, partnership, i 7.

*bāh*, conj but

*bēh*, see *bēdāh*

*bēh'-ōghāh*, f. a present, a gift, a, 7, xi, 3.

*bēhār*, useful, x, 6.

*Bekarm-jāh*, m N P, Vikramāditya sg ag *bekarm-jāhan*, x, 8, gen m *jāhan'*, x, 7, 14 I *jāhan'*, x 1, 6.

*baktāw*, prosperous, viii, 9.

*bāl*, m a child, *bāla pān*, a youthful body, the graceful body of a child, vii, 11; ag, dat. *-pānas*, vii, 15.

*bāl*, f a girl sg lat. *bāle* n e for *bāle* v 11.

*bol*, m a speech, *bol bāsh*, the chattering of a rooster, viii, 1 (ter).

*bolūd*, m a night-garment d, his, with suff of malef art *bolūdāh*, u, 3.

*bal'ki*, conj. moreover

*Battī*, n. a Batti an inhabitant of Bastān, voc pl *bat'*, xi, 4 (Hindōstānī).

*batay* f a calamity evil (ix 2) an evil genius, evil spirit, devil, fiend (x, 7, 8) with suff. of malef art *batāyā ahh* an evil spirit, x, 8 *batāy pēgin*, many calamity fall on him, ix, 2.

*bēmār* adj sick, ill v, x 3, *qatshun* to become sick, v, 10, — *pyon'*, to fall ill, v, 1.

*bēn* adv down below x, 15, *nasun*, to descend, viii, 4, xi, 2 14, 15 *bēnā kam* below, down below, m, 2

*band*, n aj shut tied up, *bar band karan*, to shut the door, viii, 3; *kārim band*, he tied up (rupees), x, 2

*banda*, m. a slave, i, 13; voc. *banda*, i, 13.

*bandūk* bat' n a gunner pl nom *bandūk-bāz* u, 7



*bandūkh*, m. a gun, vii, 10, *lāyan*, to fire a gun, ii, 11; cf. viii, 10.

*bīnāh*, m. one who sees, ii, 2.

*banun* to become, vi, 16 to be, vi, 13, to happen. ii, 7, vii, 22, vii, 7, xi, 1, to become, turn out, vii, 7, to be possible. x, 3, *banun*, inf., is used to mean "fate", especially "evil fate", hence *banana-ron*", free from later sorrow, vii, 23.

fut. sg. 3, *kun*, vi, 13, vii, 1, x, 3, with *e* added (I say to you, 'there will happen'), *banun*, ii, 7 pres. sg. f. 3 with suff. 3rd pers. sg. dat. *banūn ches me*, vii, 7, II past, *banow*, vi, 16, with suff. 1 pers. sg. dat. *banom*, vii, 22 III past, *banōs*, xii, 1.

*bānth* *bānth kun*, m. (front (governing dat.) x, 3 m, 1, vii, 11, x, 5, 10, 2, xi, 4, 9, 12, 23) (*bas*) *pātashbas bānth kun*, (laid) before the king, i, 8; cf. *brōnth*.

*bēnawāh*, adj. destitute, vii, 7.

*banāwun* to make, I past with suff. 3 pers. sg. ag. *banāwun* vii, 14

*bēnē* f. a sister m, 9, x, 3, 10, sg. ag. *bēnē* x, 3 (f. m., 10, gen. *bēnē band*, x, 3 (ter), 10, *dōda bēnē* a twin sister, a few or sister, iii, 4.

*banal* m. an earthquake, x, 15 (*gūe*, took place)

*bāpath* postpos. for, *māraṇa bāpath* he was made over for killing re to be killed x, 12 *am bāpath*, for this reason, on the account, ii, 5, *am bāpath*, for this very reason ix, 1, *kana bāpath*, for what reason? why? x, 1, with what purpose? x, 12

*bar*, m. a door — *band karun*, to lock + a door, vii, 3 *unbarun* to open the door, vii, 3.

*bār* (1) *Bār Khādāyō*. O Great God! v, 7, *Bār Sāhib*, the Almighty, vii, 2, 9, 5.

*bār* (2) m. a load, *wūnta-bār* (pl. non-camel loads), x, 9

*bār*, m. a load, x, 5, sg. abl. *hēth bār*, taking in a load, xi, 13

*barābar*, adv. at once, iii, 9.

*barq*, m. a leaf i abl. *barqun-soty* owing to leaves, vii, 10

*brāh*, adv. (an order) in advance, beforehand, xi, 4

*brāh*, adv. in advance in front, beforehand, xi, 6; *brūh* *brūh*,

(walking) in front, m. 1, 2, viii, 9, xii, 7, cf. *pata pata*, s.v. *pata*, *ākh brāh*, there came to them in front, there appeared before them, x, 1.

*bar<sup>m</sup>*, m. an auger, a drill (poet. for *barma*) *bar<sup>m</sup> pānas chum karān*, he is making auger(-holes) in my body, vii, 24

*bārān<sup>s</sup>*, m. pl. a pair of uterine brothers, viii, 5, sg. *barānyau*, viii, 3

*barun*, to fill n. 3 vii, 3, 7 (bis) ix 7, 11; *rāth bartūh<sup>s</sup>*, to pass the night, i, 10.

freq. part. *bar<sup>s</sup> barī* (for *bar<sup>s</sup> bar<sup>s</sup>*, m.c.), ix, 11, conj. part. *barith*, i, 10, fut. sg. 1, with sufl. 2nd pers. sg. dat. *baray*, ii, 3, past tense sg. with sufl. 3 sg. ag. *barun*, viii, 7 (bis), 1st sg. ag. with sufl. 3 pl. ag. *bar<sup>s</sup>kh*, vii 3, ix, 7.

*brōnth*, adv. of time, before, previous v, x, 5 cf. *bonth*

*barush*, f. a spear, sg. abl. *barusha soty*, (dug) with his spear vii, 7.

*borut<sup>s</sup>* adj. full, pl. dat. (for acc.) *borutā v* 15

*bāra*, m. pl. grumble sg. *dra* to grumble xi, 17

*baray<sup>s</sup>* prep. for the sake of, on account of for the purpose of by way of, *kōmbakas*, by way of reinforcement in order to give help, xi, 7.

*but<sup>s</sup>*, m. a goblet or mouthful of food put into the mouth at one time, xii, 17.

*bāshē* f. babbling of a child *shur-bāshē*, infantile talk, v, 2

*bē shamēdr*, adj. countless, xii, 20, 1, 4.

*biamillā*, interj., *bi am iāh* vi the name of God<sup>s</sup> xii, 17

*basta*, f. the skin *vātūh<sup>s</sup>* to flay vii 6

*bata*, m. cooked rice m. f (ter), food generally, vi, 16 (bis), -du<sup>s</sup>, f. a clota holding a quantity of boiled rice xi, 18, *hap*, a little boiled rice, x, 5 -*band* usually f, but m. in x, 3, -*trōm<sup>s</sup>*, a copper dish holding cooked rice, m, 1

*bath*, m. *bay<sup>s</sup>-bath*, sharing *karān*, to divide into shares amongst partners, to take one's own share and give out the other shares, i, 7.

*bāth*, f. word, speech language *katha-bātha*, nom. pl. conversations, xii, 25 (we should expect -*bāta*).

*bāth<sup>s</sup>*, see *bēhum*.

*boṭa* m. a Tibetan, esp. an inhabitant of Baltistan. *boṭa'*, m. pl. Tibetan brothers, x, 6. *qaraṇ*, n. Tibetan houses xi, 6.

*boṭh'*, m. the bank of a river, *boṭhax paṭh*, on the bank, xi, 7, (ascended) on to the bank, xii, 6, 7.

*boṭh'*, m. the face, x, 5 (bis); xii, 2.

*boṭon'*, Tibet, esp. Baltistan or Little Tibet or Ladakh, sg. dat. *boṭonis*, xi, 4.

*boṭu'*, n. the members of a family, the people of a house, viii, 10. a husband and wife, v, 9. (v. 1. vii, 1 (bis), 2, 5, 6, 13, a wife (positely) x, 4 (bis). *soḍaraṇaṇḍ' boṭu'* zḥ, the god-mother and his wife, v, 10. *paṭaṇḍhaṇḍ' zḥ* *boṭu'*, the king and queen, vi, 1 (bis), 5, 6, 13, pl. nom. *boṭu'* x, 9, 10, vi, 1, 13. x, 14, pl. dat. *boṭuḥ*, vi, 1, 6, 11. x, 14. ag. *boṭuḥ* viii, 2, 5.

*boṭuḥ*, to make manifest, explain a secret, confide a secret, 1, 4 (bis), vi, 31. past v. ag. *boṭu'* n. 4. with suff. 3. ag. ag. *boṭuḥ* 3, 4. past v. and ag. 1. *boṭuḥ*, vi, 1.

*boṭuḥphū*, adj. treacherous, x, 13.

*boṭuḥphū*, f. infidelity, viii, 6, 11.

*boṭuḥ*, n. behel faith. *boṭuḥ*, to be eye, viii, 13.

*boṭuḥ* adj. with it worldly ties, v, 14.

*boṭu* f. a lady, a mistress. used as a suffix to designate the wife of a man of a certain trade or profession. thus. *qar' boṭu*, a cow-herd's wife, xi, 12; *grīst' boṭu*, a farmer's wife, ix, 1, 4, 6, 8, 10, 12. *paṭaṇḍhaṇḍ' boṭu*, a king's wife, a queen, viii, 1, 2, 3, 4, 6, 11, 12, 13, *soḍaraṇaṇḍ' boṭu*, a merchant's wife, viii, 1, 2, 3. song, nom. iii, 1 (bis), 2, 3; viii, 1, 2, 3, 11 (bis), ix, 1, 6 (bis), 8, 10, 2. dat. *boṭu*, n. 1, 2. viii, 1, 3, 4, 11, 2. ix, 1, 4, 6. xi, 12. gen. *boṭuḥ' nomu'* viii, 6, 13. ag. *boṭu*, v, 1, 3, 11, 2. ix, 1. *grīst' boṭu* (or *boṭuḥ' nomu'*, (saying) to the farmer's wife, ix, 1.

*boṭu'* properly, abl. 4. *boṭuḥ' (v)*, adv. again, once more, iii, 3 (ter); v, 4, 5, 6, 10, 1. vi, 13, 6. viii, 7 (bis), 11, x, 3, 6, 7 (quater). xii, 5 (bis), 10, 3 (ter). again, also, n, 7. n. 3, 9 (bis). x, 3, 4 (bis), 6, 8. x, 1, 2. xii, 20, 2 (quater), 3, 4 (bis), 5 (bis). *boṭu' kēh*, something more (3, 8), anything else, xii, 18). *boṭu' kun*, anywhere else, xii, 4.

con, again, moreover viii 6 and, v, 7, 9 (bis)\* and also, in 4, 5, *akk* *bayē* in the first place . . . in the second place, both . . . and, v, 9; vi, 15, xi, 21, *tu* .  
*bigē*, both . . . and, via, 9

*bōy*, f. a smell, scent st nk x, 13

*bōy*\*, m. a brother viii, 14 (bis), sing. dat. *bōyis*, v, 10; x, 3, pl. nom. *bōyē*, iv, 7; xi 6, xii, 15; dat. *bōyēn*, xii, 15; *bōyē bārānē*, uterine brothers, viii, 5; *bōyē-kākañ*, an elder brother's wife, v, 10.

*būyābān*, m. a forest, ii, 4.

*būyākk* *būyākk* or *bēkk* (from *ad*) another the other, one more, hence often 'a second' in the sense of 'eye more', sing. nom. *būyākk*, vi, 1, 14 x, 1 xii, 4, 10 (fem) 3 (ter), 1 (fem) *būyākk* vr. 1 (fem), *bēkk* xi, 3, 1 (fem) sg. dat. *būyē* vi 5, 13, vi 11 xii, 23 vi sg. acc. *būyē* xi 1 (bis) fem. pl. nom. *būyē* x, 1 vi pl. dat. *būyēn* viii 9 The sing. all of this word *būyē* or *būyē* is used as an adv. meaning 'again' ~~more~~ 'also', and as a conj. for denoting a stronger "and". See sv *būyē*

*būyōn*\* adj. separate apart *būyōn*\* *būyōn*\* adv. separately each a part vi, 4 vii 11 *būyōn*\*, He alone s. apart from all things, or discrete (of God), vii, 2.

*bōrun* to hear ii, 1 2 (bis), 3, 1 (ter), 5, 6, 7 (bis), 10 (bis) 2 1 v, 1 v 7, vi, 1, etc. vii 9 27, 8 ix 6, x, 4 xi 20; xii, 7, 19; to listen to, ii, 5 v, 10 viii, 1 2 xi 15 to hear food xii 20 *stōmāc bō* "the counting was heard i.e. the roll call was read out, xi 16

In the pass. this verb usually means 'to be visible' (vi, 22) or 'to be considered (as such and such)' 'to seem' (v, 5 x 4 (bis)) or 'to be known or recognized (as such and such)', xii, 3.

inf. *bōrun* abl. (forming pass.) *bōzōn* vii, 5 x 4 (bis), xii, 3, 22 1st pass. part. *gāshēm bōrun*\* you must hear me, xii, 7 con. part. *bōzōn*, vii 27 8, imper. sg. 2, *bōz* 2 (bis) 3, 4 (ter), 5, 6, 7, 10, 2, ix, 8 pl. sg. 2 with suff. 1st pers. sg. acc. *bōzōm* please to hear me pl. 2 *bōzōm* please hear ye, vii, 9, fut. sg. 2 neg. interrog. *bōzākh nā*,

wilt thou not hear? vi, 1 ff., plur. 3. *hāzan*, xi, 20, pres. part. *hāzan*, hearing *qatib hāzan* goes attentively xi, 1, pres. m. sg. 3 neg. with suff. 3 sg. acc. *chāsa hāzān*, he is not listening to him. vi, 10, with suff. 3 pers. pl. acc. *bi-ān chākh ān* he is not listening to these viii, 2 m. pl. 3 with suff. 1 pers. sg. acc. *chām būn*, they are listening to me, xi, 5 imperf. m. pl. 3 acc. *hāzān*, viii, 1, past m. sg. *hāzān*, 1, 7, 1, 1 v, 7 x, 1, xi, 9 with suff. 2nd pers. sg. acc. *baḥāth*, xi, 20; with suff. 3rd pers. sg. acc. *būzūn*, i, 1, 10 also with suff. 3 pers. sg. acc. at 1 neg. *bi-ān ān*, he did not listen to him, ii, 5; f. sg. *būzūn*, xi, 10.

*hāz'gāz*, m. a deceiver, cheat, iv, 1, etc.

*būzār*, m. a market, a bazaar, v, 7.

*chāh* 1 a part 1 v, very small amount of anything vi, 10.

*chāh* 1 the cry used in urging on a horse, x, 8, 11 *har' har'*

*chāh* 2 verb assist, v, 1 and auxiliary verb

(a, Ver. assist) 1 sg. masc. *chāh*, I am xi, 1, 23 fem. *chāh* xi, 18, 2 sg. masc. *chāth*, thou art, i, 10, 2, x, 1 fem. *chākh* v, 3, 1 xi, 13 3 sg. masc. *chāh* he is, i, 6, 8, 11; ii, 1, 2, 7, 8; v, 1, 8; vi, 7, 14, viii, 27, xi, 6, 8, 10, 1; x, 1, 4, 5, 6, 7, 8, 10, 2 xi, 2, x, 2, 3, 10 fem. *chāh*, she is, v, 3; viii, 29; viii, 7, 10, 3, x, 1, 7, 10, 4, xi, 11; xii, 10, 9; 1 pl. masc. *chāh*, we are, xi, 1; 2 pl. m. *chān* (thou art) vi, 9 (past) *chān* you are xi, 1, 3, ii, 10 *chāh*, they are, v, 8, 10, 3; x, 1, 6, xii, 10.

3 sg. masc. *chān* 1, x, 10, 1, 3, v, 1, 6, xi, 2, fem. *chān* x, 6, 7, 4 xi, 2 *hān chān khān*, there is no news for the daughter 10 she does not know, 5, 20, 3 pl. fem. *chān*, xii, 19.

interrog. *chān*, am I (fem.)? v, 3, 11; *chākhā*, art thou (masc.) x, 7 *chān*, is he? xi, 1, 20, *chān* is she? v, 7, vi, 7; x, 10; xi, 20.

emph. *chān*, I (masc.) am verily, v, 11, 3 sg. masc. *chān*, is verily, ii, 2, iv, 3; vi, 14 viii, 2, 5, x, 4, xi, 14 fem. *chān*, m. 1, 8, v, 1, 10, xi, 6, 14 3 pl. masc. *chān* v, 4, x, 12 fem. *chān* viii, 4. Possibly, in some of these cases the final *y* is not the emphatic particle, but is the suffix

of the 2nd pers sg dat used as a sort of *dative commodi*. Note that *chēy* xi 6, is apparently *nasē* although fem in form. The true subject is *kā* in the preceding sentence Cf. *chēyēy*, ix, 6.

Condition 2 of *nasē* *chēy* if ye are xi 15.

I see in possessive phrases (*tanax* etc., *chuk nasē* (his) name is (so and so). ii 1. xii, 8, 18. *amex chuk tub* he has fever x 1. *tukin chuk tū* the people have exhausted (they are exhausted) xi 13. *tas chuk dōd<sup>u</sup>* she has pain, x 15, *mū<sup>u</sup>-shē chuk nashana* I have a token, x, 14. *tē<sup>u</sup> nashē chuk nashāna*, x 14. *pōtanachuk chēh khahar*, the king has news, i, 3. *so tas chuk khahar*, xi 2, she has news she has news. *sunādy chuk m* xi 4-5 (he has a wife) *zh (tas chuk m<sup>u</sup> n<sup>u</sup> m<sup>u</sup>)*, she has no sons in 16. *amex chēh zandān trēh* I have three wives, xi, 19. *and chuk qabur<sup>u</sup> sh* we have two sons, vii, 1. *neg and chēh pharsath* we have no leisure, xii, 17.

With pronominal suffixes 1st pers sg *nasē chom*, v, 8 (my (disturb) is sick) v 9 *chom khōdū* it is my god), vii 26 *chom tomāh* I have a ring, x, 12 (I have) x 7 *kqah chom nahom* (what order (have you) for me) *tan chom* v 10 *chēm bey kākān* she is my sister (the law), ix 1 *caud n<sup>u</sup> chēm tād<sup>u</sup> nū* I am to me a possession (of I, th) 3 x 1 *nasē*, vi 3 (with *kuth<sup>u</sup> har chom* there are seven rooms in my house) v, 3 *caqānē lāhhar chom* they are (fully) my (amongst) (for you), x 5 *hamāq<sup>u</sup> chom* I have neighbours).

2d pers sing 1st pers *chēy* I have you (v), ix 3 5, etc. 3 sg *nasē chēy* is of type vii, 15. *Khōdūq<sup>u</sup> nasē<sup>u</sup> chēy lasan* the will of God is to free I adjure thee (v, took), xii, 7. *tan chēy* you is of type v 10. x 8 (you have her), vii 11 (there is a road *with* fem) for thee. Condition, *chēy* if there be to thee x, 6. A B—The schist is masculine although feminine in form. Cf. *chēy m* xi 6. 1 pl *nasē chēy* (us *chēy qatar*, we are in the position of sons to thee).

1st pers sing, 3rd *nasē chus* is to him he has something masculine ii, 11. v, 6 (*athas chus dōd<sup>u</sup>*, his hand is sore),

vii, 9 (*pañ chus*, he is beating him), vii, 10 (*chus cālān nol'* he has a letter of despatch on his neck) x, 3 (*chus manz* there is in it), fem *ches* vii, 6 *nazar chēs batān kun*, L. looks towards the husband and wife x, 9 (*kāḥi ka' dāmbi*) *chēs*, tar cruj per is close to its head neg *pāṭashohi chēs* he has no royal state, x, 4, 3 pl raise *tol chis* 7h, he has two rubies, xii, 3.

2nd pers f, it, 3 sg m *kunh sabab chunni* what reason have you? vi, 5, fem neg *chēnāni pañch'* she is not ~~own~~ own, x, 1, 3 plur raise *bor chon tōhe trāch na nigon' tōbō-nish* fear are for you and three are made in your charge, x, 5, fem *chēni* they (fem) are for you x, 1

3rd pers pl 3 sg fem *chhēkh nazar chikh u-kun*, they look at (directly) further xa 23, 3 pl nase *chikh kār*, they have works, xi, 10.

(b) Auxiliary. (1) With present participle. ag, 1 maso, *chus wuchān*, I see, i, 8; fem. *chēs dūwān*, I give, vii, 22; *chēs kurān* I make, vii, 15; *chēs rōwān* I lament vi, 23 *bēs wōdān* I lament, ix, 1 *chēs wōwān* I cause to descend, v, 4

sg 2 nase *chikh wuchān*, I see, vi, 8

sg 3 maso *anān chon* he cringes x, 12 *chuh anān* x, 19 *bhān chuh* he sits down x, 4 *chuh cōcūn* he sits xi, 6 *dupan chuh* he says ix, 1 vi, 8, 9 x, 8, 12 xa 10, 14, 9, 20 *dūwān chuh* he gives v, 4 xi, 13, *chuh dūwān* xi, 17 *chuh dū an* is ~~an~~ an xi, 13 x, 7 *qatān chuh* he goes, xi, 4 *ch b mīshān*, xi, 4 *chuh kūtā*, h ~~abstracts~~ abstracts (—passer time viii, 13 x, 1 xi, 17 *chuh khawān* he eats, xii, 6, 17 *chuh kārān*, he does ~~works~~ works, vi, 12, 13 x, 8, 14 x, 24 *chuh katarān* he cuts x, 7, *chuh lūgān* he is being attached vi, 5 *chuh lūkhān* he writes, x, 15, *chuh lūwān*, he caresses, v, 6 *chuh lōwān* he reaps x, 5 *chuh lōyān* he throws v, 4 *chuh māwān* it is manifest, vii, 1; *grōwān chuh phōlān* dawn is breaking xi, 2; *chuh phērān*, it moves about, xi, 5 *chuh pakān*, he goes forward, i, 1; *pakān chuh*, xa 7 xi, 7 *chuh prārān*, he is waiting, v, 6; *chuh shōlān*, is flailing, vi, 6

*chuh tuân* he is raising xu 17 *chuh gāh trāwān*, is emitting  
agot xu 2 *chuh tsūnan* he is letting fall xu 17, *chuh  
uachan*, he sees, u 1 1 7 8 vu 6, 9 xu, 4 *uachān*  
*chuh* m 7 xu, 19, *chuh ualan*, he wraps vu, 13, *uanan*  
*chuh* he says, x 6 *chuh uaxān* he is coming down v, 7,  
*uusan choh* vu, 13 *chuh uatan* he arrives, m 7 *chuh  
quxān* he comes xu 3 *quxān chuh* v 5, xu, 4

sg 3 f m *chēh dapān*, sū, says, vu 2, 3, 7 8 x 6 x 5,  
x 18 *dapān chēh* m 3 4 ix 1, xu 7 11, *chēh qatshan*,  
she goes, becomes, x 5 *qatshān chēh* xu, 23, *chēh karān*,  
she does u 4 *lkhā. chēh* she writes, xu, 11 *chēh pakan*  
sū goes forward i, 2 x 7, *chēh uatān*, she says, vi 2,  
vi 1 20 6 *uaxān chēh* ix 6, *chēh quxān*, she comes,  
xu, 15.

pl 2 masc *choca quxān hozana* you appear to be, vu 5  
d 3 masc *dapān chih* they say v, 3 (prop e say, *duwān  
chih* they give, x 14 *chih harān*, (rubies) are dropping,  
xu 4 *chih kulan* they pass the time vu 11 *chih karān*,  
it is de māk, vi 3 xu 3, 23 *chih tārān* they run u, 9,  
*chih pakan* they go forward xu, 2 *pakān chih* x 4 *chih  
sōmbārān* they collect xi, 7; *chih sārān*, they collect, xi, 6;  
*chih tsaran* they seek m 3

p' 3 f m *chēh karān* they do v, 12 *chēh qatshān*, they  
occur, vu, 1

reg sg. 1 masc *ch ana thahārān* I am not standing,  
u 4 2 masc *chukha wātān* thou art not reaching xu 13,  
3 masc *chuna karan* he does not make, vu, 3 *quxān chuna  
bāzana*, he cannot be seen, xu, 22

reg interrog *chukha parzanāwān* dost thou not recognize,  
x, 12.

emph sg 3 masc *chuy dapān*, he verily says m, 4 *chuy  
ranan* he verily says, i, 13, vu, 31, fem *chēy uanan*,  
she verily says, vu, 16.

With pronominal suffixes 1st person, sg 3 masc *chum  
dapān*, he says to me, xu, 20 *chum duwān*, he gives to me,  
vu, 14, 7, 8, *chum haran*, my (flesh) is dropping, vu, 24;  
*chum kōnān*, he sells me, vu, 17, *chum karān*, he makes



for me, vi, 15, 24, *chum mangān* he is asking from me, xi, 4, 5, 11, 4, *mānus chum tulān* he is asking (tats of, my flesh, vi, 14, *cham wachān*, he is inspecting me vi, 18

pl. 3 masc *ch m hozan*, they listen to me, xi, 15, *chom mangān*, they are asking from me, xi, 14

3rd person sing, sg 3 masc *chus dapān* he says to him or her, v, 5, 11, vii, 3, 11 (b s), x, 8 (b s) 14, xi, 3, 13, 20, *dapān chus*, i, 4 v, 11, vii, 9 x, 8, 10 (b s) 14 xi, 3, 5, 10 (b s), 13 (b s) 19, *chus lamān*, he puts him, vii, 9, *chus pōwān*, falls to her, vii, 26; *chus manān*, he says to him, vii, 7, *chus ywān*, (stunk) is coming from it, ii, 4

3rd pers plur pl 3 masc *pata chukh ārān*, they are running after them, xi, 18

neg *hozān chukhna* he is not listening to them, vii, 2, fem neg *rezār chēkhna*, she is not remaining for them ii, 9

(2) With enclitic pres part *chah dāzan*, has very burnt, xi, 7.

(3) With perfect participle sg 1 fem reg *chēna thau<sup>m</sup>mut<sup>a</sup>* I have not been set (to learn), v, 6, sg 2 masc *chukh qāmūt<sup>a</sup>*, thou hast gone, xi, 4 reg *chukh a qāmūt<sup>a</sup>*, thou hast not become v, 5 fem *chēkh ku<sup>m</sup>mut<sup>a</sup>*, thou hast fled, ix, 1.

sg 3 masc *chuh āmut<sup>a</sup>* he has come, x, 12, 4 *chuh ā<sup>m</sup>mut<sup>a</sup>*, he has been v, 1 *chuh qāmūt<sup>a</sup>*, has gone, etc., ii, 4 iii, 1 vii, 1 *chuh qāmūt<sup>a</sup>*, x, 1, 6, *chuh kar<sup>m</sup>mut<sup>a</sup>* he has been made x, 12, *chuh pāmūt<sup>a</sup>* it has become x, 3, *chuh ret<sup>m</sup>mut<sup>a</sup>* he has been arrested, x, 12 fem *chēkh ku<sup>m</sup>mut<sup>a</sup>* she has died vi, 1, *chēkh ku<sup>m</sup>mut<sup>a</sup>*, she has fled, ix, 1 *chēn amūt<sup>m</sup>mut<sup>a</sup>* it (fem) has been said vi, 30

plur 2 masc *chēva laq<sup>m</sup>mut<sup>a</sup>* ye have arrived, vi, 5

plur 3 masc *chah manān* they are dead, vii, 1

With pronominal suffixes 1st person sg 3 masc *cham qāmūt<sup>a</sup>*, he has gone for me (*dāt aus romūt<sup>a</sup>*), v, 10 p 3 masc *chom dāt mut<sup>a</sup>*, I have given them x, 12

2nd person sg sg 3 masc *chay qāmūt<sup>a</sup>*, thou hast destroyed, ii, 11; fem, *chēy āmūt<sup>a</sup>* she has come to thee, v, 5, *chēy kūr<sup>m</sup>mut<sup>a</sup>*, thou hast made it (fem.), x, 8

3rd pers sg ag and pl dat. sg 3 masc *chunakh dya<sup>m</sup>mot<sup>m</sup>*, she has given to them, viii, 1.

3rd pers sg cat. sg 3 masc *kas-ta<sup>m</sup> ha<sup>m</sup>mot<sup>m</sup> chra uópar*, somebody else was with her, v, 4.

2nd pers, pl. sg 3 masc *chura thóe<sup>m</sup>mot<sup>m</sup>* you have deposited, x, 12.

3rd pers, pl. sg 3 masc *chukh thóe<sup>m</sup>mot<sup>m</sup>*, they have deposited, x, 12.

(4) With future passive participle, sg 3 masc *chah chámm* (one's fate) must be experienced, ix, 6. fem *chah nésu<sup>m</sup>*, it is to be descended (a place, fem), ix, 6. emph *chah qathu<sup>m</sup>* (I, must certainly go v, 10), with suff 3rd pers, sg dat *chah khasu<sup>m</sup>* he must know it x, 3, with suff 2nd pers, plur *dapin chura*, (whatever) is to be said by you, v, 8.

(5) With conjunctive participle sg 2 masc *chukh bhath*, thou art seated, xi, 5. sg 3 masc *chah bhath*, he is seated x, 5, x, 4. *chah karath thaph* he is falling (it), v, 6, viii, 7.

(6) With negative conjunctive participle, *chah pakam<sup>m</sup>*, it is not yet walked over, x, 1.

*chét*, f. a piece, fragment, f. *chéta*, viii, 14.

*chalan*, to wash. past sg. n. with suff 3rd pers sg ag *chalan*, x, 5; xi, 2; past cond. sg. 1 *chalakhé*, x, 5.

*chān* m. a carpenter x, 12. xi, 18. sg. dat. *chanas*, vi, 17, 20, pl. nom. *chān*, x, 5.

*chān<sup>m</sup>*, f. a carpenter's wife, xi, 19.

*chāmm*, to experience ix, 6; to enjoy (x, 1), fut. pass part. sg n. *chāmm*, ix, 6. pres part *chāmm* xi, 3.

*chala*, m. a group of villages, a village circle ix, 10.

*chāp* m. a letter of dispatch; an invoice, vii, 10. xi, 4.

*cēnda* m. a pocket, sg dat *cēnda* v, 3, xi, 15. abl *cēda* xi, 15.

*carakh* m. a lathe. sg cat *carak<sup>m</sup> khān*, to put on to a lathe, vii, 19. *carak<sup>m</sup> khān* to be put on to a lathe v, 20.

*cārpāy* f. a headstead. sg dat *cārpāy* x, 5.

*cēshma*, m. an eye; pl nom. *cēshma*, i, 3.

*cith<sup>m</sup>*, f. a document, viii, 10 (bis)

*cyon<sup>m</sup>*, to drink, inf *hyatan cyon<sup>m</sup>*, he began to drink, viii, 7 (ter).

pres. part. *cēwān*, vi, 15 vii, 31 pres. m. sg. 3, *chuh cēwān*, xi, 6 post. sg. 1 neg. with *soñ* 3 pers. sg. az. *trēsh cēyōnna*, Ie did not drink water, viii, 7; past cond. sg. 3, *trēsh cēyphē*, (if) he had drunk water, viii, 7.

*cyōn\** poss. p. n. tav. sg. m. nom. *cyōn\**, v, 9 x, 14, xi, 16, 8; *cyōn\** *qatōh*, thou speakest, v, 9 xi, 6, 20, 2, 3 emph. *cyōnny*, thou verily, v, 9 dat. *cyōnis*, v, 9, his pl. m. dat. *cyōnēn*, viii, 3, 11

fem. sg. nom. *cyōn\**, v, 9; viii, 3, 11; x, 10, dat. *cyāñē*, vi, 3; x, 12

*cē* m. a thing, xi, 19.

*dab*, m. a fall from a height *ter dab*, the fall or throw, of an adze vii, 18

*dab*, f. in *cūm-dab*) a covered wooden balcony on the roof of a house, sg. dat. *dabi*, viii, 1.

*dōb*, m. a hole or pit in the ground, xii, 6, sg. dat. *adōbis*, xii, 6, 7, sg. abl. *adōba*, xi, 7 *adōba hana*, a small hole in the ground viii, 7 (*N B. masc.*).

*dabū-ma*, to press. = *teeze* *dōbo ah thū-ma* to press it to the ground) to conceal (in the ground), x, 3

*dachyan\**, a f. right, (not left) m. sg. abl. *dachan atha*, with the right hand, viii, 7

*dōd* m. milk, *dōda bē*, f. a milk sister, a foster sister m. f., *dōda qūr\**, m. a milk cowherd a milkman, xi, 13 *dōda har*, in cream of milk n. 3 *dōda moy\** f. a foster mother, v, 2 (ter); *dōda-moj\**, a milk pail, xi, 3.

*dod\**, see *dazun*.

*d d\**, n. pain, agony anguish (mental or physical), v, 3, 6, 7; vii, 4 (bis 2, ix, 6, xi, 15, sg. dat. *dodis*, v, 6 (bis); abl. *dudi*, vii, 22, pl. dat. *dātēn*, vi, 14, *tas chah dōd\** *pannis duus* she has pain in her heart, xi, 15.

*dādkhāh*, m. a petitioner *ōsus dagōy zagōn dādkhāh*, disloyalty (to the king) was watching in him as a petitioner n, 5.

*dōd'lad*, adj. pained afflicted with *ay* if, affixed, *dōd'lad-ay*, vii, 9.

*dīdar*, adj. seeing, *sohōba-sond\* karu dīdār* I will do seeing of the master, I will see the master, iv, 5.

*dēg*, f. a large metal pot, a cauldron, pl. nom. *dēga*, vi, 16.

*dagāy*, f disloyalty (cf *dadkhah*) u, 5 (bis), 11, *āyis pēth dagāy karun*\*, to show in thieftiness to one's master viii, 3.

*d'h*, m smoke *dowān chah achen d'h*, he puts smoke in (her) eyes, he abuses her, v, 11.

*dah*, card, ten, v, 6.

*dōh* a day, *dōh qu* the day passed v, 11, *dōh ta rāth*, night and day (adverbially), vii, 3 with suff. of indef. art *dōhā akh banqūe* a certain day came, xii, 1 *dōha dōha kadun* to pass each day vii, 3 .1 xii, + 11 sg dat *dōhas*, by day cf *ratas* by night xii, 4, abl *tama dōha*, on that day, ii, 7, v, 5 x, 12, *dōha* by day, on each day xi, 9 *akh dōha* (v, 1) or *dōha akh* ii, 8 iii, 1, v, 1 vi, 1 3 (bis), 7 11, on a certain day, *poth dōha* every day (adv), viii, 1 (bis) *pen dōhok* x, 10 *len dōhok*, x 11, 11 pl nom *dōh gay* days elapsed iii, 5 xii, 23. Note the adverbial form *uth dōh*\* after eight days iii, 4.

*dog*\* f a square piece of cloth a napkin, a kerchief cf *bata-dog*\*, a kerchief containing food, xi, 18.

*dugān*, adj pregnant, xi, 7 (f. pl.)

*akh* m the post (for letters), sg dat *dukas* vi, 6

*dokhol*, adj entered *karudakh dokhol mahala khāva* bring them into your harem, xii, 19.

*dukhanāwēn* to lean upon (a stick or the like) pres. part. *ḡakhanāwēn*, xi, 16.

*dukhtar* f a daughter *dukhtar ē-khusa* (your) own daughter, v, 11.

*dī* m the heart, mind, soul v, 7, *dar dī* m the heart ii, 5, sg dat *dīlas* i, 7, v, 5 x, 15 *dīlas pyās qonagh*, his heart was filled with pity, viii, 11, *dōd dīlas*, pain in the heart, xii, 5.

*dōl*, the gusset of a garment; in *dōl-dāmānas*, v, 9, to the skirt of the gusset of the garment i.e. to the skirt of the garment. The sg ntl *dīh* has been altered to *dōl* m c. See *dāmān*.

*dolī*, f in *kuna dolī*, closing of the ear, refusal to hear, v, 2

*dālī*, f a story, tale, narrative, viii, 7, 10, 1, 3, x, 1 (quarter), with suff. of indef. art *dālīla*, vii, 6, 8, 11, x, 1 (bis).

*dāwun<sup>2</sup>*, m. leather with emph. *y dāwunq*, nothing but leather, xi, 14.

*dāwun<sup>2</sup>* m. the act of rolling pl. *nān dāwun<sup>2</sup> dāwān choh*, he is rolling himself, xii, 23.

*dāwān* m. soothing consolation, *dāwun<sup>2</sup>* to soothe ix, 7.

*dōmbiy<sup>2</sup>*, f. a crupper, xi, 9.

*dāmān* the skirt of a garment sg. *dat dāmān<sup>2</sup> thaph lāwān<sup>2</sup>*, to seize the skirt of a person in distress begging in making improper advances, r. 13. l. 10, v. 9 (has), *dat dāmān<sup>2</sup> thaph dāwān<sup>2</sup>*, id., v. 9 (see *dat<sup>2</sup>*, with the double meaning

*dāwān* ad) wise, *dāwān nāzān*, by a wise sister, v. 1.

*dān*, m. faith, religion, *dān Mahmad* the religion of Muhammad, iv, 6.

*dōn<sup>2</sup>* m. a pomegranate, xii, 23 (bis), 23 (bis).

*dōnd*, n. ~~payment~~ fine sg. *adl wān-ta dān<sup>2</sup>* to give a compensation (for harm etc., *dōn<sup>2</sup>*) v. 11 *dōnda hyon<sup>2</sup>*, to take in compensation, v. 11.

*d<sup>2</sup>nān* to shake out clothes, to shake (clothes); pres. 3 m. sg. *chok d<sup>2</sup>nān*, x, 7.

*dōnaway*, card. both, x, 4, 5, 13; xi, 12.

*dōnqū<sup>2</sup>* f. the work sg. *cat dōnqūh<sup>2</sup>* xi, 18 (has).

*dāpān* to say (the person addressed is usually put in the cat., sometimes with *hōn* adf. 1 as *i dāpān chok amān dāpān* *hōn*, he says to this master of the house x. 12) to send word asking for something, xii, 15.

inf. *dāpān jātān* you must say to her v. 9 fut. pass. part. *dāpān chūwā*, (what ver) is to be said by you, (what ever) you have to say v. 8 pres. part. *dāpān wārhokk*, as they said (thus), they looked, viii, 1.

imp. v. sg. 3 *dāph*, x. 4 say to me *dāpān* xi. 20 fut. *dāp dōn* you must say to me, v. 8 *dāp dōn mē*, you must not say to me v. 8 *dāp chē* you must say to them v. 7 past *dāp hēh* you should have said to them xi. 15 (bis).

fut. sg. 1, *dāpay*, I will say to thee, m. 4, v. 5 *dāpay*, I will say to him, xii, 19; 3, *dāp*, he will say, x, 1 she will say, v. 9; *dāpiy*, she will say to thee x., 18 pl. 3, *dāpānām*

they will say to me, u, 11, *dapanay*, they will say to thee  
xu, 16.

pres. (often used as historic pres.), *dapān* (pres. part  
alone used without auxiliary—say, he or she says, u, 1, 2  
5, 9, 10, 12, m, 2, 4, 5, 6, 7, 8, 9, v, 1, etc. vii, 3, etc.,  
viii, 1, 10, ix, 4, x, 7, xi, 4, 24, they say, i.e. people say,  
m, 9, v, 9, vi, 16 (ter) viii, 4, sg. m, 3, *dapān chah* he  
says, v, 1, vii, 8, 9, x, 8, 12, xu, 10, 11, 14, 19, 20, *chay  
dapān*, he says verily, u, 4, *dapān chom* he says to me,  
xu, 20, i.e. says to him or her, *chus dapān* v, 1, vii,  
3, 11 (bis), x, 8 (bis), 14, xi, 3, 13, 20, *dapān chus*, u, 4,  
v, 11, vii, 9, x, 4, 8, 10 (bis), 14, xu, 1, 5, 10 (bis),  
3 (bis), 9, he says to them, *chikh dapān* v, 1, 12 (ter), 4,  
i.e. she says, *chih dapān*, vii, 2, 7, 8; ix, 6, x, 5, *dapān  
chih* i, 3, 4, ix, 1, xu, 7, 11, she says to him or her,  
*chih dapān* viii, 3, 1, xi, 4, 15, *dapān chih*, v, 3, 11,  
ix, 6, xu, 10, 1, i, m, 3, *dapān chih* they say, i.e. people  
say, u, 3; they say to him, *chis dapān*, x, 1 (bis), *dapān  
chis*, u, 9.

past sg. 3 m. *dop\**, said, ii, 4; v, 9; viii, 1, 13; x, 2, 8;  
xi, 2, 11, 2, 4; xu, 4, 5, 9.

*dopam*, I said—I said to you *dopamwa* x, 12.

*dopun* he or she said, u, 7, 9, 11, m, 9, v, 6, 8, 9, 10,  
vi, 3, 4, 6, 9, 10, 3, x, 2, 5 (bis), xu, 5, 13, 9, 21 (bis),  
asked from thee, *d'pay* xi, 15, said to him, *dopun* i, 7,  
v, 1, xu, 1, from I for *ae dopunam* ix, 4, she said to thee,  
*dopunay*, x, 12, he or she said to him or her *dopunus*, u, 9,  
13, u, 1 (quater), 2, 4 (ter), i, i, m, u, x, 8 (quater),  
9 (ter), v, 1, 4 (ter), 5 (bis), 6 (ter), 8, 9 (quater), 12,  
vi, 5, 8, 14, 5 (inter), vii, 3 (bis), 6, 7, 8, 9 (ter), 10,  
1 (sexies), ix, 1 (bis), x, 6 (bis), xi, viii, 1, 4 (sexies),  
5 (bis), 7 (ter), 10, 1, 5 (sexies), 6 (ter), 8 (ter), 20, 1,  
2, 4, 5, he or she said to them *dopunokh*, u, 6, 8, v, 8 (bis),  
vi, 16 (ter), vii, 1, 4 (ter), 5 (bis), 10, 1, x, 1 (ter), 5 (bis),  
6 (bis), 12 (quater).

*dopwa*, you said—you said to me, *dopwam* x, 12.

*dopukh*, they said, u, 1, v, 7, viii, 1, 2, x, 1, xu, 18,

they said to me, *dop'hun* v. 8, they said to him *dop'hus*, m. 8 (bis) v. 8 viii 3, 4 (bis) 5, 11, x, 1 2 5, 6, 7, 8, 12 bis xii, 1 (bis), 17, 23 they said to them, *dop'hakh*, viii, 1; x, 12

3 past, 3 sg m *dopyā* said long ago xi 24, 1 said long ago, *dappām*, ix, 4 I said long ago to them *dopyāmakh*, xi, 15.

*dar* j r p n. *dar b. qobūn*, in the forest, i 4, *dar d.d.* in the heart, ii, 5.

*dara* n. o. n. g. a temporary residence vii, 9 a tent v, 11; sg. dat. *dēra* vii, 9, *dēra-peth* n. a tent, v, 11

*dar'*, f. a window sg. gen. *dūr haxda dūas*, to the sill of the window v. 4 w. *dār kon'* (d n wu) through the window, v, 4 (bis), cat. *dare tal*, under the window, v, 4

*dūr* l, an ear post-ant. pl. dat. *dūran*, vii 11

*dar* 2 distant, *dāe kaxap* to expel, harsh, vii 11; *shēhara dūr*, far from the city, vii, 11 nbl. *dār rōkun*, to travel at a distance v, 18 n. t. *dūr dūr pahan*, he went a short way off x, 7, cat. *byath' dār pahan* he sat at a little distance, x, 7.

*darbār*, m. a court (a king's), vii, 11.

*dard*, m. affection, ix, 8.

*dräg*, m. a famine, vi, 15.

*dāran* to play etc. (res) part. *hahun dar' dar' h dūg* at the lipwala to begging for a ms. ix, 1 1 past masc. pl. 3, *zūth' dāa dar nam*, song airs are stretched over me vii 25.

*drōl'*, m. a sickle, x 5 sg. abl. *drūti totu*, by means of a sickle, ix, 5.

*dūrē*, etc., see *nērun*.

*durawā* m. a doorway *thā-rua* to open a door, vii, 4 (bis), 11 (bis) 2 *trap'war*, she shut the door against him, vi, 11

*drūy*, etc., see *nērun*

*dray*, f. a vow, *dr y kaxan karun* to make a vow, vii, 1 (bis), 2.

*dūa*, m. a window sill; sg. dat. *dāasa*, v, 4 (bis).

*deshun*, to see lat. pass. part. *kāh gathēm na dēshun'*, no one may see me, xii, 22 conj. part. *dishith*, having seen, v, 2,

- pres. part. (for pres. tense, *dēshan*, (-s) seeing, vi, 12, past m. sg 3 *dyūth<sup>m</sup>* was seen, v, 1, b s) 5 v, 10 *dyūth<sup>m</sup>-na*, was not seen, x, 12 *dyūtham* [saw, v, 15 (b s), *dyūth<sup>m</sup>-w dy*, [very saw, xi, 1, *dyūthuth* thou sawest, v, 15 plup m. sg 3 *ōs<sup>m</sup> dyūth<sup>m</sup>-mot<sup>m</sup>* (a dream) had been seen.
- daskhath*, m. a signature — *karun* to make a signature sgn, x, 21 abl. *uth karun mol sandi daskhata*, she signed it with the father's signature, xii, 22.
- dau*, m. a prayer, *dau qo-khor*, a prayer for welfare, i, 3
- dauē* (v, 11) *dauah* (v, 6 (= later)), m. a medicine, a remedy, *dauē-han*, f. a little medicine, v, 6.
- dē*, a demon, xii, 7 sg. abl. *dēu-zūth*, the demon-face, the tribe of demons, xii, 16.
- dav*, m. a channel, drain — abl. *ōhedavm-kān* (enter) through the water drain, v, 4.
- dauēh*, see *dauē*.
- dāwēth* to deliver, — *gandan* to take a dāwēth v, 11
- day* m. God, *day*, God m. v, v, 2 voc. *dāwē* O God! v, 1
- dāy* the belief in God, *dāwē-sa*, as opposed to non-belief, vi, 6
- dōq<sup>m</sup>* cre. second, m. sg. abl. *dōq<sup>m</sup>-is qubūma sand<sup>m</sup>*, of the second servant, viii, 6.
- dyun<sup>m</sup>* to give, to make over a person to another's charge, v, 1, 11
- an<sup>m</sup>th dyun<sup>m</sup>*, to bring and give x, 4 *an<sup>m</sup>th dyun<sup>m</sup>*, to give below vi, 18 *dyatua tar-sh-xatq adēn-hama*, he made a small hole in the ground with his spear vii, 7, *achē-d<sup>m</sup>h d<sup>m</sup>adēn chah*, he is giving up the eyes for a horse v, 11 *dāwē-don<sup>m</sup>*, to roll oneself about it xii, 23 *dāwēn dyun<sup>m</sup>*, to compensate ix, 7; *dāwēn dyun<sup>m</sup>* to give in compensation v, 11, *bus gandan don<sup>m</sup>*, to believe in it, 8 *grāq<sup>m</sup> chā d<sup>m</sup>adēn* I am causing to wave, vii, 1, *hukun dyun<sup>m</sup>* to give an order, x, 9, 13, *haban bār bār dyun<sup>m</sup>* to fill the cupboard (of a beggar), to give alms, ix, 11 *atien dyun<sup>m</sup>* (of God) to give forth glory, to become manifest, vi, 7 *kudun dyun<sup>m</sup>*, to set forth (*kun* = to), x, 11, 2, *kūnsh dyun<sup>m</sup>*, to cut v, 1, 6 *kūnsh d<sup>m</sup>* to make an outcry, v, 7, xi, 7 *kordh dyun<sup>m</sup>* to do completely, x, 12, *nashas dyun<sup>m</sup> kus<sup>m</sup>*, he pronounced a charm over the skin, xii, 22, *nakh dyun<sup>m</sup>*, to hit with an



acc, vii 14, *unon uñd d th* to send for (a person) summon, x, 12, xii 17 *nola donako*, I would give cries vii, 23 *nâr dyan*, to set alight (to), to set on fire (dat. of obj), xii 21 2, 4, *phath dyan* to impale, v, 10, *pharyad dyan* to lay a corse out x 2, *phash dyan*, to rub v 4 *rakhsath dyan*, to give leave to depart xi 25, *rapat dyan*, to make a report, v, 9, *shênsher d bân shand*, he put his sword under the pillow, x 7, *amur shaph dyan*, to pro-nounce a curse over him xi, 15 *sawâl dyan*, to present a petition, x, 5, *tam cham dyan* he is coming here to be weary, vii 17 *thup d h* to weep (lat. of obj) vii, 7, xii, 12 *uñdug hakh dyan* to swear by (rod) x 7 *wardi d h*, to give an order vi, 16, *whâmukh dyan* to lie on one's back down, v, 9; *shô d h*, to give a push, x, 7 (bis)

inf *dyan*, sg o d *dyan* in order to give, ix, 7, (lat. pass. part. in sg. *rûpâp hoth qatnem dyan* you must give me 100 rupees, x, 6 so. ii. pl. *qatshunam dyan* you must give them to me, x, 1 f sg *pushêm bakh'rupah d h* you must give me a present x 4 cor, part *dith*, v, 7, x, 12

imp v sg 2 *d h d m* give, me, x, 8; *dim*, give to me, vi, 1, v 1, bis v 3 x, 4, 7, 15, 8; *diz*, give to her, xi 4, *dish* give to them, vii, 11; pl. 2, *diye*, give ye, x, 12, xii, 21, give ye to me *danam*, vi 16, pol. impv. sg 2, *dita* please give to me v 9, x, 4, with emph *y, dity*, v 2, please give to me *danam* x 5, fut. *d zikh*, thou must give to them, xii, 16,

1st sg 1 *d m*, I shall give to thee, *danay*, v, 6, 11; xi 4 7 with neg suff at 1 person pr down, (I say to you) I shall give, ii 8, 3 *dop*, she will give to thee, *unqy*, xi, 14 pl 1 *d mwe* we shall give to thee, *dimoy* x, 11

pres m sg 3, *chuh dyan* he gives, v, 11, xi, 17 (bis), 22 he gives to me *cham d wan*, vii 11 7, 8, pl. 3, *dwan chih* they give x 14, f sg 1 *chês d wân* I gave, vii 11, 22, 3 *chêh dwan* she gives to him, *dwan chês*, xi, 4, 14

past m sg *dqar*, he was given v, 9 vii, 11, 2 x, 2, xii, 22 (bis), I gave for you, *dyatun'wa*, x 12, gave to him, *dyatun*, i, 10, xii 4, he or she gave, *dyatun*, v, 1 (bis);

viu 4, 7 x, 5, 9 11 2, 3 xu 15 (bis), 25, with emph *h*,  
*dyaṭun<sup>h</sup>* a 7 he or she gave to him or her *dyaṭ<sup>h</sup>nas*,  
 i, 9 v 6 viii 9, x 6, xu 5, 7 (bis) 11, a, 6 (bis), 22,  
 he or she gave to them *dyaṭ<sup>h</sup>makh* a 7, x 5 xu, 17,  
*dyaṭakh* they gave v 10 x 5 xu, 17 24, pl *da<sup>h</sup>*, they  
 were given, xi 17 I gave *diṭ<sup>h</sup>m*, x, 12 (bis), I gave to  
 them *diṭ<sup>h</sup>makh* ix 11 he or she gave, *diṭ<sup>h</sup>nas* vii 5 x, 2,  
 he gave to him, *diṭ<sup>h</sup>nas*, x, 14.

i sg *diṭ<sup>h</sup>a* she was given, v, 16 given to him, *diṭ<sup>h</sup>a*,  
 vii 7 i gave *diṭ<sup>h</sup>a* x 7 (ter) xu 7 12 he or she gave  
 to him or her, *diṭ<sup>h</sup>nas*, v, 9; x, 8 they gave, *diṭ<sup>h</sup>kh*, iii, 8,  
 they gave to him, *diṭ<sup>h</sup>nas*, x, 5.

perf iii sg *chamakh dyaṭ<sup>h</sup>moṭ<sup>h</sup>*, she has given to them  
 v 1, pl *cham diṭ<sup>h</sup>moṭ<sup>h</sup>*, I have given, x, 12.

i up m sg *da<sup>h</sup> dyaṭ<sup>h</sup>moṭ<sup>h</sup>*, had been given x, 12 she had  
 given to him *da<sup>h</sup>nas dyaṭ<sup>h</sup>moṭ<sup>h</sup>*, v 6, pl they had been given  
 to you, *da<sup>h</sup>nas diṭ<sup>h</sup>moṭ<sup>h</sup>*, x, 12.

past cond sg i, *daṇaṇa* vii 23 I would have given to  
 them, *daṇaṇakh*, vi 20, 3 mā *dyaṭ<sup>h</sup>*, he would not have  
 given, viii, 13.

*dyaṭ* n pl coined money wealth, x 1 6 *māṇa-dyaṭ* coin  
 wealth, money in cash, i, 9.

*d<sup>h</sup>akh* m hell, sg cat *daṇkhās* (for *daṇkhās man<sup>h</sup>*, m h, ,  
 xii, 19, 20.

*daṇaṇ* to burn pres m sg 3, *chah daṇaṇ* (a lamp) is burning,  
 vii 13, x 7, with emph ' *chah daṇaṇ*' is verily burning,  
 x, 7 past sg m 3 *dod<sup>h</sup>* he was burnt up, xi, 25.

*qāḥ* adj invisible *qāṭun* to become invisible m, 6

*qāḥ* n, m case for *qāḥar*, a son, pl nom *qāḥar*, vii, 1 3,  
 xi, 15.

*qāḥ* f a fess *qāḥa-haṭh* a hundred fess i 8, 9

*q d<sup>h</sup>* a bunch or bundle of grass or the like pl nom *q d<sup>h</sup>* *q d<sup>h</sup>*  
*karāṇe* to make bundles of grass hence met to crowd  
 together, xi, 10.

*qāḥ*, m a beginning abl *qāḥa* first, at first iv, 2, v, 9, vii, 3,  
 xi 5; xii, 15.

*gāḍan*, i 1 *garuṇ*, q.v.

*gōdañ*, adv. first, at first, m, 1, x, 12 xi, 2 3, 19, emph *gōdañay*, at the very first, vii, 10; x, 3, 10; xii, 4, 6.

*gōdañ-ak<sup>a</sup>*, adj. first, the first, vii, 13 with emph *y, qōdañakay* the very first, vii, 5, f gen. *gōdañ-ak<sup>a</sup>-handi khōta*, (more beautiful) than the first, xii, 10.

*gudarun*, conj. 3, to happen, occur n.f. *gudarun*, a happening, occurrence, vii, 5, 2 past m sg 3, *gudariv*, for *gudarivor*, v, 9

*godayi* f. begging, mendicacy, the creation of a beggar, sg gen. *qub qay<sup>a</sup> hand<sup>a</sup>*, x, 2

*gah*, m. brightness, brilliancy, lustre. *trānan*, to emit light, x, 2

*qah* m. a place, a time, a turn, *qāh hēgah* in and out of season, vi, 2, *sh-ay qah* a time or opportunity for entry, a proclamation, vi, 13.

*gējē*, see *gēj<sup>a</sup>*.

*gōj<sup>a</sup>man*, see *gōlun*

*qāl* f. a falling of shame caused by another's action, i.e. mortification, humiliation, ix, 4.

*qā<sup>a</sup>* f. the forearm *qāl<sup>a</sup> qandao*, to stand in a respectful attitude with the arms folded in front, v, 9.

*qānām* m. a servant, a slave, v, 10 qun (m. s.) 7, 11, 1 (18), sg m. *qānām* is vii, 1 sg *qānām*, vi, 14, vii, 7 8, 11 voc. of *qānām* vii, 8, 11, pl. loc. *qānām*, vii, 13.

*qayon* to be destroyed, at pass part. *ayh qayh<sup>a</sup> qayh<sup>a</sup>* he has been destroyed, x, 10 f. at sg o *qayh*, x, 24 past m f o. *qā<sup>a</sup>*, xii, 25

*q<sup>a</sup>l<sup>a</sup>in* to destroy to cause to waste away past f sg *qay<sup>a</sup>man*, he caused me (him) to waste away, he pared me down, vi, 19, perf. m sg *chay qā<sup>a</sup>man<sup>a</sup>*, thou hast destroyed, vi, 11

*qām*, m. a village pl. dat. *qāmman* x, 8

*qamroyi* f. going astray *qayōm qamroyi*, I went astray (lit. going astray happened to me), vii, 12.

*qamol<sup>a</sup>*, *gōmol<sup>a</sup>*, *gūmol<sup>a</sup>*, see *gatchun*

*qan* m. the keeper of a brothel, a prostitute's buffy, used as a term of contempt after another noun, as in *hēputh-qan*

a wretch of a bear (x, 2), *kat<sup>u</sup>val qān*, the wretch of a police-captain (v 9), *waḥal qan*, a wretch of a sweeper (xi, 15). sg. lat *qanas*, v, 9 (n.s.), ix, 2, voc *qāna* xi, 15 (used as a wife to her husband).

*qand* m. a knot, *tath qand karin* to tie it up (in a parcel), x, 3

*qānd<sup>u</sup>*, n. a posy, branch *qashē qānd<sup>u</sup>* a posy of flowers v 4 (ter,

*qand<sup>u</sup>*, m. the Turkestan pack saddle consisting of two straw faced pointers joined in front, pl. n. m. *qand<sup>u</sup>*, xi, 9

*qand<sup>u</sup>* to tie, to bind m, 8 (an ear was tied up), v, 6, the thing to which the object is tied is put in the dat. (x, 10 <sup>u</sup>, x, 2, 5)

*qat<sup>u</sup> qandān*, to stand in a reverent attitude with the arms

folded, v 9 *dāvāh qandān*, to present a claim in court,

v, 11 3 or 4 part. (a sense of past part. pass.) *qandāth*,

1. 8 I gave, but *qand<sup>u</sup> xā*, you must tie it v 6 past 11

sg *qandān*, he was tied, v, 10 2 *dāvāh qand<sup>u</sup> nān* she made

a claim to him v 11 m. pl. *qand<sup>u</sup>*, were to bind v 9 *qandān*,

to tie, then x, 2 plup. m. pl. as *qand<sup>u</sup> nāt*, he laid tied them on it, x, 5.

*qānd<sup>u</sup>*, m. snuff *karān*, to say v, 1 11 (bis)

*qān<sup>u</sup>* a piece or goblet of flesh or the like pl. nom. *qand<sup>u</sup> karāth*,

laying out up viii, 15, *chēh katarān qand<sup>u</sup>* he cuts it into

lumps, x, 7.

*qāpāl* f. a female dancer, a waging girl, v 10 (bis), 11 (bis)

*qār*, see *āhan-qār* and *nān-qār*

*qara*, m. a house, *qarāhan* to go to a house to go home v 9 10

x, 4 (bis) 19 *qarān*, to run away home v 5, *qarān*

to arrive at a house to reach home 11, 2 3 (bis), v 1, 4,

x 4 6, 7, 11, x, 5 5 (ter) 8, 10, 1, 2 4, 8 (dis) 20, 2 (bis),

5 *qarānāran* to cause to arrive at a house to bring

(a person) home, inf. 9, v 10, *qarān* to go home n. 1

v, 5, 10 (bis); xi, 11, 3, sg. lat *qaras* ix 4 (bis), abl

*qara*, at home, m. 1, v, 10, xi 5 (bis) *qara bāhan* to sit

down in a house to stay at home, x, 5 xi 4 (bis) pl. dat.

*garan* (for *garan-manz*), xi, 8.

*qārē*, see *qūr<sup>a</sup>*.

*qor* m. *qor xān* n.s. an ignorant person hence, an unknown person,

a stranger, vii, 27, xi 5, sg. dat. *qor-xānas*, n, 1

*gur<sup>u</sup>* m. a horse, n. 8 x 3 sg. lat. *quris kyut<sup>u</sup>* (grass) for the horse, x, 5. *quris khaun*, to mount a horse n. 11, u. 8 (hs), *quris icāthun*, to mount a horse, u. 6, abl. *qur<sup>u</sup> petha wanth pyon<sup>u</sup>*, to fall from one's horse n. 6, pl. nom. *qur<sup>u</sup>* horses, x, 6 8, xi. 1, gen. *qurēn hunz<sup>u</sup> khazmōth* service of horses groom's work, x. 3, u. 1. *wadh<sup>u</sup> qurqun pē-ha bōn*, they dismounted, xii, 2.

*gur<sup>u</sup>* m. a cowherd, *dōda-gur<sup>u</sup>*, a milk seller xi, 13; sg. ag. *gūr<sup>u</sup>*, x. 12; *qur<sup>u</sup> bāy*, f. a cowherd's wife, x. 12.

*qur<sup>u</sup>*, f. a space of twenty m. miles; any particular moment of time abl. *sōt qār<sup>u</sup>* (acc. for *sāh-gur<sup>u</sup>*), at dawn time, v, 7.

*gardan*, f. the neck, *tas gardan diā<sup>u</sup>*, to behead him, u. 8.

*qarm*, adj. warm, used as subst., warmth, i, 11.

*garun* or *qur<sup>u</sup> m.* conj. 1, to make, form, fashion, forge, work metals. impv. sg. 2, *qar*, v, 3. imperf. m. sg. 3. *ōs<sup>u</sup> qulan*, he used to make, v, 1, past m. sg. *godun*, he or she made, v, 10, 2, pl. *gūr<sup>u</sup>*, were made, v, 4.

*garandāwan*, conj. 1, to get made, to make (with help), prepare, pres. part. *garanāwān*, xi, 17.

*qray*, f. shaking, *bāpū<sup>u</sup>*, shaking to be experienced, to be unsteady, imperfect ix, 12. pl. nom. *grāyē dādē*, to cause to wave, vii, 11.

*grīst<sup>u</sup>* m. a farmer, ix, 1, sg. ag. *grīst<sup>u</sup> bāy*, a farmer's wife, x, 1 (u. later), 1, 6 (ter, 8 10), 2. *grīst<sup>u</sup> gara*, a farmer's house, ix, 4 (bis); pl. dat. *grīstēn*, ix, 7.

*gur<sup>u</sup>* m. congn. view, purpose, abl. *gur<sup>u</sup> a panam*, for my own purpose, vii, 26.

*gōrān*, see *gōr*

*qan*, grass, hay, x. 5 (hs) xi. 6, 7, *qana qond<sup>u</sup>*, a pack saddle made of grass, xi, 9, *qān lōr<sup>u</sup>*, a handful of grass as much as is grasped by the hand near the root when cutting it, xi. 12, *qān modan* a grassy mead, a grass field, x. 5, *qān ruz*, a hay or straw rope, xi, 9.

*qūsh* or, viii. 9, xi, 2 (hs), *qūsh* brightness, dawn, — *phōtun*, dawn to break, u. 3, v, 5, 7, vii, 9, xi, 2.

*gusōh<sup>u</sup>*, m. a mendicant monk, v, 9.

*qāta*, m. skill cleverness, sg. abl. *qāta san*, with skill, i, 6.

*qatā*, 1. a *qatā karān*<sup>u</sup> to a widow, to do the *safī* ceremony, to become *safī*, iii, 4.

*qāt<sup>u</sup>ja* see *gātāl<sup>u</sup>*.

*qatāl<sup>u</sup>*, adj. skillful, clever, m. pl. nom. *qātāl<sup>u</sup> qātāl<sup>u</sup>*, several skillful (viziers) vii, 1, f. sg. nom. *qāt<sup>u</sup>ja*, v. 3, 10.

*qatqul<sup>u</sup>*, a man who wields a *qatāl* or axe for splitting logs into planks a woodcutter with suff. of indef. art. *qat<sup>u</sup>ta*, a certain woodcutter, vii, 12.

*qatshun* 1, conj. 2, to be right, proper, advisable, to be necessary, requisite. Constructed with the future passive participle either actively or passively. It appears in these stories either in the future (sg. 3 *qatsh*, pl. 3 *qatshun*) or in the past tense (m. sg. 3 *qatsh*). In the future it has the sense of the present. The forms are all easily recognizable in the examples given below.

A. Actively. *ksh qatshēm an dēshun*<sup>u</sup>, no one may see me, xi, 22.

B. Passively. Here the personal subject is either not expressed, or else is put in the dative or in the genitive.

(a) Personal subject not expressed *anun<sup>u</sup> qatsh phahamēn*, a file is necessary to be brought, i.e. you must bring a file v. 4. so, *kshar (f) qatsh anun<sup>u</sup>* you must bring news xi, 19, 20, *qatsh atun<sup>u</sup>* you must enter, v. 4, *q hyon<sup>u</sup> khar<sup>u</sup>*, you must take expenses xi, 5, *dēh q khunun<sup>u</sup>*, you must dig a pit iii, 6, *q khusun<sup>u</sup>*, you must go up, xii, 6, *karun<sup>u</sup> q qand*, you must tie up, x, 3. *with<sup>u</sup> q karun<sup>u</sup>*, you must arrange a marriage vii, 2. *suh q sangsār karun<sup>u</sup>*, appointment is to be done (to) him, he is to be stoned vii, 8, *sarqī q karun<sup>u</sup>*, you must arrest gate, viii, 7, 8, 10, *q karun<sup>u</sup> thap<sup>u</sup>* you must seize v. 9. *q manqun<sup>u</sup> byākh*, you must ask for another, xi, 13. *qih q anrun<sup>u</sup>*, you must kill him x. 5 (bis), 12. 5. *sazun<sup>u</sup> q shur* you must send the goldsmith v. 1. *q pāshakh talun<sup>u</sup>*, you must take up the garment, xii, 6, *q kakat trūcan<sup>u</sup>* you must throw the paper xii, 11, *tas q kala (sar) tsatun<sup>u</sup>*, you must cut off his head, viii, 6, 11.

With pron. suff. *qatshēm bakh<sup>u</sup>cōrsh (f) dān<sup>u</sup>* you must give

me a present, xi, 1, *gatsēm bōzun*°, you must hear me, xii 7, *rōpōjē-hath gatsēm dgon*° you must give me a hundred rapiers (surg.), x, 6 *tih gatsēm karun*°, you must do that to me, xii, 3; *kēntshūk gatsēm ladun*°, you must send me something, x, 3, *rot nǝ° gatsēs amūn*°, his heart must be brought (ere), x, 5, *dapun° gatsēs* you must say to her, x, 2 *gatsēs mōhur karu*°, you must see, it, x, 3 *tē kyah gatsē y amun*° what must (I) bring to thee? xii 21, *kor° gatsēy āsun*°, I want a bracelet from thee, xi, 13

*tōcē* (f pl) *gatsēn bog°rāñ*° leaves are to be distributed you must distribute leaves, x, 8 *tih y tēh gatsēn sōmb°ranun*° you must collect three times as many xii, 24, *tih gatsēn banun*° they must be cut, x, 4.

With pron self *gatsēnām dūn° rōpōjēs pūte hath*, you must give me five hundred rapiers, x, 1 3, *tūl gatsēn aty āsun*° rubies are required to be from thee I want rubies from thee, xii, 5.

*suh gatsēn galun*°, he was proper to be destroyed, you should have destroyed him. xi, 19 *gih karun° gatsēn*°, (that) which was proper to be done x, 7 *ratun° gatsēn*°, it was proper to arrive, I should have arrived, v, 7.

(b) Personal subject expressed in dative *mē gatsēn āsun*° (kor°) to me (a bracelet) is proper to be, i.e. I want (a bracelet), xii, 4 (bis, 10 (bis, 23, *mē gatsēn asun*° *trē*°, I want a necklace from thee xii 5 *mē gatsēn wātun*, I must arrive, xii 22 *gih tē gatsēy* (that) which thou wantest xi 7, *gatsēy amun*° *y āy* (khath) thou must bring a fruit (a letter), xii 21, *tē gatsēy āsun*° *akuy kor*°, oughtest thou to have only one bracelet? xii 13 *tē gatsē y amun*° thou must come, xii, 7. Note *mē gatsē tihann° rot nǝ*, I want their hearts where the grammatical subject is plural, while the verb is singular, viii, 11.

(c) Personal subject expressed in genitive *eyōn° gatsēn gatsēn*, thou must go x, 9, xii, 6, *tih eyōn° khayōn° gatsēn-na*, thou must not eat that, xii, 16, *eyōn° gatsēs manqun*° *awisla*, thou must ask for the skin xii 18, *eyōn° gatsēn zyūn° sōmb°ranun*°, thou must collect firewood,

xii, 10 *cyān\* gāṭhū wāṭhū\**, then must arrive. xii, 22, 3, *tuhond\* gāṭhū qun\** you must come. xii, 15  
*gāṭhū* 2, *caṇ*, 3, to go : 1 4 ii 1 3-4 6 7 9: et passim, the place or person to which one goes is usually in the dative e.g. x, 10, xii 4, 10 2, cf. however *qay kālī akis pēth* she went to the bank of a stream, xii 2 to go. disappear d.c. ii, 4, to go. elapse (of a period of time), iii 1, 5, v 10, 1, viii, 2, bis 10 xii 6, 10, 3, to become, iii, 4 9 viii 11, ix, 4, xi 3 18 to happen occur, i 12, v, 8 vi, 16 vii, 12 (bis), 3 viii 1 ter, 3 (bis) ix 1 6 (bis) xi 15 23 (*kṛāḥ gom*, what happened to me? viii, 9 *kṛāḥ gar*, what is the matter? viii 11, *kṛāḥ qayē* what was (fem.) it? x, 14, *qayē trīh kathā* three stories happened, i.e. there you have had your three stories, x, 1).

The past tense 'became' is often used in the sense of 'am' 'is', etc. Thus ii 1, iii 9, v 7; vi, 6 (*khōdā gar any*, God is He alone i.e. God is one there is no duality about Him) viii 13 x 1 10 (*kṛāḥ gos* of course I am. I am no other than, 2 bis), 4, xii 15 (*tabē gar*, it is all right).

Often in idiomatic phrases (mostly nominal compounds) as *āḍa gāṭhū*, to be completely come to an end (of night, a month etc.) x 8 xi 4 9 11, 2 *qah'kh q* love to befall a person, v 2 (bis) *bādār q*, to become awake, awake, wake up. vi, 12 viii, 6 9 13 *q bamar* to fall sick, v, 16 *qay pānax bith* they sat down at liberty from their turn of duty vii 8 *qob q* to disappear iii 6, *q pamin\** *gara* to go home xii 4 *hāshgar q* to become awake to wake up. v 1 (bis) *khōdā q* to go free to be released from this mortal coil, to die iii 4, *rōpuyē hath gom khar'e* expenditure of the hundred rupees happened to me I have spent the hundred rupees. viii 10 *khōsh q* to become pleased happy, viii, 1 1 14 xi 18 xii 9, 12 *qay q a'ch khōsh* these two were pleasing to him he felt affection for them, viii 11 *māro pashan* to suffer a violent death viii 13 x, 7 8 *mashakh q* to become entranced enamoured, iii 8 9 *q podā*, to become manifest appear become visible turn up. ii 1 iii, 8, x



4, 5, 7; xi, 10 *phākiri q*, to go into anxiety to become anxious, vi, 10 xi, 4 *amā qat shakkh*, she felt hes-tan-ān, xi, 11 *sar' qatshun* to be drawn, vi, 11, 3 *q thad' urshith* to stand up, vi, 3 *bēr qat* it has become late it is too late, v, 9, *mar gāmot' tshēta* the fire had become extinguished xi, 23, *qat qināph* he felt pity, viii, 4, *mē-ti chuh gāmot' zalm* I also have experienced tyranny, ix, 1.

With a present participle *qatshun* indicates continuous action, as in *qatshu bolan* keep hearing, listen attentively to the whole, xi, 1, *qatshu parān*, recite ye continually, vi, 4, similarly v, 17, *qatsh tārān* take tribute and go on doing so perpetually, xi, 2 *qatshu trāwān* go on leaving behind (at every stage), xi, 11.

With a conjunctive participle it forms present compounds, most of them the so-called Intensives. Thus *kēth qatshun*, to take away (Hindī *kē jānā*), v, 1 viii, 3 (bis) 4, 10, 2 xi, 4, 9, 12, 8, *marith qatshun* (Hindī *mar jānā*), to die, vi, 16 *kath mashakh qatsh*, he forgot the statement, x, 6, *nārth qatshun* to go forth ii, 3, xi, 15, *phārth qatshun*, to become hostile, iv, 3.

Inf. pass part *mē chay qatshun*, it is verily to be gone by me, i.e. I must really go, v, 10 *cyūn' qatshu qatshun*, thou must go, v, 9 xi, 6 pres. part *qatshan*, see pres. and imperf., past part *qamot'* or *qbmot'*, see perf. and p. p.

Impr. sg. 2 *qatsh* i, 9, iii, 5, vi, 17, vii, 10, x, 2 xi, 4, 5, 11 (bis) 4, 20 poetical *qatshu*, xi, 11, pl. 2 *qatshar* vi, 4; x, 7, 8; pol. sg. 2 *qatshita*, xi, 1.

Inf. sg. 2 *qatshakkh*, v, 5, 6 xi, 18, 3 *qatshi*, v, 8, pl. 1, *qatshav*, viii, 3; xii, 18; 3 *qatshan*, xi, 12.

Pres. in sg. 3 *qatshān*, iii, 6, *chuh qatshun*, xi, 4 *qatshān chuh*, xi, 4 with pron. suff. 3 pers. sg. dat. *qatshan chus* he goes (to shave) him, xi, 19, I sg. 3 *chēn qatshān*, x, 5 viii, 1 *qatshān chēh*, xi, 23, imperf. I sg. 3 *as' qatshān* v, 1, neg. *as'n*, *qatshān* viii, 1 in pl. 3 (two subjects), one mass the other (verb), *as qatshan* viii, 1.

I past in sg. 1 *qat* x, 10, 2, 4 *er phatā qatshay*, I verily became (pleased) xi, 18 in sg. 3 *ga* viii, 10, 1 (bis), 3,

x, 4, 7 (ter), 10 xi, 1, 18, xu, 1, 4 (quater), 7, 9 (bis), 10, 2 (bis), 3, 5 (ter), 8 with suff 1st pers. sg. dat. *gom*, he went to me, etc. m, 1 v, 7 vii, 12, 3, viii, 9, 10, with suff. 3rd pers. sg. dat. *qōs*, he went to him or her, etc. xi, 4, 8, vii, 4, 10, 1, xi, 12, neg *qōs-na*, went not for her v, 5, with suff 3rd pers. pl. dat. *qōkh*, he became (pleased) with them vii, 14; m. pl. 3 *qay*, x, 1, 4, m, 5, v, 9, vi, 9 (he and she), 16, viii, 3 (ter) 4, 5, 8, 11 (bis), 2, 3, x, 1, xi, 3, xu, 6, 11, 23, with suff 3rd pers. sg. dat. *gas*, they went for him or her, etc., iv, 3; v, 4.

i sg 3 *gayē* m, 1 (bis), 4, 9 v, 9, 10, 1, x, 8, 14 (bis) xu, 2, 9, 10, 2, 3; with suff. of 1st pers. sg. dat. *gayēm*, ix, 4, emph. *gayēmāy*, it (fem.) verily happened to me, vii, 12, with suff. of 3rd pers. sg. dat. *kath gayēs mashah* (see above), x, 6; f. pl. 3 *gayē*, iii, 8; x, 1.

ii past, went a long time ago, m. sg. 3 *gayar*, xu, 15, i sg 3 *gayē* (for *gayēyē*), vii, 16, viii, 11.

perf. m. sg. 2 *chukh gōmot*<sup>a</sup>, xi, 4 neg *chukh na gōmot*<sup>a</sup>, v, 5, 3 *gōmot*<sup>a</sup>, x, 7, *gōmot*<sup>a</sup>, xi, 23, *chukh gōmot*<sup>a</sup>, ii, 4, iii, 1, v, 10, viii, 1, *chukh gōmot*<sup>a</sup>, ix, 1 (bis), 6, with suff. 2nd pers. sg. dat. *chēyēy* (not *chuyēy*) *gōmot*<sup>a</sup>, (cf. *chēy nāy*, xu, 6), ix, 6 pl. 3 *gāmāt*<sup>a</sup> x, 7, 8, xi, 20, f. sg. 3 *gāmūt*<sup>a</sup>, xi, 10.

plup. m. sg. 3 *ōs*<sup>a</sup> *gāmōt*<sup>a</sup>, 4 v, 2, with suff. 3rd pers. sg. dat. *ōsax gōmōt*<sup>a</sup> (love) had befallen him, v, 2, pl. 1 *ōs<sup>a</sup> gāmāt*<sup>a</sup>, v, 9.

*gūr*, f. a cow, sg. dat. *qon*<sup>a</sup> xi, 12, pl. nom. *qōv*<sup>a</sup> vi, 15, xi, 12 (bis), pl. dat. (in sense of acc.) *gōn*<sup>a</sup>, vi, 15.

*gēmum*, m. a song, iv (title).

*gōāsh*, see *gāsh*

*qamoy*<sup>a</sup>, f. evidence, testimony, *chis karān qamoy*<sup>a</sup>, they give evidence to him, x, 12.

*qar-nar*, of or belonging to the town of Ghazni, i, 1.

*qar-rūn*, m. a livelihood, *karun* to make a livelihood xi, 19.

*ha* (1) (inferior addressing superior) *ha*, *Ha.ār-a*, O Vizier xi, 19. Cf. the next.

*hā*, O<sup>a</sup>, ha<sup>a</sup>, as exclamation, xi, 3, governing voc., with -a.

- hā phakīr-a* O Faqīr, u, 3, *hā Vig hah nāg-a*, O Vignāh Nag v, 9 *hā yār-a*, O friend, x, 4 *hā Wazīr-a* (address by a inferior), O Vizier, xii, 10, with *hā phakīr-ō*, O Faqīr, u, 2, *hā warīr-a*, O Vizier (address by a superior), u, 4
- han*, pleonastic suff. (poet.), u, 10
- hō*, pleonastic suff. added to *kyāh*, *kehō*, what? (addressed by wife to her husband), v, 4, 5.
- hab-jushī*, composed of the seven metals (*haft yōsh*), i.e. iron, antimony, lead, gold, tin, copper and silver, xu, 22
- heh' in*, to learn, impv. sg. 2 *hēh' lāgān' rīnz'*, learn to throw bas, v, 3.
- had* a limit; *had panas karun*, to make a limit for oneself to consider oneself perfect, vii, 15
- hahur*, a father-in-law, eg. gen. *hahara-kandis shēharas kun*, towards the father-in-law's city, x, 12.
- hakh* m. right, duty, *hakh* i. *Khōday*, duty of God, i.e. (a husband) sacred to me as God, xii, 15.
- hōkh'*, dry (of a river), pl. nom. *hōkh'*, vi, 15
- hakm*, m. a wise man, a sage, vi, 14 with suff. of indef. art *hakīmā*, a single wise man, vi, 14
- hukm*, *hukm*, m. an order, command; *kyāh cham hukm* what order have you for me, xii, 7, *hakm i-Mahrāj* the order of the Maharaja, xi, 4, *hukm dyan'*, to give an order, u, 7; viii, 4, 11, 2, 3, x, 5, 9, 13
- hōkmuth*, f. cleverness, ski., contrivance *hōkmūt-i Parwardgār*, the power of Providence, u, 11; eg. abl. *hōkmūth*, i, 12.
- hal*, m. condition state, vii, 9, ix, 4, *hāl kyāh kor'hakh*, an arrangement of affairs was somehow or other made by them, xi, 17.
- hāl*, f. a house; *bōd'-hāl*, a prison, ix, 4.
- hant* interj. expressing urgency 'look sharp' be quick, xii, 17
- halam*, n. a skirt, a apron, apron, x, 11 *halam dāran*, to do I out the lap cloth for alms, to beg ix, 11, sg. dat. *halamas* v, 4 (bis), 5.
- hamad* m. praise *hā pāran* to recite praises, vii, 4
- hamanash-a* m. a companion, a friend, or friend, pl. nom., ad, vii, 20 (bis); dat. *hamanashan*, vii, 21, 4.

*hamsayē*, m a neighbour, x, 12; pl nom., id., x, 5.

*han* a m suff f *bata-han* a little cooked rice, a little food, x, 5, *dawā-han*, a little medicine, v, 6, *kar<sup>h</sup>-han*, a small bracelet xii, 12, *muda han* a piece of skin, xii, 21, *nāra-han*, a small fire, iii, 1, *ratsh<sup>h</sup> han*, a very little (of something), v, 6 (bis), *tshtëh-han*, a little waste food, x, 5.

*hana*, a small quantity, x, 5, dam. suff (f unless otherwise stated) *āba-hanā*, a little water x, 5, *bata-hana*, a little cooked rice, x, 3 (masc), *dōba-hanā*, a small hole or pit, viii, 7 (masc), *kashēna-hana*, a little scratching, a small amount of scratching, xii, 16, 17, *pāri hana*, a small hut, xii, 2; *ratsh<sup>h</sup>-hanā*, a very little (of something), v, 6.

*han<sup>h</sup> han<sup>h</sup>*, in small pieces, in fragments, viii, 6.

*han<sup>m</sup>*, m a dog, viii, 9 (sexes) 10 (quater,; sg dat. *hūnis*, viii, 9, 10 (ter), pl nom *han<sup>h</sup>*, viii, 4 (bis), 12 (bis).

*hand<sup>m</sup>*, postpos. of gen.

A Added to fem sg nouns, m sg nom *qadoiyqē-hand<sup>m</sup>*, of beggary x, 2, *korē-hand<sup>m</sup>*, of the daughter, v, 2, 9, *kath hand<sup>m</sup>*, of a word, iii, 5, *ma ē hand<sup>m</sup>* of a mother xii 15, *mākīnē hand<sup>m</sup>*, of beggary, x, 4 (bis), *noyē-hand<sup>m</sup>* of a reed flute vii 1 *phakiryē-hand<sup>m</sup>* of laughter, x, 9, *pūlashobī-hand<sup>m</sup>*, of royalty, x, 2, 9, *rots<sup>m</sup> hand<sup>m</sup>*, of night iii, 1, *dat bē, ē-hand<sup>m</sup>*, of the sister x, 3 (bis), 10, *oayē-hand<sup>m</sup>* of the wife vii, 6, 13, *darē hand<sup>m</sup>*, of the window, v, 4, *khōtum hand<sup>m</sup>*, of the salt, x, 7, *shēmshēr<sup>m</sup> hand<sup>m</sup>*, of the sword vii, 13 *arani hand<sup>m</sup>*, of the wife, x, 3 *abgotar<sup>m</sup> wē hand<sup>m</sup>*, *khūta* than the first xii 16 *kh-dūn hana*, of the lady, x, 7 (ter), fem sg nom *brūē han<sup>m</sup>* of the sister x, 3, *noyē-han<sup>m</sup>*, of the reed flute, vii 1, *shēmshēr<sup>m</sup> han<sup>m</sup>*, of a sword, iii, 5, 6.

B. Added to plur nouns, m sg nom. *sodnqaran-hand<sup>m</sup>*, of servants vii, 3, *wōrn<sup>m</sup> c en hand<sup>m</sup>* of step-sons, v, 3, *hahar hand<sup>m</sup>*, of hundreds, v, 1 *janqaran hand<sup>m</sup>*, of birds, v, 1, *lahar hand<sup>m</sup>*, of rubies, xii, 2 (ter) *abl dōn hand<sup>m</sup>*, *Ima*, than two xii 9 pl nom *athar hand<sup>m</sup>*, of words x, 2, f sg nom *qurēn han<sup>m</sup>* of horses xii 3 *nēcrēn han<sup>m</sup>*, of sons vii 3, vi *yph<sup>m</sup>* of these, viii, 1, 1, ii iii *dōn*

hanza, of two vii 4 pātashāh-zāban-hanza, of princes viii 4; tūhanza, their, viii, 3.

C Added to an adverb qari hand<sup>u</sup> latter, v, 5

hanja ta manja, adv unexpected v, vi, 6

hanz<sup>u</sup>, m. a boatman with staff of indel art hānzāh, i, 4

hāpath, m. a bear, n, 10 1 (ter), 2 hāpath qān a bear prop a bear referred to abakvev ix, 2 sg dat hāpatan, v, 10, 1 ag hāpatan, ix, 4

har 1, every, har wati, on every path (fem), ii, 2

har 2 m cream sg gen dāda hārak<sup>i</sup>, (cups) of milk-cream, ii, 3

har<sup>i</sup> har<sup>i</sup>, the cry used in driving a cow, x, 8. Cf. chah 1.

harad, m autumn, har<sup>i</sup>da rāz, m autumn time ix, 8

harqāh, if, hargāh drās na, if it do not come from it, xi, 3 (bis), harqah-ay wachchē, if he has seen, viii, 10, harqāh kiy cēyān, if he had drunk, viii, 7, hargah kiy karīhe, if he had done, viii, 13.

h<sup>a</sup>run, to remain over and above, 2 past m sg, 3, h<sup>a</sup>ryōv, x, 12

1 sg 3 with staff 3 pers pl dat h<sup>a</sup>ryēyākh, x, 5

harun to drop, pres sg 3 mūz cham harun, my down is dropping, vi, 24, 7 3 tal chik harān, rubies are dropping (from her mouth), xii, 9 (bis).

hara interj sir<sup>i</sup> n 11 v 7, vi 11 x 4 (bis) 8, xii, 1 (bis), 5, 10; sir<sup>i</sup> x, 1 (passim).

hāsh, m. sense, i, 5.

hashyār, awake gashun, to awake (intrins), v, 5 (ter)

hoi<sup>u</sup>, m. an elephant, vi, 16 (ter).

hala interj, hala-si, O sir<sup>i</sup> x, 5, hatus, hui v<sup>i</sup> (a mother speaking to her daughter), xii, 16.

hatō, interj, hatō kixipen ho prisoner! x, 5

hot<sup>u</sup>, smitten, takhi hot<sup>u</sup>, smitten by rage fn. of rage vii 14

hot<sup>u</sup> m the throat batan to eat the throat v, 7, sg dat hatā, viii, 1

hath, a hundred, qāda bath, a hundred fish, i, 8 hath wān a hundred (years) in age, ii, 12 rūpayē-bath a hundred rupees viii 9 10 (with verb in sg) x 6 (hitto), rūpayā pairs bath two hundred rupees, viii, 10 (bis) x, 1, etc., sg dat. qāda hatā for the hundred t sh i, 9 mōshara-batus

(akia) *rosh*\* a packload of one hundred inches v. 10, 12  
pl. dat. *bata* (sic) *bahan* *bahan* *honi*\*, of twelve hundred  
pupils, v. 1; *kata-bōd*\*, hundreds, ix, 9. *batubōd* *klōr*\*,  
weighing hundreds of almswears, ix 7

*hob*\*, in the forearm, xii, 12 (bis) .5 sg. gen *katepak*\* xii, 10

*hāsh*, I am acessionist, with suff. of indef. art. *hāsha* vi, 9

*hac* interj. O (addressed by a woman to her husband), v. 4 xii, 11

Cl. *hay*.

*hawē* in our atmosphere *hawē* *in* *asmān*, the air of heaven n. 6.

*hawāh*, I. Eve, vii, 7.

*hawāla*, in deposit, consignment, charge v. 10, *hawāla* *y* *khōdā*,  
in the care of God x, 7, *hawāla* *karim*, to put in so and so a  
(lat.) charge, to make over (to) as a deposit v, 7, 12 (bis),  
viii, 4; x, 12 (quinques); xii, 22.

*hāwan*, to show, make manifest *kasam* *hāwan*, to make oath,  
swear, v, 9, impv. sg 2 *hāc* xii, 14, pol. with suff. 1st  
pers. sg. dat. *hāwam*, please show to me, v. 9, fut. sg. 1 with  
suff. 2nd pers. sg. dat. *hāway*, I will show to thee, n. 8, 3 *hac*  
v. 9, pl. 1 with suff. 1st pers. sg. dat. *hāwamm*, they will show  
to me, iv, 7. 1 past m. sg. with suff. 2nd pers. sg. sg. *hōwath*,  
thou showest, vi, 5, with suff. 3rd pers. sg. sg. *hōwan*,  
vi, 16, xii, 15. ditto, with suff. 1st pers. sg. dat. *hōwamm*,  
she showed to me, v, 4, ditto, with suff. 2nd pers. sg. dat.  
*hōwamay*, she showed to thee v, 4. ditto, with suff. 3rd pers.  
pl. dat. *hōwannah* he showed to them xii, 18, with suff. 3rd  
pers. sg. dat. *hōwans*, showed to him, v, 4, past cond. sg. 1  
*hāwahō*, vii, 21.

*hay* interj. O! (addressed by a man to his wife) v. 4 (passim)  
xii, 14, 6, 9, (addressed by woman to woman), v, 2,  
ix, 7, 9

*hāy*, interj. as exclamation, O! v, 7.

*hyuh*\*, adj. like, in sg. nom. *hūas* *hyuh*\* like a ruby, xii, 4 (bis),  
*tath*\* *hyuh*\*, exactly like that, xii, 4, *qinsān* *hyuh*\* like a  
human being x, 7 (bis), dat. *badi* *hahis* to the elder (prince),  
vii, 15, *zathis* *hahis* to the elder (prince), vii, 5, sg. *bish*\*  
*hah*\*, by the youngest xii 1, 1 sg. nom. *qinsan* *hish*\*, like a  
man, x, 7.

*hyol<sup>u</sup>*, an ear (of corn, etc.), pl nom *hel<sup>u</sup>*, vi, 15, pl dat. *hehu*, vi, 15.

*hyon<sup>u</sup>* to take u, 1 u, 1, 2, v, 1, 4, 6, 7 bis) vii 7, x, u, 11 xi 12, 3, 4 6, 8, xu 5, 12, 20, 22, 23 to begin, *hyotan cyon<sup>u</sup>*, he began to drink, vi 7 (ter), *hyotan acron*, he began to go forth u, 3 *hyotakh pakun* they began to go, x, 1, *h<sup>u</sup>en<sup>u</sup>* with *bhunau<sup>u</sup>* she began to leap, iii 4, *h<sup>u</sup>en<sup>u</sup> nas g<sup>u</sup>en<sup>u</sup>* n<sup>u</sup>end<sup>u</sup>r sleep began to come to her, v, 6 The conj. part *h<sup>u</sup>en<sup>u</sup>* having taken, may often be translated 'with', as in *car h<sup>u</sup>en<sup>u</sup>*, with the hue v, 7 *drac sodā h<sup>u</sup>en<sup>u</sup>* he went off with merchandize viii, 9 *waar h<sup>u</sup>en<sup>u</sup>*, taking the Vizier i.e. taking the Vizier along with you, xi, 23, *pātashān kur<sup>u</sup>* *h<sup>u</sup>en<sup>u</sup>* *balān*, running away with the princess, xii, 26.

*dunda hyon<sup>u</sup>*, to take in compensation, v, 11, *khobar h<sup>u</sup>en<sup>u</sup>*, to bring news, xi, 24, *mōl<sup>u</sup> hyon<sup>u</sup>*, to buy, x, 14, *rakhaath hyon<sup>u</sup>*, to take leave, depart. xu 10, 3 *chāp<sup>u</sup> h<sup>u</sup>en<sup>u</sup>*, to take bites, to bite x 7, *ghā hyon<sup>u</sup>*, to keep in memory, xu 17, *ama hyon<sup>u</sup>* to take responsibility for) to admit, xii, 15.

*h<sup>u</sup>en<sup>u</sup> qatshan* (Hind. *lē āna*), to take away, v, 1, viii, 3 (bis) 4 10, 2 xu, 4, 9 12, 8, *h<sup>u</sup>en<sup>u</sup> gun<sup>u</sup>* (Hind. *lē āna*), to bring 1 8, iii, 1 vii, 6 x, 12 xi, 2, 5, 11

fut. pass. part. in sg *hyon<sup>u</sup>* xu, 5, conj. part *h<sup>u</sup>en<sup>u</sup>*, i. 8, iii 1 2 v, 1 (bis) 4, 7 bis) vii 3 (bis) 4 6, 9, 10, 2, x 5 12 xi 13, 4 6, 8, xu 2 4 5 9, 11 2 (bis), 7, 8 22 3 bis 4 v, uo vs sg 2, *h<sup>u</sup>en<sup>u</sup>*, xi, 12 with suff 3rd pers a 1 *h<sup>u</sup>en<sup>u</sup>* take from air, xu, 20, fut. sg 1, with suff 2nd pers sg a *h<sup>u</sup>en<sup>u</sup>* I will take from thee, v, 11; pres. in sg 3 *chun h<sup>u</sup>en<sup>u</sup>*, x 7, f sg 3, with suff 3rd pers. sg dat and n g *ch<sup>u</sup>na h<sup>u</sup>en<sup>u</sup>* *ama* she does not admit to her, xu, 15 past m sg 3, with suff 3rd pers sg ag *hyotun*, u, 1, 4, vii 7 (ter) with suff 3rd pers. sg. abl *hyotun* took from him xi, 10, 13, with suff 3rd pers pl ag *hyotakh* x 1, f sg. with suff 3rd pers sg ag *h<sup>u</sup>en<sup>u</sup>* u, 1, 4, v, 6, x 1, ditto, with suff 3rd pers. sg dat *h<sup>u</sup>en<sup>u</sup>nas*, v 6, pl with suff 3rd pers f ag *h<sup>u</sup>en<sup>u</sup>*, v, 7, ditto. with suff 3rd pers sg gen. *h<sup>u</sup>en<sup>u</sup>nas*, vii, 7, perf. part f pl *h<sup>u</sup>en<sup>u</sup>nas* x, 14

*hyor*<sup>u</sup> adj. upwards *khusun* to go upstairs, iii 2, 9, *pahān*  
*khusun* to go a short way up stream xii, 6.

*hāz*<sup>i</sup>, as a title of respect, holy, v, 9.

*har-ūn nokar* m. a personal servant, viii, 5

*harath* a title of respect. *harat* *Idam* Saint Adair iv, 2  
*harat* *Nah* Saint Noah v, 3 *harat* *Yisah* Saint Jesus.  
 iv 4 *harat* *Mosay* Saint Moses. iv 5 *harat* *Yabrāhim*,  
 Saint Abraham. iv 6 *harat* *Yūsūph* Saint Joseph.  
 vi 8, 10, 14 etc. *harat* *Sulaymān* Saint Solomon xii 17  
*adah* apart *qayē jādūh* she went apart she became separated,  
 vii, 16.

*judoyn*, lem. separation, vii, 16.

*jāh*, a place in *qay qay-jāh* they went together v, 4, *khe jec pāch*  
*jāh*, (you) ate together, x, 12. Cf. *jāy*.

*jēl*, i.q. *jēd*, quickly, vi, 16

*jēd* or *jēl* v. adv. quickly xii 11, 23, 4

*jalea* m. glory *dān*<sup>u</sup> to give forth glory *dāh* giving  
 forth glory m. a. His glory (of God) vi 7, with emph. *q*,  
*jatay hōwan*, he manifested glory vi, 16.

*jaldy*, see *jalea*.

*jāma*, m. a coat, x, 9.

*jumala*, m. entirety *jumala ālam*, (He who is the source of, the  
 whole world, God, i, 13.

*jān*, adj. good, vii, 27; xi, 17, 8.

*jānda*, m. a flag. *lāqan* to set up a flag to insist on a claim,  
 v, 11.

*jēnth* m. heaven sg dat *jē dān* f. r. *jēntas manē*, xii 19  
*jēntas manē* m. heaven xii 20, 3, 4 sg gen m. *jēntak*<sup>u</sup>,  
 of heaven. xi 13 xii 21, 2 fem. pl. *jēntas jāyē* places of  
 heaven, iii, 7.

*jānāwar* m. a winged creature a bird ix, 3 v. pl. *jen jānāwāran*  
*hond*<sup>u</sup>, viii, 1

*jav*, for Hindi *jāy* qayē xi 4

*jāvō*, for Hindi *jao*, qayē, xi 4

*jāvōb*, m. an answer reply m. 4 xii 17

*jāy*, f. a place (cf. *jāh* ix 6, xi 12 sg dat *jāwāc jāyē* (seated)  
 in his own place, x v. *ath jayē qay būnd*<sup>u</sup>, there occurred an



earthquake in that place xii, 15; *wōt<sup>a</sup> tath jāyē*, he arrived at that place xii, 15 *uōt<sup>a</sup> jāyē akis*, he arrived at a certain place, u 8 vii 7 (ter) 9 *hōnukh akis jāyē mōz* they led him into a certain place iii, 7 *jāyē akis jāyē akis*, in one place . in another place, i, 3, 4 pl nom. *jayē*, iii, 7.

*jyāday*, more; *kam qā jyāday* (a hundred, less or more, ii, 12.

*kē*, see *kyāh*, 1.

*kabar* f a grave, a tomb, sg dat *kabar ušlan* to cause to descend into a grave, to inter, iv, 7

*kod*, m prison *kurun*, to be prisoned, v, 7, 9 (bis), x, 5, 12, *lapun* to become imprisoned, v, 8, vi, 11 *kod khān* (not *khān*), a prison, v, 8 pl dat *khanon* v, 7, 8

*kūā*, see *kūr<sup>a</sup>*.

*kod'*, m a prisoner a person imprisoned, v, 8 sg dat *kodia*, x, 5 (bis), ag *kod'*, x, 5 voc *kodyan*, x, 12, *natu kodyan*, x, 5, pl nom. (and acc) *kod*, v, 8, 9 ag *kodyan*, v, 7, vi, 11.

*kutōn*, m a step *dyun<sup>a</sup>*, to set forth x, 11, 12, *trāwan* to step forward, iv, 5.

*kudan*, or v, 2, vii, 3) *karon*, to extract, pull out, viii, 4, 11 2, to drag forth (e.g. a person from his house) x, 13, to bring forth bring out, lead forth iii, 4, 8 (ter) xii, 1 to take out (of a receptacle, viii, 7 10, x, 17 (bis) to bring forth, produce exhibit x, 2, 12 xii, 15 to tear out or off, dislocate, viii, 7 to take off (from something to which the object is attached) vi, 10 to expel, banish ix, 2, viii, 11, to take off clothes, v, 9 (bis), xii, 7 to draw (a sword), viii, 13 x, 7 to pass a (period of time) viii, 3, 11, x, 11, xii, 4 5, 11, to while away the time (on a journey), x, 1, *kudith khūmun*, to drive out, viii, 10, to take off, d off (clothes) x, 9.

Lat pass part sg m *qatsh kudan*, he should be expelled, viii, 11 conj part *kudith* viii, 10 x, 9, xii, 6, 7. Impv sg 2 with suff 3rd pers sg acc *kudan*, iii, 8, Lat pl 1 with suff 3rd pers sg acc *kutōn*, x, 1 pl 3 *kudan*, viii, 11, pres. mase sg 3 *chah kudān*, viii, 13, xi, 4, 11 17 pl 3 *chah*

*korān* vii, 1 *chūh kaurān* vii, 11 past sg in *kor'*, xii, 15 7, with suff 3 pers. sg ag *korūn*, iii, 8, v, 9 vii, 7, 10, 3, with ditto and suff 1 pers. sg dat. *kor'nām*, x, 2, with ditto and suff 3rd pers. sg dat. *kor'nas*, vii, 10, with suff 3rd pers. pl ag *korūkh*, ii, 1, pl *kor'*, x, 2, with suff 3rd pers. sg. ag. and 3rd pers. sg. gen. *kor'nas*, vii, 7, with suff 3rd pers. pl ag. *korūkh*, vii, 1, 12, x, 12, xi, 1, 1 sg with suff 3rd pers. sg ag *kor'n*, x, 7, xi, 5, with suff 3rd pers. pl ag. *kūd'kh*, x, 11.

*kāh*, f the leather lace used by shoemakers for sewing together the parts of leather shoes or the like, used where English cobblers use thread, xi, 14

*kāh*, anything something, in sg nom *kāh* anyone, i, 2 vi, 10 xi, 22, *kāh-ti*, even anyone, vi, 23 *kā si*, to anyone, iii, 3, by anyone, ii, 8, *kāsi*, by anyone, v, 9 *kāh*, anything, i, 6, ii, 5 iv, 4, 6, v, 8, vii, 2, ix, 6, xi, 15, xii, 6, 7, 16 (bis) *biyē kāh* something more i, 8, anything else xii, 8, *nā kāh*, not at all, ii, 5; v, 5 (bis); xii, 2.

As adj *kāh kor'* any prisoner v, 8, *kāh-ti hōsh* any sense at all, i, 5, *kāh' prōn'*, some old prisoners, vi, 11, *kāh*, any (inanimate thing), vi, 16, vii, 1, x, 1, 7, xi, 5, some women, xi, 7, *kāh kalā(h)*, some little time, v, 10, vii, 2, *kāh-ti*, any (sound) at all, viii, 9.

*kē-hō*, see *kyāh* 1.

*kāh* n. loose hair (from the head), combings, v, 4 (ter).

*kōh koh*, n. a mountain, *kōh i tora*, Mount Sinai, iv, 5, *kōha kōha*, on every mountain, ix, 2.

*khāb*, in a dream sg dat *khānas* vi, 14 at *khāb*, vi, 12, gen. *khābuk' tora*, the interpretation of a dream, vi, 14 *khāb dēshun*, to see a dream, have a dream vision, vi, 11 (bis), 2, 4, 5.

*khāb*, adv. well, thoroughly, vi, 10.

*khabar*, f information, news tidings, xi, 20, notice, care heed, xi, 2 (ter) *be khabar* an untaught person, vii, 28, — *anuā'*, to bring news xii, 19, 20 (bis), (*tas chēh khabar*, there is information (to him), (he) knows (all about it) iii, 3, there is heed (to him), (he) believes, (he) is under the impression (that), xii,

2 (ter): *chqū khahar* is there news? hence (I) don't know, how am (I) to know? how can (I) know? v, 7, xu, 20 *khahar di* to give news x, 14 *tas khahar qaqū* news went to him, information was given to him, m 1 *khahar bath qan*, to bring news an 24 *khahar bar* news when? i.e. who knows when (such and such a thing happened)? u 4 n 5<sup>m</sup> to bring news or information u 16, x 7 b, xa, 23 *khaharoh*, a piece of news, ii, 6.

α 1 : x, 7, 8; xv, 23.

for  $\alpha \in \mathbb{R}$  and  $\beta \in \mathbb{R}$  with  $\alpha + \beta = 1$ . Then  $\alpha \in \mathbb{R}$  and  $\beta \in \mathbb{R}$  with  $\alpha + \beta = 1$ .

*khōd* a 107. x 13, ag. dat. *khōdne*, x. 13.

[illegible]

*khō* 'nas, see *khōlām*

*khut* 1. a threshing floor *sg dat khia-karon* to put (steps) on the threshing floor, ix, 9.

*keḏan* caus of *ħadran* 'to cause to incant, to take (upstairs)  
 x, 7 'to fix (on) to a lady' vñ 19. *ħadran*, 'to cause  
 response' vñ 'to incant to prove responsible' x 12. *ħadran*  
 pl 2 with suff 3rd pers sg are *ħadran* 'cause ye him to  
 incant' x 7. *ħadran* past mase with suff 3rd pers sg are  
 3rd pers xx at *ħadran* x 12. *ħadran* with suff 3rd pers  
 sg are *ħadran* 1st pers sg nom *ħadran*, vñ 19.

*L. H. J. A. 1897*

*Khulath* m. a robe of honour, *Khul'at-shah*, a royal robe of honour  
a magnificent robe of honour x 4 (bes)

*kham*, *ay raw*, *lar po* green, v. 15, of small value, cheap  
*kham pōsa* the piece formerly current in Kashmir, of small

value compared to the British pice worth about a farthing, now becoming current; vii, 25, 6.

*khāwōr*, m. intoxication; languor of love, languishment. *pūr-khāmar*, full of languishment, one who intoxicates another with love, v, 2.

*khān*, a certain title, used as part of a proper name in *Bahādūr Khān* = Bahadur Khan, u, 1, sg. dat. *khānas*, u, 12.

*khāna*, m. a house, sg. dat. *khānas*, vi, 4, *kōd khān*, a prison, sg. nom. (m. c.) *kōd khān*, vi, 10, pl. dat. *kōd-khānan*, v, 7, 8; *mukhala-khāna*, a palace, xii, 19.

*khēn*, m. food, xii, 16, 17.

*khōn*, f. the nannch, sg. dat. *khōn kēh*, (carrying) on the haunch, xi, 13.

*khannan* to lg. fat pass. part. m. sg. *gotshō dōb khannan*, you must dig a pit, xii, 6.

*khannanāwan* to cause to be dug, past m. sg. with stiff 3rd pers. sg. sg. *khannanāwan*, x, 13.

*khār*, m. an ass, m, 8, 9 v, 7 (bis), sg. dat. *khōr khāra*, he mounted the ass, lu, 8.

*khār*, m. a blacksmith, sg. voc. *khāra*, u, 12, vi, 17, pl. sg. *khārar*, xi, 17, *Wahab Khār* or *Wahb* the Blacksmith, is the name of the author of stories u and vi.

*khōr* (v, 5) or *khōr* (v, 9) m. the foot, sg. dat. *khōrin*, v, 9, *shānda karun khōr*, to go from the pillow to the foot of the bed, v, 5, *khōra karun shand*, to go from the foot of the bed to the pillow, v, 5.

*khōr*, m. welfare; *duā-yi khōr* a prayer for welfare, a blessing, i, 3.

*khōr*, a tangle which weighs a *khār* or *khārwār* i.e. an ass a hundred sg. dat. *hatobōh khōra dōay* they turned out (i.e. amounted) to hundreds of *khārwāra*, ix, 9.

*khōr* (viii, 10) or *khār* (xi, 4, etc.), m. expenditure, expenses, money to be spent for any purpose xi, 4 (bis), 5 (bis), 11, 20, *khōr qom*, expenditure has occurred by me, I have spent, viii, 10.

*khōrāth*, m. alms, v, 9.

*khrac*, m. the clog patten or wooden soles worn by Kāśhmīrīs in winter; nom. (acc.) plur. *khāra*, v, 9.

*khāsa*, adj. peculiar, special, personal, own, choice, select  
excellent u, 3 *dukhtar ē khāsa*, the own daughter, v, 11

*khōs\**, m. a kind of metal cup, pl. nom. *khos\**, u, 3

*khosh*, m. a cut; *dyun\**, to cut, v, 4 (bis), 6

*khōsh*, adj. pleased happy *qatshun*, to become happy to become  
pleased vii, 1, 9, xii, 9, — *gōsāy*, I became pleased about  
thee, xi, 18, *gos*, he became pleased with I u, xii, 12,  
*qokh*, —, he became pleased with them, viii, 14, *gos*,  
they became pleasing to him i.e. he loved them, viii, 11,  
*yā pātashēhas kari*, that which will make the king pleased  
whatever will please the king, xii, 3.

*khāshēm*, n. anger, wrath, *yimau amis phakaras* — *kor\**, by them  
to that faqīr wrath was made, i.e. they were made angry  
with the faqīr, ii, 3.

*khāsan* (1 p p *khot\** or *khoth\**), to rise arise to rise, come up  
(out of water), i, 6, 8 xi, 11, 2 to rise, go up, go upstairs,  
ii, 2, 9 x, 8 (bis) xii, 7, to get up on to e.g. on to a bed,  
or a funeral pyre, governing dat., with or without *pēth*), iii, 7,  
v, 5, 6, (bis) 9, x, 7 (bis), xii, 21, 4, to mount a horse etc.  
*gurs* or *gurs pēth*), ii, 6, 11, 14, 8 (quater), to ride (a  
horse), (*gur\** thus *khāsan\**, he has a horse on which to ride)  
x, 3, *carhas khāt\**, she mounted on to the lathe she was fixed  
on the lathe (for being turned), vii, 20 *kōh kāl khāsan*, to go  
at stream, xii, 6, *ka's chunā khāsan zima*, the responsibility  
rises on no one no one can be made responsible, or, as we  
enough, say the responsibility falls on no one, ii, 3, *kotqāh  
khātā mur*, how many murders have risen for him i.e. of how  
many murders is he guilty? ix, 5, *pātashēhas khot\** zahar,  
poison arose to the king i.e. he became enraged, vii, 7.

Fut pass part sg m *khāsan\**, x, 3 xii, 5 (*qatsh khāsan\**,  
you must go up), impv sg 2 *khās*, iii, 8 (bis), fut sg 2  
*khāsakh*, v, 6, 3 with suff 2nd pers sg dat. *khāsāy*, xii, 11  
(there will arise before you), pres. n. sg 3 neg *chunā  
khāsan*, ii, 3, imperf sg m 3 with suff 3rd pers sg. dat  
neg *ōsū na khāsan*, i, 6, 1 past sg m 3 *khot\**, i, 8, ii, 14  
iii, 7, 8 (bis), 9; v, 5, 6; viii, 7; x, 7, 8 xii, 12, 21, 4,  
*khoth\** u, 6, x, 7, pl 1 *khā\**, v, 9 (we i.e. one m and one f),

3 *khāt* x, 8 with suff 3rd pers sg dat. *khāta*, ix, 5, f sg 3 *khāts*<sup>a</sup>, iii, 2; vii, 20; xii, 7.

*khōta*, postpos. than, *dōn-handi khōta*, (more beautiful) than the two xii, 19, *gōdān-af handi khōta*, (more beautiful) than the first (gen), xi, 10 In *am khōta hāway bōh*, iii, 8, I will show thee more than that, the word more is not expressed *khōt*<sup>a</sup>, adj false, base, counterfeit; (of a jewel) flawed, xii, 3.

*khath*, m. a letter, a document, xii, 22, 3 (ter), *māl-sandi daskhata khath*, a letter signed by (my) father, xii, 21

*khātun*, to conceal, conj part *khātūth*, having concealed (sc. yourself), secretly, xii, 6.

*khōtūna*, f a noble woman, a lady, x, 12, xii, 18, 9 (bis), 20, 5; with suff of indef art. *khōtūnā akh*, a certain lady, v, 11, xii, 15, sg dat. *khōtūm*, x, 7 (bis), xii, 15, sg. *khōtūm*, xii, 15 (quater) 8, 22 gen. *khōtūn-handi shikamas manz* (x, 7) or *khōtūm shikamas manz* (x, 7), in the lady's belly; *khōtūn-handi shikapwa manza*, from in the lady's belly, x, 7 (bis).

*khōtur*, m. carnal desire, viii, 3.

*khāwand*, m. a master, a lord, viii, 10 (of a dog), a woman's husband, iii, 1, 2, 3, 4; v, 1, 8, 10 1, 2, x, 5 (bis), 12; xii, 11, xii, 18, sg. dat. *khāwandas*, iii, 4; v, 8, 10, 2; xi, 11; xii, 18, *khāwandas nishin*, (go) to (your) master, viii, 10, sg. gen. fem. *khāwanda-sūnz*<sup>a</sup>, iii, 2.

*khūncur*<sup>a</sup>, adj left (not right), — *atha*, the left hand, viii, 7

*khyon*<sup>a</sup>, to eat, to consume unlawfully, misappropriate, x, 2

inf obl *uath' khēm*, they got down (in order) to eat, x, 5; fut. pass part. m. sg *tū cyōn' khyon' gatha na*, you must not eat that, xii, 16, pres part. *chuh bihath khēuan*, he is seated eating, xii, 4, impv sg 2, *khēh* iii 1, (dia.) *khyuh*, x, 5. (ual) *khyō* x, 12, pol sg 2, with suff 1st pers sg. dat *khētum*, eat for my sake, iii, 1, fut sg 2, *khēzi*, xii, 16 (bis)

fut sg 1 *khēma*, viii 11, with suff 2nd pers sg dat *khēmuy*, I will eat for thy sake, iii 1, do with neg. *khēmuy na* I will not eat for thy sake. iii, 1; 2, with neg. interrog *khēkh-nā*, wilt thou not eat? ii, 3, vi, 2, 3, *khēy*, xii, 15

pres. m sg 3 *chah khāwān*, xi, 6, 17; imperf. m sg 3, with neg. *kuṭwān ḥs<sup>a</sup>-na*, he used not to eat, vi, 16.

1 past m sg *khyauc*, x, 12, *khēc*, u 2 with suff 3rd pers. sg. ag. *khayōn*, vi, 16 (bis) x, 5; pl (dia. for *khēyē*) *khēy*, x, 2, f sg. with suff 2nd pers. pl. ag (dia. for *khēyēca*) *khēyēc*, x, 12

*khazmath* (xi, 3) or *khizmath* (u, 3), f service, *garēn-hunz<sup>a</sup> khazmath karakh*, I will do service of horses for them, i.e. I will do groom's work, xi, 3.

*kākad*, m paper, a piece of paper, xii, 11, 2, 5 (quinques), 6, 7, 8 (bis), 22; *lkhun* to write a paper, xii, 11, sg. dat. *kakulas*, xii, 16, 7; cf. *kākaz*.

*kākañ*, f the wife of the eldest son in a Hindu family, *bog<sup>t</sup>-kākañ*, an elder brother's wife, v, 10.

*kākur*, m a fowl; *kakar-gam*, a fowl village, a village the speciality of which is rearing fowls, xi, 8.

*kākuz*, m. paper, viii, 10. Cf. *kākad*.

*kāl*, time, with suff indef art. *kēh kālā gav* (v, 16) or *kēh kālāh gav* (viii, 2), some short time passed, *wārayāh kālāh gav*, a very long time passed, viii, 2, *wārayāh kāl*, for a very long time, viii, 2, sg. dat. *icarayahas katas*, for (during) a long time, iii, 1

*kala*, the head, iii, 1, 5, 9, *kala baṭan*, to behead, iii, 2, viii, 6, abl. *kala kan<sup>t</sup>*, in the direction of the head at the head end (of an animal), xi, 9, *kala pēth<sup>a</sup> ṭhunun<sup>a</sup> woth* to leap over (so and so's) head, ii, 9.

*kōl*, f a small river, a stream; sg. dat. *kōli manz* in the stream, xii, 2, *gayē kōli akas pēth* she went to the bank of a stream, xii, 2, abl *kōli kōli khaun*, to go up along the stream, to go up stream, xi, 4, *kōli manza*, from in the stream, xii, 4.

*kōl<sup>a</sup>*, adj of or belonging to time, *gus<sup>a</sup> kōl<sup>a</sup>*, of or belonging to a long time ago, ii, 4.

*kuṭ<sup>a</sup>*, m a tree, abl *kuṭi dadari manz*, in the tree-hole, in the hole in the tree, ii, 10.

*kālwēn*, adv in the evening, at eventide, v, 5; viii, 3.

*kalam*, m a pen, *kalamā sotin lkhun* to write with a pen, ix, 12.

*kuluph*, m. a lock. *thāwun*, to open a lock, to unlock a door, ii, 8 (bis).

*kōlay*, f. a wife, iii, 4, v, 3, 5, viii, 3, 11 sg. ng *kōlayi*, v. 9.

*kam* 1, adj. less, deficient, iv, 4, 6, *kamyā jgaday*, less or more, more or less, ii, 12.

*kam* 2, *kām*<sup>1</sup>, *kamí*, see *kyāh* 1.

*kom*<sup>u</sup>, f. a thing done, a deed, a business, *kom*<sup>u</sup> *chēh pakawūn*<sup>u</sup>, the business is one that marches, i.e. it involves marching, xi, 11, in the stories, *kar*<sup>u</sup> *kom*<sup>u</sup>, he, she, or they, did a deed, is equivalent to the English, "what do you think he, she, or they did," "what did he do but" ii, 5, 7, viii, 4; x, 7 (b.s), 12, 4; xi, 22 so, with suff. of indef. art. *kūr*<sup>u</sup>n (x, 2) or *kūr*<sup>u</sup> (x, 3) *kom*<sup>u</sup>*ūh*.

*kōmbakh*, m. help, aid, assistance, the reinforcement (of an army), sg. dat. *barāpē kōmbakas*, in order to help, by way of help, as a reinforcement, xi, 7.

*kamyuk*<sup>u</sup>, see *kyāh* 1

*kan*, m. the ear, - *thawun* (ii 7) or - *thāwun* (viii 6, 8, 11; ix, 1, 4), to apply the ear, to lend the ear, to listen attentively, sg. dat. *kanax kar*<sup>u</sup>*nas thaph*, he seized him by the ear, iii 9, abl. *kanax-dohi dīn*<sup>u</sup> (poet), to give ear-closing, to refuse to listen, v. 2 *kana mādā*, holding (a goat) by the ear, iii 5; pl. dat. with emph. *y. kanangy*, vii, 11

*kān*<sup>1</sup>, postpos. signifying—

(a) direction, as in *kalo kān*<sup>1</sup>, in the direction of the head, at the head end (of an animal), xi, 9, *lati kān*<sup>1</sup>, at the tail end, xi, 9.

(b) route, as in *darī kān*<sup>1</sup> (cast) out through the window, v, 4 (bis).

(c) direction from, as in *yēs-kān*<sup>1</sup>, from whom (it will escape), ii, 8.

Cf. *kani*, *kun*, *kān*, and *kān*.

*kani*, postpos. signifying—

(a) locality, as in *bōna-kani*, (he is standing) below, downstairs, iii, 2, *bontha-kani*, in front, before (governing dat.), ii, 3; iii, 1; viii, 11, x, 5, 10, 2, xi, 4, 9, 12, 23 (bis); *ath-pētha-kani*, on the top of it verily, viii, 1



(b) direction towards, as in *ōra-kani*, in that direction, v, 2.

(c) direction from, as in *tatara-kani*, (down) from the ceiling, vii, 6, *osa-kani* issuing from the mouth, viii, 7.

(d) other miscellaneous relations as in *thura-kani* (v, 4) or *thura-kani* (v, 4 bis), (turning) backwards (from there), *pata-kani*, afterwards, x, 1, *kun kani*, in any way, xii, 13, *ampa kani*, by means of beak to beak feeding, viii, 1, *tama-peth-kani*, in addition to that, iii, 8.

Of *kān*<sup>1</sup>, *kun*, *kāñ*, and *kññ*.

*kma*, conj. or Used to indicate an alternative in an interrogative sentence, v, 7; viii, 3, 11; xii, 18, 9, 23.

*kma*, adv. why not? viii, 1 (why is there no chirping?).

*kun*, postpos. governing dat., meaning—

(a) towards, viii, 6, 11, x, 3, 5, 12 similarly *o-kun*, in that direction, xii, 23, *mustakh kun*, enamoured of, yearning for m, 7, vii, 3, *biyē-kun*, he does not go anywhere else, xii, 4.

(b) to (after verbs of saying, addressing etc.), v, 2, vi, 4, 20, 6; ix, 1; x, 5 (bis); x, 12.

(c) in, at, *bōnth kun*, i, 8 (came) before (the king); *uōt<sup>a</sup> shēharas and-kun*, he arrived at the outskirts of the city, x, 5, *andas-kun*, at the end, xii, 6.

(d) other meanings, *nāgar akith kun*, on one side of the spring, xii, 14, *asē-kun hōruth*, thou showedst before us, vi, 5, *peth kun*, afterwards, iii, 5, v, 5, at the back (of a place), in the rear, v, 8.

(with gen.) *yāra sand<sup>a</sup> kun*, (he set out) in the direction of his friend's abode, x, 11.

Of *kān*<sup>1</sup>, *kani*, *kāñ*, and *kññ*.

*kun*, adv. at all, in any respect, v, 6, viii, 1 (bis), 2, 9, xii, 1, 22; anywhere, viii, 7, somewhere, viii, 7, *kuni kani*, in any way, xii, 13.

*kun<sup>a</sup>*, num. adj., only one, with emph. y, One only (of God), vi, 7; vii, 2, x, 8; *kunay zōn<sup>a</sup>*, only one person, all alone, viii, 7; fem. *kāñ<sup>a</sup>y zūñ<sup>a</sup>*, xii, 15.

*kōnda*, f. a potter's kiln, sg. abl. *kōndi malun*, to put (unbaked pots) into a kiln for baking, xi, 11.

*konḍ*<sup>m</sup>, m. a thorn, viii, 1 (bis).

*kangañ*, f. a comb, *chēs wālān kangañ* I am combing (my hair),  
v, 4.

*kōng-uor*<sup>m</sup>, f. a saffron garden or field. sg. dat. (for loc.), *kōng-uari*,  
or (m.o.) *kōng-wārī*, v, 7.

*k<sup>a</sup>nun* to sell; inf. abl. ān *k<sup>a</sup>nam*, he came (in order) to sell, xii, 3;  
*āyē k<sup>a</sup>nana* (pass.), she was sold, vi., 26, fut. sg. 1 with suff.  
3rd pers. sg. acc. *k<sup>a</sup>nān*, I will sell it, vii, 9, 2, with same  
suff. *mā k<sup>a</sup>nahan*, I wonder if thou wilt sell it, vii, 9, pres.  
sg. 3, with suff. 1st pers. sg. acc. *chum k<sup>a</sup>nān*, he is selling me,  
vii, 17.

*kēntshāh* (vii, 20) or (usually) *kēntshāh*, indef. pron. something,  
vii, 20, 6, x, 3; xii, 18 (bis), — *karun*, to do something,  
esp. to do something malicious, xii, 5, 10, 3, 9, *yih-kēntshah*,  
whatever, iii, 1, 8 (ter); v, 8.

As adj. some, xii, 4, 19 (bis) + adv. xii, 19.

*kēnz*<sup>m</sup>, f. a kind of cup with a foot to it, Masalmān women eat  
their rice out of it. Sg. dat. *kēnzē*, x, 3.

*kunz*, f. a key, iii, 8 (bis).

*kān*, postpos. by means of, *āb-daica-kān*, (enter) by means of  
(i.e. through) the water-drain, v, 4.

Cf. *kān'*, *kānī*, *kān*, and *kun*.

*kān* (for *kān'*), postpos. in *apor' kin*, from that direction. v, 7.

Cf. *kān'*, *kānī*, *kun*, and *kān*.

*kañ*<sup>m</sup>, f. a stone, sg. dat. *kañē-manz*, in a stone, iv, 7; *kañē-kāñ*<sup>m</sup>,  
punishment of death by stoning, lapidation, x, 13; abl.  
*kañi-phol*<sup>m</sup>, a pebble, xii, 15 (bis).

*kaññēkh*, ? gender, the apparatus consisting of two ropes attached  
at the back of a Kashmiri saddle, to secure blankets, etc.,  
xi, 9.

*kañuac*<sup>m</sup> adj. made of stone + m. pl. nom. *kañiv'*, v, 4.

*kuphār*, m. pl. infidels, non-Muslims (for *kuffar*, Ar. pl. of *kāfir*),  
iv, 3.

*kar*, adv. when ? ii, 4.

*kur*, m. an action, a deed, a work, xi, 2, pl. nom. *kār*, v, 13, xi, 10.

*kara*, m. a pea, pease, xii, 16 (ter), 7.

*kāra*, in *wīra-kāra*, safe and sound. x, 8.

*kōr*, adv. where † ii, 2.

*kor<sup>a</sup>*, m a bracelet. xi, 11, 2, 3 (ter) *rat<sup>a</sup>na kor<sup>a</sup>* a bracelet of jewels, xi, 10, 1, 2, 4 (bis) 5, 8, *kar han*, f a little bracelet xi, 12, sg dat. *rat<sup>a</sup>na karis soty*, xi 17, pl nom. *rat<sup>a</sup>na-kār<sup>t</sup>*, xi, 20

*kur<sup>a</sup>*, or (v, 5, 12) *kud<sup>a</sup>*, f a daughter, v, 7 (bis), 9, x, 1, 6, 7 (bis), 8, xi, 1, *patashāh kur<sup>a</sup>*, (v 2, 5, 8 (bis), 9 (ter), 10 xi, 1, 2) or *pāshāh kud<sup>a</sup>* (v, 5) or *patashāh kur<sup>a</sup>* (xi, 10, 3 (bis) 15), a king's daughter, a princess, sg dat *kōlē*, v, 12, *korē*, xi, 4, 5, *pāshāh korē*, v, 2, 9 (ter), xi, 2, 10, 13 *patashāh korē*, xi, 10, *korē kyut<sup>a</sup>*, for the daughter, v, 1 (bis), *korē soty*, with the daughter, v 10, *pāshāh kōrē soty* with the princess, xi, 17 gen. *korē hond<sup>a</sup>*, v, 2 *patashāh korē hond<sup>a</sup>*, v, 9 ag *kōrē* xi, 4, 5 *pāshāh korē* v, 1, xi, 2, abl *k-ri-hālmās manz*, n the lap cloth of the daughter v, 1, voc. *kūr<sup>t</sup>*, v, 2 *kūr<sup>t</sup>qy* v, 2 *karay*, xi, 15 (ad addressed by an elder woman to a younger woman)

*kārdār* m the Hadd overseer of a village a government official whose duty it is to collect the Maharaja's share of the grain, sg. ag. *kārdāran*, ix, 1.

*kroy<sup>a</sup>* f a potter's wife, cf. *krāl*; sg. ag. *krāji*, xi, 11.

*krēkh*, f an outcry *dāl<sup>a</sup>*, to raise an outcry, to cry out v, 7, xi, 7, *scēthān<sup>a</sup>* an outcry to arise, ii, 3.

*krāl*, m a potter, cf. *kroy<sup>a</sup>*, sg ag *krālan* xi, 10, voc *krālan* (addressed by a woman to her husband) xi 11

*karun* l to do, n, 4, 11 (bis) m 8 v, 4, 5, 7 (bis), 12, viii 1, 3, 4, 6 (bis), 8 (bis), 10 (bis), 1 (quater), 2, ix 4, x, 3, 5, 8 (bis), xi, 2, 19 (bis), xi, 1 (quater), 3 (bis), 6, 15, 7, 20, 6 (bis), to make i, 1, 3, 7, ii, 1 (bis), 2, 3 (bis), 4 (bis), 5, 10, 2, iii, 1, 4, 8, iv, 2, 3, 6, v, 2, 5 (bis), 6, 9, 10, vi, 9, 11 (bis), vii, 4, 6 (bis), 8, 15 (bis), 6, 21 (ter) viii 1 (bis), 2 (ter), 3 (bis), 5, 7, 9 (bis), 11 (bis), 3 (quater), ix 3, 4 (bis), x, 1, 3, 4, 5, 7 (bis), 8, 12 (bis), xi, 5, 8 (bis), 10 (bis), 7, 9 (bis), xii, 1, 4, 7, 16 (bis), 7, 8 (bis), 9 (bis), 20 (bis), 2 (bis), 3, 4, 5, to make something out of something else, to turn one thing into another, *pāshākus kur<sup>a</sup>n shēkal qmān kash<sup>a</sup>*, he made the shape of a man out of his clothes, he

folded them up to look like a man, x, 7 (bis), *kañ' phol'* *kor'naa*, she uttered a charm and turned him into a pebble. xii 15, to make another marriage to take a second wife, (*ur'ruz'* *zanāna*, or some such words, being understood), viii, 1 (bis) 2 *khadaa karun*, to put (crops) on the threshing floor, ix 9 *karith dyun'* ( = Hindi *kar dena*), to complete, finish, x, 12.

Nominal compounds are very commonly made with this verb. The following examples by no means pretend to form a complete list. *aiar karun*, to call out (to a person, dat.), x, 5 (bis), 12 (bis) xii, 7, *orām karun*, to repose, rest, sleep, v, 9, *band k*, to tie up, x, 2, *dīdār k*, to do seeing, to see (gen. of obj.), iv 5, *drey kasam k* to swear, to take an oath, vii 1 *gañē karañē* to make into pieces, to cut flesh into goblets, x, 7 *qath karañ'*, (of a widow) to perform the *sati* ceremony, to become suttee, iii, 4, *garoy karañ'*, to give evidence, x, 12 *hawāla karun* to make over (to no an i so. dat.) for safe custody to put into so and so's charge, v 7 12 (bis) vii, 4, x, 12 (quenees) *kud karun* to imprison, v, 7 9 (bis) x, 5, 12 *khosh karun* to please, gratify (dat. of person), xii 3 *khizmath* (ii, 3) or *khaizmath* (xii, 3) *karun* to do service to act as a servant, *kom' karañ'* to do a deed for the special meaning of this compound see *kom'*) ii 5, 7, viii 4 x 2 7 (bis), 12 4, xii 22 *kēntbāh karun* to do something esp. to do something malicious xii 5 10 3 9 (bis), *kashen hanā karañ'*, to do a little scratching, to scratch a person (at his request), xii, 16, *kasam karun*, to make oath to swear, v 9 viii 1 *katha karañē*, to utter words, to speak say, iii, 1 iv 5, xii, 23 to converse, x 7 (ter) xii 3 *langūc karañ'* to put on a loin-cloth *lār karañ'* to run after pursue (dat. of obj.) ii, 8 *mōhar karañ'*, to sea, (dat. of obj.) x, 3 (bis) 10, *mōl karun*, to fix a price agree to a price, viii 9 (bis), 10, *putalēn korun nakār*, he prohibited idols, iv, 6, *nas'yēth karañ'*, to give instructions, xii, 16 *nēth'e karun* to make preparations for a marriage to marry (*amis soty hūn*) viii 2, xii 15 *nazar karañ'* to look, x, 7, 8 (bis), xii, 23 *pada karun*, to create

in 8 (bis) xi, 7, *pardū karun*, to veil, cover with a veil (dat. of obj.), vi, 4, *pasand karun*, to approve (acc. of obj.), v, 1, xi, 4 (bis), *ra'y karun*, to do ruling, to rule, x, 14, *raicāna karun*, to dispatch, x, 3, *marā karun rēa*, he cut the corpse to pieces, ii, 7, *salām karun*, to make a salaam, to bow, xi, 4-5, 9-12, 4-5, 7, *sura karun*, to inquire into, test, prove the truth about, investigate concerning, vii, 1-3; x, 2, 6 (ter) 14; *seragi karun* id. viii, 7 (bis), 8, 10, x, 7 *ardn karun*, to bathe, xi, 6 (bis), 7 (bis), *thaph karūn*, to seize, lay hold of, grasp (dat. of obj.), iii, 8, 9 (bis) v, 6-9 (bis), vi, 9, vii, 7, 9 xi, 11, *takara karūn*, to make pieces, to cut to pieces (dat. of obj.), vii, 6, *tag karun*, to do a thorty, to exert oneself, xi, 3, *taqār karun*, to make ready, to make and have ready, to make, xi, 22; *tshāpa karūn*, silently, in silence xi, 4, *teuchanah karun*, to do a seeing, to take a glance at (dat. of obj.), vii, 3, *uōraz<sup>a</sup> zunana karūn*, to take a second wife (of a man) to make a second marriage vii, 11, *zūm karun*, to exercise tyranny, ix, 1, *gar<sup>a</sup> zūn karūn*, a horse ready to start, iii, 8, *zōr karun*, to make force, to shew force, to insist, xi, 15, *zāra pūr karun*, to make lamentations, to lament ix, 1, to utter poet's ejaculations, x, 5 (bis), to make earnest entreaties ii, 3-5 *ziyāphath karūn*, to make a feast, x, 11.

inf. *tamis taq<sup>a</sup> mī karun*, he did not know how to make vii, 9, *ag abl forming inf. of purpose, karun*, vii, 4, x, 2 xi, 1, 6 (bis) 26, fut. pass. part. *ag mī ag karun*, it is to be made it must be made, xi, 8, *gathū karun*, vii, 2, 8, x, 3 xi, 3; *gathū karun*, v, 7, *uātū karun*, vii, 6, 8, 11, 1 sg. *karūn* it is to be done, please do, xi, 16, *gathū karūn* v, 9; vii, 7, 8, 10, x, 3, conj. part. *karūn* iii, 8 (bis), v, 9 (bis) vii, 11, 3, x, 7, 12, xi, 19, xi, 4, 23, *zānakh karūn*, thou wilt know how to make x, 12 in adjectival sense *zūn karūn*, (a horse ready saddled, ii, 8 *chūh karūn* *thaph* he holds v, 6 vii, 7, irreg. conj. part. *kār than* x, 10 freq. part. *kār<sup>a</sup> kar<sup>a</sup>* vii, 24.

impv. sg. 2 *kar*, i, 7 1, 12, v, 2, x, 8 xi, 17, neg. *ma kar*, xi, 7 with suff. 3rd pers. sg. gen. *karus*, vii, 9,

with suff 3rd pers pl acc (irreg) *karuhukh* nase tho a them, xii, 19, 3, with suff 1st pers sg dat *karānam*, let her make for me, v, 9, pl 2 *karāc*, viii, 11, xi, 17, with suff 3rd pers. pl acc *karqakh* nase ye them, v, 4, pres. impv. sg 2 *karta*, xi, 4, 5, 10, 3, 9, pl 2 with suff 3rd pers sg dat *kārtas*, please make ye for him, , 10, impv. fut *kar'zi*, xii, 11, neg. *kār'zi na*, viii, 1 (bis), xi, 6.

fut. sg 1 *kara*, ii, 4, v, 5, viii, 10; ix, 4; xi, 1 (bis), 3, 15, 20, with suff 2nd pers sg dat. *karay*, s, 3, xii, 1; with suff 3rd pers sg dat and neg *karas-na*, x, 15, 2 *karakh*, xi, 1, 1 neg *karakh na*, v, 1, 13, with suff 3rd pers pl dat *karakhth*, tawm wit make to them, xii, 10, 3 *kari*, viii, 1, xi, 2, 19, xii, 3, 19, with suff 1st pers sg dat *karām*, ix, 4, pl 1 *karān*, x, 1, 5, xi, 19, with suff 3rd pers sg dat *karās*, x, 1, 2 *karān*, xii, 1, pres. subj. sg. 3 *kari*, viii, 6, 8, 11.

pres. m. sg 3 *karān*, he (is) making, i, 5 *chuh karān*, viii, 12, 3, x, 14, xii, 24, *karān chuh*, x, 9, neg *chūna karān*, viii, 2, with suff 1st pers sg gen. or dat. *chūn karān*, vi, 15 (dat.), 24 (gen.), pl 3 *chuh karān*, viii, 3, xi, 3, 23, with suff 3rd pers. sg dat. *chis karān*, s, 3, x, 12, f. sg 1, *chēs karān*, viii, 15, 3 *chēh karān*, iii, 4, with suff. 3rd pers. sg dat *chēs karān*, v, 5 (bis), pl 3 *chēh karān*, v, 12.

imperf. m. sg 1, *ōas karān*, x, 14, sg 3 *ōu\* karān*, i, 1, pl 3 *ōa\* karān*, i, 3, *karān ōa\**, xi, 8, f. sg 3 *ōa\* karān*, xii, 20, emph. *os\*iy karān*, vi, 16, pl 3 *ōas karān*, xi, 19.

past m. sg *kor\**, ii, 2, 3, 4, iii, 8 (bis), iv, 5, v, 9; viii, 1, 9, 10, 2; xi, 3; xii, 4, 7 (bis).

With suff 2nd pers sg dat. *koruy*, x, 12, ag. *koruth*, v, 4, 5, viii, 3, with do. and suff 1st pers. sg. neg. *kor\*thas*, x, 12, with do. and suff 1st pers. sg. dat. *kor\*tham*, ii, 11.

With suff 3rd pers. sg. dat. *koras*, xii, 7, ag. *korān*, s, 4, 7, iv, 6, v, 7, vi, 11 (bis), vii, 4, 6 (bis), viii, 2, 10, ix, 3, x, 3, 5, 7, xii, 18, 22 (ter), euph. *kor\*nay*, iv, 3, and with suff 1st pers. sg. dat. *kor\*naon*, ix, 4, and with suff 3rd pers.

sg. dat. *kor<sup>a</sup>nas*, v, 10; viii, 9, xii 15 (ter) and with suff  
3rd pers. pl. dat. *kor<sup>a</sup>nakh*, vi, 4 v. 3

With suff 2nd pers. pl. ag *kor<sup>a</sup>ni* x, 12 (bis)

With suff 3rd pers. pl. ag *korakh* viii, 1, x, 5 (bis), xii, 7,  
18 and with suff 2nd pers. sg. dat. *kor<sup>a</sup>hay* iv, 2, and with  
suff 3rd pers. sg. dat. *kor<sup>a</sup>ha*, vii, 2, x, 5, and with suff  
3rd pers. pl. dat. *kor<sup>a</sup>hakh*, xi, 17.

pl with suff 1st pers. sg. ag *karim*, v, 9 ix, 9, with  
suff 2nd pers. sg. ag *karith*, v, 7, with suff 3rd pers. sg.  
ag *karin* v, 7, 9, viii, 5, x, 2 and suff 3rd pers. sg. gen.  
*kar<sup>a</sup>nas* vii, 6, and suff 3rd pers. pl. dat. *kar<sup>a</sup>nakh*, x, 12

1 sg. *kur<sup>a</sup>*, ii, 1, 5, 7, viii, 3 & 11 x, 3, 5, 7 (ter), 8 (f. s.)  
11, 2, 4 xii 15, 9, 22, 3, with suff 1st pers. sg. dat. and  
neg *kur<sup>a</sup>ma*, v, 9, with suff 3rd pers. sg. dat. *kur<sup>a</sup>s*  
ii, 1, 9, and neg *kur<sup>a</sup>na*, v, 1, ag *kur<sup>a</sup>n*, v, 12 (bis),  
vii 8, viii 11 x, 2, 7 (bis), xii, 12, 3, 7, 20, 3, and suff  
3rd pers. sg. dat. *kur<sup>a</sup>nas*, iii, 4, 9; viii, 9, x, 3, 4, xi 4,  
5, 9, 16, with suff 2nd pers. pl. ag. *kur<sup>a</sup>co* x, 12, with suff.  
3rd pers. pl. ag. *kur<sup>a</sup>kh*, ii, 8, and suff 3rd pers. sg. dat.  
*kur<sup>a</sup>hay*, xi, 5.

pl *karē* iii, 1 with suff 1st pers. sg. ag and 2nd pers.  
f. dat. (reg.) *karēmar* x, 6, suff 2nd pers. sg. ag *karēth*,  
x, 6, with suff 3rd pers. sg. ag *karēn*, x, 6, 7 (bis); and  
suff 1st pers. sg. dat. *karēnam*, iv, 5, and with suff 3rd pers.  
sg. gen. *karēnas*, x, 7, with suff 3rd pers. pl. ag *karēkh*.  
xi, 10, xi, 25.

perf. m. ag. *chūh kor<sup>a</sup>mot<sup>a</sup>*, x, 12, 1 sg. with suff 3rd pers. sg.  
dat. for ag. *chūy kūr<sup>a</sup>mūh<sup>a</sup>*, x, 8.

pl. p. m. ag. *kor<sup>a</sup>mot<sup>a</sup>*, iii, 8, *ōa<sup>a</sup> kor<sup>a</sup>mot<sup>a</sup>*, ii, 1; *kor<sup>a</sup>mot<sup>a</sup>*  
*ōa<sup>a</sup>* x, 7 with suff 2nd pers. sg. ag. and 3rd pers. sg. acc. for  
nom. *ōa<sup>a</sup>than kor<sup>a</sup>mot<sup>a</sup>*, thou hast made him, x, 12, with suff  
3rd pers. sg. dat. *ōa<sup>a</sup> kor<sup>a</sup>mot<sup>a</sup>*, ix, 1, with suff 3rd pers.,  
pl. ag. *ōa<sup>a</sup>kh kor<sup>a</sup>mot<sup>a</sup>*, vii, 2, 1 sg. *kūr<sup>a</sup>mut<sup>a</sup>*, viii, 1, with  
suff 3rd pers. sg. dat. *ōa<sup>a</sup>s kūr<sup>a</sup>mut<sup>a</sup>*, x, 10.

cond. past. sg. 1, *karaha*, i, 11 v, 6 viii, 11, x, 5  
3, *karihē*, v, 9; viii, 7, 13.

*karun* 2, see *kadun*.

*krang<sup>a</sup>*, f a basket, v, 9 *krangē ladun*, to put into a basket, v, 7.

*karana<sup>a</sup>caru*, to cause to be made : past n. sg with suff 3rd pers sg sg *karana<sup>a</sup>caru* he caused (a hut) to be made ( v. *aprem<sup>a</sup>*), xi, 24 I sg with same suff as *karana<sup>a</sup>n*, x, 13.

*katsi*, *kōsi*, see *kēh*.

*kus*, *kusa*, *kusuy*, see *kyāh* 1.

*kash<sup>a</sup>*, a honeycomb pl nom *kāsh<sup>i</sup>*, x, 5.

*Kashmīr* (Hind. not Kashmiri), *Kashmīr*, xi, 4 The *Kāshmiri* word is *Kashīr<sup>a</sup>*. Cf. *kāshyur<sup>a</sup>*.

*kashun*, to scratch, inf ab. *kashēn hanā karu<sup>a</sup>*, to do a little scratching to scratch (somebody) a little, xi, 16, 7

*kāshyur<sup>a</sup>*, m (f *kashir<sup>a</sup>*) an inhabitant of *Kashir<sup>a</sup>*, or *Kashmīr*, pl. nom. *kāshir<sup>i</sup>*, xi, 8.

*kasam* or (xi, 2, *kas<sup>a</sup>m*), m an oath, a charm, an incantation; *Khōdayē-rond<sup>a</sup> chiq kasam*, there is an oath to thee of God, I adjure thee by God, xi, 7, *karu*, to take an oath, to swear, v, 9 (bis), *dry kasam karu* to take an oath, to swear, vii, 1 (bis), 2, *hūru* to take an oath, swear of v, 9; *musla<sup>a</sup> dpat<sup>a</sup> kas<sup>a</sup>m*, he uttered a charm over the skin (cf. *shāph*), xi, 22.

*kāsun*, to expel, i, 12, v, 6, to shave (hair) *mas<sup>a</sup> kāsun* to shave (so and so, dat.), xi, 4 (ris) 5 (bis), 10 (ter), 3 (bis), 9

inf. ab. (inf of purpose) *kasun*, xi, 4, 5, 19, inf pass part with enph *y muhum taq<sup>a</sup> y kāsunuy*, poverty will be able to be expelled for thee, thou wilt know how to expel poverty, i, 12 conj part. *ka<sup>a</sup>uth*, xi, 10, 3, *mas<sup>a</sup> mōkalō<sup>a</sup>e<sup>a</sup>nos ka<sup>a</sup>uth*, he finished shaving him, xi, 5.

imprv sg 2 *ka<sup>a</sup>*, vi, 6, past m sg with suff 3rd pers. sg sg (*am<sup>a</sup>*) *kāsun mas<sup>a</sup>*, he shaved him, xi, 10 3, with duto, and suff 3rd pers. sg dat. *mas<sup>a</sup> ka<sup>a</sup>nas* he shaved him, xi, 4 with suff 3rd pers. sg inf. *kōnis mas<sup>a</sup>*, shaved him, xi, 10.

*kusūr*, m. a fault, *gom say kusūr*, that very fault happened to me, i.e. that was my bad luck (for some fault of mine), vii, 13.

*kāsaurun<sup>a</sup>*, one who expels, i, 11.

*kati*, adv. where ? (*kā<sup>a</sup>* of the grammars), vii, 20; x, 12 (ter); xi, 17;



from where ? whence ? (*koti* of the grammars), x, 4 ; xi, 17 ,  
xii, 4 5, 11, 5 , *koti pētha*, from where ? whence ? ii, 2

*koṭa*, adv where ? xi, 5.

*koṭa*, a son, esp. a clever son , *ōkhun-koṭa*, the son of a doctor of  
divinity, xii, 25.

*kūtā*, pron. acc how much : pl. how many ? m. sg. nom. *kūtā*,  
vi, 22 , *kōtaḥ*, vi, 24 , pl. nom. *kutā*, vii, 25 , *kāṭpāḥ*, ix,  
5, 11 , *kōṭpāḥ*, vii, 31 , x, 7, 8 , xii, 20 , f. sg. nom. *koṭā*, vii,  
15 ; ag. *kūṭsa*, i, 12 ; pl. nom. *kaṭsa*, x, 6.

*kitāb*, f. a book , *sohib-i kitāb*, a master of books, a celebrated  
writer, x, 13

*kath*, f. (this word is the equivalent of the Hindi *bār*), a word, an  
uttered word, ix, 7 , xii, 9 ; a word, a statement, iv 5 ,  
x, 4, 6 (many times), 14 a matter, circumstance, affair,  
iii 5 , xii, 1 , a story, tale, narrative, v (title), vii, 1 ,  
viii, 1 ; x, 1 (many times), 2 (many times) , *kātha-bāṭha*,  
pl. conversations, xii, 25 , *kātha-karāñḥ*, to converse, iii,  
1 , x, 7 (ter) , xii, 3 ; to say (such and such) words, xii, 23 ,  
*kari s ty kath karuñā*, to hold speeche with the girl, i.e. to  
make improper overtures to her, xii, 1 In x 1 ff, the point  
of the story consists in a misunderstanding of the word  
*kath* one person of the company means "a statement",  
the others mean "a tale"

sg. nom. *kath* v 1 , vii, 1 viii, 1 , x, 6 (bis) , xii, 1 (bis) ,  
gen. *kathā hontā*, iii, 5 , pl. nom. *katha*, iii, 1 , iv 5 , x  
1 (many times) , 2 (many times) 4, 6 (many times), 7 (ter),  
14 , xii, 3, 23, 5 , dat. *kathan*, x, 1 , xii, 9 , abl. *kathan*,  
ix, 7.

*kathō*, see *kyāḥ* 1

*keth*, postpos. governing dat. in, on *athas kēth*, in the hand, ii, 7 ;  
v, 4 , x, 7 , xii 22, 3 (bis) , *khon kēth*, on the halach  
xi, 13 ; *rumāl kēth*, in a kerchief, iii, 2.

*ketha* adv , *kētha path*, how ? in what manner ? iii, 9 ; v, 8 ;  
viii, 5 ; x, 8 ; xii, 3, 24.

*kōṭāḥ*, see *kutā*

*kathā*, m. a room, vii, 3 ; with suff. of indef. art. *kathā'āḥ*, ix, 4 ;  
sg. dat. *kathis*, iii, 8 (bis) x, 7, 8 (bis) pl. nom. *kuthā*, vi, 3.

*kutikō*, adj. of or belonging to where n. 2 (poet). Cf *kati*  
*katarun*, to cut to pieces, pres. m. sg. 3. *chuh katarān* x. 7  
*kut'wāl* m. a chief of police a *kotwāl* v. 7, 9 (bis) 10, sg. ag  
*kut'wāl-ganas* (sg. dat.), to the wretch  
 of a police captain, v. 9 (see *gān*).

*katarān*, f. the wages of spinning *karnū*\*, to earn money by  
 spinning, xi, 19.

*kautyah*, *kotyāh*, see *kūt*.\*

*kuba*, *kūba*, see *kūt*.\*

*kūb*\*, see *kyut*.\*

*kūb*\*, see *kūt*.\*

*kūwa*, adv. how? v. 9.

*kūy* m. *hargah-kūy*. cf. viii, 7, 13 See *hargāh* \*

*kyā*, see *kyāh*, 1 and 4.

*kyah* 1 or *kyā* 1, interrog. pron. who? what

As subst. an m. sg. nom. *kūy* who? xi. 2 xu. 1, *kusuy*,  
 who verily? xi, 19 ag. *kam*, by whom? m. 3 (bis), x, 12,  
 pl. nom. *kam*, who? xii, 1.

subst. inan. *kyā*, what? vi, 5, *kyāh*, what? n. 2, 4, 11,  
 12, 4 (quater) 8, 9 (bis) iv, 7, v, 9 (bis) vi. 15 vii,  
 20, 2, 4, 6, 30 viii, 1, 3, 6, 8, 9, 10 (ter), 1 (quater),  
 ix, 4 (bis); x, 2, 5, 6, 8; xi, 1, 7, 20.

*kē-hō*, what, sir (to equal addressed by a woman to her  
 husband), v. 4 5 dat. *kath* poet. colloquial, *kathō-kat*  
 (pots) for what? xi, 11 abl. *kimi-bāpath* for what? why?  
 on what account? x. 1 x. 12 *kami mōkha*, on what  
 account? x. 4, gen. *kamyak*\* of what? vi. 13, 4

*kyāh sabah chura*, what is your reason? viii, 5, *kyah*  
*qatsuy anan*\* *nashāna* what is to be brought to thee as a  
 token? xii, 21.

adj. f. inan. nom. *kusi kusa*, which (of several), x, 6 (bis).  
*me kyāh zalm chuh qāmo*\* (near, what is myny has happened  
 to me, ix, 6.

an. masc. *kus-tān wāpat*, some one else v. 4 inan. *kyah-tān*  
*takhsir*, some fault of other, viii, 10.

*kyah* 2, adv. why? x, 14 (bis), how? vii. 8, 27, 8.

*kyāh* 3. an expective implying interrogation, vii. 27, 8

*kyāh* 4 or *kyā* 2 (v, 9, xii, 23), an expletive common in the colloquial language, impossible to translate, but approximately equivalent to the English "why?", "of course," "certainly," "verily," "you see," or something of the sort, v, 8, 9 (many times), viii, 1 ix, 10, x, 3 (ter), 12, xi, 18, xii, 15 (bis), 23, *yt'* *kyāh*, "here, in fact," or "here, you see," x, 12 (bis), *yt'* *kyāh* . . . *dt'* *kyāh*, here on the one hand you see . . . there on the other hand you see, viii, 13, *ada-kyah*, then of course, of course, certainly, viii, 11; xii, 4.

*kyāh* 5, conj., or, iv, 7.

*kyom*<sup>m</sup>, m. a worm, xii, 3 (ter), 4.

*kyut*<sup>m</sup> postpos. for This, like the postpositions of the genitive, is adjectival. And agrees with the governing noun. This is sg nom *bāq amman kyut* a garden for the women, ii, 1; *qaris-kyut* *gaso*, grass for the horse, x, 5, *rētās-kyut* *kharj*, expenditure for a month, xii, 4, *tērā rētan-kyut* *kharj*, expenditure for three months, xii, 5, 11, *tath-kyut* *shēstrat*<sup>m</sup> *paṅga* an iron claw for that xi, 16 *tyan*<sup>m</sup> *mē-kyut*<sup>m</sup>, firewood for me, xii, 24 With a special adverbial meaning indicating time, *rāth-kyut*<sup>m</sup>, by night, iii, 1.

ii, pl nom *waṣṭh pa iskhā sanzē korē kut*, articles for the king's daughter v, 1, *kath-kut*, (pots) for what? xi, 11.

i sg nom *voj*<sup>m</sup> *pālāshāha-sanrē korē kṛts*<sup>m</sup>, a ring for the king's daughter v, 1, *tyāphath patishohiyēu-kṛts*<sup>m</sup>, a feast for the king's son, x, 11, *qot*<sup>m</sup> *kṛts*<sup>m</sup> *jay* a place for the cow, xi, 12.

*kyuth*<sup>m</sup>, adv. how? ii, 5.

*kyōz*, adv. why? iii, 1; v, 8 viii, 1, 3, 11, ix, 1; xii, 4, 5, *ti kyōz*, because, viii, 2

*la*, m *la makān wāt* at a dwelling place, an epithet of the Deity, vii, 29

*lobun*, to take, fut. sg. 2, *labakh*, ii, 9, past m. sg. with suff. 3rd pers. sg. ag. *lobun*, ii, 10.

*lach*, m a hundred thousand. a *lakh*, *lachē nōc*<sup>m</sup>, m He Who has a hundred thousand names, an epithet of the Deity, ii, 2.

*lich*<sup>m</sup>n, see *likhun*.

*ladan* to send, iv, 2, vii, 7, x, 3 (many times), xii, 15, to put

or place into or on a receptacle such as a basket or tray).  
 v, 7 vii, 4, 12 to fill a cup with water, *pyalas ab ladun*  
 vii, 7. to place or impose (a burden, ii, 5, *neṣṭi rāḥ ladun*,  
 to impose a crime on the shoulder, to charge (a person, gen  
 or dat.) with a crime, v, 9.

int. pass. part. m. sg. *garbhēm ladun\** *kentshāh*, you must  
 send me something, xi, 15, impv. sg. 2, *lad*, xi, 15; fut.  
 sg. 2 with suff. 1st pers. sg. dat. and conditional suff.  
*laduham-ay*, if thou wilt send to me, x, 3. past m. sg. with  
 suff. 3rd pers. sg. ag. *lodun* ii, 5, vii, 7, viii, 7, x, 3,  
 ditto and with suff. 1st pers. sg. dat. *lodunam*, iv, 2, v, 9,  
 xi, 15 f. sg. with suff. 3rd pers. sg. ag. *lu-n*, x, 3, ditto and  
 with suff. 3rd pers. sg. dat. *lu-nas*, x, 3 (bis), pl. with 3rd  
 pers. sg. ag. *lizan*, v, 7, with suff. 3rd pers. pl. ag. *lazakh*,  
 viii, 4, 12.

*lāṭun* 1 and 2, see *lārun* 1 and 2

*la-loy*, f. fighting; *midu-kh loday*, fighting was joined by them,  
 i.e. they began to quarrel, x, 1.

*lagun*, to be joined (to) connected with) to be felt, experienced,  
 (*amār lagun*, desire to be felt, v, 2 *bōchē laquū\**, hunger to  
 be felt, vi, 16, *treah laquū\**, thirst to be felt. vii, 7, in al.  
 these cases the person is put in the dat.) to come into  
 existence (*mang lu\** a demand was made, xi, 16), to occur,  
 happen. become (*rath lagun\**, night to come on, viii, 9)  
 to become liable to, to incur (*kod lagun*, to incur imprisonment,  
 to be imprisoned, v, 8 vi, 11) to be experienced (*gray  
 laquū\** shaking to be experienced to be unsteady, to be  
 impermanent, ix, 12, dat. of pers. experiencing), to be  
 attached (to) find oneself in a certain condition (*lagun urōhāi*,  
 to find oneself in blamefulness, to incur guilt, viii, 5),  
 to be caught (*redā-rūm lagun*, to be caught in a net, v, 2),  
 to arrive at (a place), viii, 5, xi, 5 (conversely) (of a place),  
 to be reached, to be arrived at, xi, 5, (of a work) to be allotted  
 (to so and so), viii, 5; to begin.

In the meaning to begin, this verb is used with the  
 change infinitive in *m* of another verb to form inceptive  
 compounds. Thus, *ataun lagun* to begin to enter, x, 7

*begin* *l* to begin to *begin*, x, 7. *phōlani l*, of the dawn to *begin* to break v. 5, 7, xi, 2. *beginni l*, to begin to say, x, 1. *beginni l*, to begin to descend, viii, 6. *witherni l*, to begin to wine, viii, 6. *waitoni l*, to begin to arrive, vi. *quini l*, to begin to come, x, 8. In all these cases, the verb *lagun* is in the past tense.

but eg. 2, *laguka*, v, 2. with prohibitive neg. repeated as a suff. *mā lagukā m*, mayst thou not find thyself, v, 2. 3. *lagu*, with suff. 3rd pers. pl. dat. *lagēkh*, ix, 12, pres. t. eg. 3, *ākh lagān*, viii, 5.

past m. eg. *lag<sup>a</sup>*, v, 5, 7. vi, 11; viii, 6 (ter), 7 (bis), 8; xi, 5, xi, 2, with suff. 1st pers. sg. dat. and emph. *y*, *lag<sup>a</sup>m<sup>y</sup>*, v, 2. pl. *lag<sup>a</sup>*, x, 1, xi, 5, f. eg. *lag<sup>a</sup>*, xi, 16; with suff. 3rd pers. sg. dat. *lūg<sup>a</sup>s*, vi, 16; viii, 7, 9; perf. m. pl. 2, *chūwa lag<sup>a</sup>māi*, viii, 5.

cond. past sg. 1, *lagahō*, v, 8.

*lāgun* to apply, to fix (*janda lāgun*), to fix a flag, set up a flag, insist on a claim, v, 14, to assume the character of (so and so) make oneself look like (so and so) dress oneself up as (so and so), disguise oneself as (so and so) 2. v, 9, 10, 1 (ter), x, 7, 12 (bis), 1, to cause to come into existence, to be carried on (*lag<sup>a</sup>māi naqna*, dances were being carried on, iii, 7).

conj. part *lagith*, 1, 2, v, 11, x, 12 (bis), impv. eg. 2 *lāg*, v, 9, 11. past m. sg. with suff. 3rd pers. sg. *lagun*, v, 10, 1 (bis), x, 7. perf. m. pl. (accusative only) *lag<sup>a</sup>māi*, 1, 7. plup. m. sg. with suff. 1st pers. sg. *lag<sup>a</sup>māi*, x, 14.

*lāgar*, a) learn then, f. pl. nom. *lāgar*, vi, 17.

*lāh lāh* a meaningless refrain, added to songs, v, 11. f. (art. t. nes)

*lāhar<sup>a</sup>* f. longing-eager desire. sg. and *lāharo*, xi, 3.

*lāj<sup>a</sup>* f. a cooking pot. pl. nom. *lāj<sup>a</sup>*, xi, 6.

*lāj<sup>a</sup>*, *lāj<sup>a</sup>s*, see *lagun*.

*lākh*, f. the out-going animal proposals made to a woman. pl. dat. *lākan*, viii, 3, 11.

*lāk<sup>a</sup>* n. p. pers. v. pl. nom. n, 11. dat. *lāk<sup>a</sup>*, 11, xi, 1. *lāk<sup>a</sup>* is the first part of the Kasuranta *lāk<sup>a</sup>* (11, 1, 60) a seed and Kasuranti the word is *lāk<sup>a</sup>* and remains the same throughout all its cases.

*lakhun*, to write - p q v e sg 2, *lakh* xi, 15; fut. pl 3. *lakhān*, ix, 12, pres. m. sg 3, *chakh lakhān* x, 13 f sg 3, *lakhān chēh*, xii, 1, part. m. sg *lyakh<sup>h</sup>*, xii, 15, with suff. 3rd pers. sg. ag. *lyakhān*, xi, 22 (bis), litto. suff. with suff. 3rd pers. sg. dat. *lyakh<sup>h</sup>nas*, xii, 15 (bis) 6, with suff. 3rd pers. ag. dat. *lyakh<sup>h</sup>us*, xii, 17; with suff. 3rd pers. pl. ag. and 3rd pers. ag. dat. *lyakh<sup>h</sup>nos*, xii, 17, f. ag. with suff. 3rd pers. ag. ag. *lyakh<sup>h</sup>n*, vii, 10, perf. (auxiliary omitted) m. ag. *lyakh<sup>h</sup>mo<sup>h</sup>*, vii, 10; xii, 15, 23.

*lākam*, m. a bridle, xi, 9.

*lōkat<sup>a</sup>*, ad. *lōkat<sup>a</sup>* *lōkat<sup>a</sup> hup<sup>h</sup>*, the younger of one or more brothers, ag. ag. *lōk<sup>a</sup> h<sup>h</sup>*, xii, 1.

*lāl* 1, m. a ruby, xii, 2 (water), 3, 4 (many times), 6, sg. dat. *tath lālar hup<sup>h</sup>*, like that ruby, xii, 4 (bis), pl. nom. *lāl*, i, 9 x, 2; 5, 12 (ter), xi, 3, 5, 9, dat. *lālan pēth*, on the rubies, x, 5, gen. *lālan-hond<sup>a</sup>*, xii, 5 (ter) abl. *lālao*, vii, 3, 11, *lāl pharosh*, m. a ruby seller, a jeweller, xii, 3, *lāl-shēnākh* m. a ruby-tester, a lapidary, xii, 4, 5, etc.; sg. dat. *lāl shēnākus*, xi, 4 (bis) 5, 6, 10, 1, 3, 5, 9 (several times), 22, 4, 5, gen. *lāl-shēnaku sond<sup>a</sup>*, xii, 8, 25, ag. *-shēnākan*, xii, 4 (bis), 7, 9, 10, 3, 22 (ter), 4, 5.

*lāl* 2, f. spittle, saliva, vii, 7.

*Lālmāl*, N P f xii, 8, 11 (bis), 4, 5 (indeclinable in composition), 25.

*Lāla-Malikh*, N P. m., ag. gen. *Lāla-Malikh<sup>a</sup>*, iv, title; dat. *Lāla-Malikh<sup>a</sup>*, iv, 7.

*lalanun*, to caress - to caress, in order to relieve pain, to soothe, fondle, stroke, v, 6, pres. m. sg 3, *chah lalanun* v, 6.

*lanun*, to pull drag, pres. m. sg 3, with suff. 3rd pers. ag. dat. *chah lanun*, he is pulling him, vii, 9.

*l<sup>a</sup>n<sup>a</sup>*, n. fate, *lan<sup>a</sup> tōr*, a fate-tale, a destroyer of good luck, vii, 12.

*Lāndan*, n. London - sg. abl. *Lāndan pēth*, xi, 3.

*langūt<sup>a</sup>*, f. a low-cloth, - *karoth*, wearing on y a l n cloth, xi, 22.

*lānun*, to reap; pres. ag 3 *chah lānun* x, 5.

*lar*, f. the side (of the body), sg. abl. *lar*, vii, 18, *lar<sup>a</sup> talā*, from under the side (of Eve's birth from Adam), vii, 7.

*lar*, I running pursuit running away, fleeing — *karuñ<sup>a</sup>*, to pursue, II 8, *lār tsānāñ<sup>a</sup>*, to pursue, IX 2

*lār<sup>a</sup>*, f. a house; dat. *lārē*, vi, 3.

*lārun* 1, or (II 5, vi, 8) *lādan* 1, to run, *pata lārun*, to run after, to pursue (II, 9, vi, 8, xi, 18,

pres. part. *lārān* vi, 8 viii, 6 xi, 12; pres. m. pl. 3, *chikh lārān*, II, 9, with suff 3rd pers pl dat *chikh lārān*, xi 18, imperf m pl 3, *us<sup>t</sup> lārān*, x, 6; I past m. pl. with suff 3rd pers sg dat *loris* II, 9; III past m. sg *lārān* II, 10, *lādyā*, III, 5 f sg with suff 3rd pers. sg dat *lādyāyēs*, vi, 8.

*lārun* 2 or *lādan* 2, to be brought into contact with, to touch (of oil or other liquid dirtying a person), perf *lāryāmot<sup>a</sup>* (Goyind Kar) or *lādyāmot<sup>a</sup>* *lādan*, viii, 6 (*amīs zahar l.*, the poison has touched her).

*lashkar*, f an army, x, 11, sg dat *lashkari*, II, 7 x, 9, 13, *lashkari-manz*, in the army x, 6, 8.

*lasun*, to survive (a Janger), lat. sg. 3. *lasī*, x, 7

*lō<sup>a</sup>*, adj light, gentle, *lō<sup>a</sup>-poth<sup>a</sup>* gently, xii 5.

*lot<sup>a</sup>*, the tail of an animal, v, 7, abl *loti kōn<sup>a</sup>*, in the direction of the tail towards the tail (and not towards the head), xi, 9.

*lath*, f a foot; pl. dat. *ratun laton tal* he held it under his feet, i.e. he stood upon it, viii, 7.

*lath* f an occasion time, turn sg dat *dōp lath*, on two occasions, twice viii, 7, *trēqom lath* on the third occasion, viii, 7.

*lot<sup>a</sup>er<sup>a</sup>* I a saw, abl *lati loty*, with (by means of) a saw, vii, 19.

*lōc<sup>a</sup>*, m in *qasa lōc<sup>a</sup>*, a bundle of grass, xi, 12

*lyakh<sup>a</sup>*, etc., see *lkhun*.

*lopykh*, adj it worthy; *mē loy kh*, worthy of me, xii, 10, 9; *lopyk ē patashah*, worthy of a king, x, 4, *lopyk-i nazir*, worthy of a vizier, xii, 10, 19, *loy k-i pātashih*, worthy of a king, xii, 19.

*lāqūlā*, the Musulman creed, a corruption of the Arabic *lā ilāha illa llāhu*, there is no god, but the God, vi, 17.

*lopan*, to strike, hit, beat, II 1 (dat. of obj) 2 (dat. of obj), 9 (lat. of obj), ix, 8, x, 1 *amīs lōpykh*, they beat him, *thave prapaga*, *lashān shor*, *kun<sup>a</sup> tōn<sup>a</sup> lāman<sup>a</sup>*, to strike a blow with a sword, III, 5, 6 *thaph dōn amīs lāqūlā<sup>a</sup>*, to strike a

grasp to a skirt to seize the skirt x 9 *bandakh lāqun* to aim and fire a gun a 11 x a 10), to cast to throw i, 6, 7, 8; v, 3, 4 (ter), 5.

at lat. inf. of purpose) *lāqun* ix 8 fut. pass. part. m. pl. *hach lāqun* x *hach* learn to throw *hach* v, 3, impv. 2, *lūy* i 7, with suff. 3rd pers. sg. dat. *laqun* a 9, fut. sg. 3 *lāqun* n 9 pres. m. sg. 3 *lāqun chah* v 4 imperf. m. sg. 3, *lāqun*, i, 6.

I past m. sg. with suff. 3rd pers. sg. ag. *lāqun*, i 8, n 1 2, ditto and suff. 3rd pers. sg. dat. *lāqun*, vii, 10, with suff. 3rd pers. pl. ag. *lāqun* x 1 ditto and suff. 3rd pers. sg. dat. *lāqun* n 11 p. with suff. 1st pers. sg. ag. and suff. 3rd pers. sg. dat. *lāqun* x 4 with suff. 3rd pers. sg. ag. *lāqun*, v, 4 f. sg. with suff. 3rd pers. sg. ag. *lāqun*, vii, 6, ditto and suff. 1st pers. sg. dat. *lāqun* x 9, ditto and suff. 3rd pers. sg. dat. *lāqun*, iii, 6.

III past m. sg. with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *lāqun*, he had thrown a long time ago to her, v, 5. *lāqun*, see *ladun*.

*ma* or (poet v, 2) *may* prohibitive adv., used with impv. *ma kur* do not make, xii, 7. Cf. *mā* 1.

*ma* 1, or (poet v, 11) *ma* prohibitive adv. With 2 sg. fut., in v, 2 it is repeated under the form of *m*, as a suffix to the verb, *ma kapham* (*kapham* + *a* + *m* in which there is a junction vowel), mayst thou not find thyself. It is also used as a negative in the apodosis of a conditional sentence, as in *hanyah ag unchahē*, *mā mārahē* if he had seen, he would not have killed vii, 10 (but cf. *mārahē* no. v a 7), *hanyah kiy sara karchē* *mā daphē hakum* if he had investigated

he would not have given the order vii, 13. Cf. *ma* and *na*.

*mā* 2, or (poet v 9) *māh* adv. denoting a question asked with hesitation, equivalent to 'I wonder if' 'can it be possible that?' i, 2 v 8, 9 vii, 20, vii, 9, 13, x, 5 12, xii, 23.

*mā*, see *bāh*.

*māharakh* adj. blessed - *karam* to congratulate, x 8

*māch-t<sup>h</sup>er<sup>h</sup>* f. a honey bee, ix, i ter, 3, 4, 5, sg. ag. *māch-t<sup>h</sup>er<sup>h</sup>*, ix, 1, 6.



*māma* m. N. of a certain dainty, a kind of rice pudding, cooked with *ghī* and spices, and coloured, ii, 3.

*mod*, m. pride, vii, 15.

*mōda*, f. (Ar *mudda*), meaning object, vi, 7.

*mōdu*, see *mor*.

*mūd*, see *maru*.

*modān* m. an open field, plan x. 1 (quarter), with suff. of

molef. art. *gasa modāna*, a certain grass plant, x, 5, sg. dat.

*modāna*, n. 1, vii 9, x 1, xi, 20, pl. nom. (acc.) *jōshē-*

*mōdān*, the flower-meadows, xi, 3.

*mōdur*, a.l. sweet, vii 31 (wine), pl. abl. *mōdurān kathan*, with sweet words, ix, 7.

*māh*, see *mā* 2.

*mahabath*, m. affection, love, sg. abl. *mahabata soty*, through affection, x, 4.

*mahkam*, a.l. made firm, firm, stable, strong, xi, 9 (of a rope), strong, established, which cannot be abrogated, vi, 6 (of a religion).

*mahala khān* or (xi, 10) *-khāna* m. the private apartments of a palace, the harem, vii 3 11, *dukhl mahabakhāna*, (of a woman) brought into the harem, xi, 19.

*mahm* m. poverty i, 11, 2 v i 9 (as), x, 3, sg. abl. *mahmā-kīn*, through (i.e. owing to) poverty, i, 4, 5 (l.s.), *mahm-zad*, poverty stricken, x, 4.

*Mahmad*, m. N P. Muhammad, iv, 6, vi, 4.

*Mahmūd* m. N P. Mahmūd), -i *Qiznavī*, Mahmūd of Ghazni i, 1.

*mahmūd* m. a man, x 4, pl. nom. *mahmūd*, x, 1.

*māhar*, f. a seal, x 1, 10 xi 22 N. of a certain coin a gold moir. *māhar karan* to seal x. 3 (as) 10, *māhara dūār*, worth of mahars, much to pay x. 9, *māhar hatar rosh*, a necklace worth a hundred mahars, v 10, 12.

*māharī* m. (a Hindī word) the Mahāras of Kashmir xi, 4.

*māhar* m. a l. *farah* or (with) intimacy associated (with), ii, 4 (with a secret, dat.).

*māy* f. a magnet vii 1 3, 11 (as) xi, 15 (after), 8, sg. da *maṣ* vii, 3 (as) gen. *māyē haud* xi, 13 sg. *māy*,

- v, 6 xu, 15 8 voc mā y xā 15 (his mā i' rān, mother-earth ix 9 *cōta māt* a stepmother, vii, 1  
*mānāh*, m. a reason *amāq mānāh* for this reason, vii 6  
*majr* m. a major (corr. of the English word) a superior officer,  
 e.g. a master of the horse v 12, 13 sg dat *majras*, x, 5 ter.,  
 12 (bis); ag. *mājēran*, x, 12  
*mukadam*, m. a certain revenue official, the village headman, ix  
 10; ag. ag. *mukadaman*, ix, 1.  
*makh*, m. an axe, *makh dyan*, to apply, or wield, an axe (lat. of  
 obj.), vii, 14.  
*mōkh* m. the face *mōkh ratun* to seize the face gaze on the face  
 v, 9, abl *mōkha* on account of, *tan mōkha*, on that account  
 vii, 9 *kam mōkha*, on what account, x, 4  
*makh'm*, m. coquetry, *makh'r i' an*, a woman's coquetry, woman's  
 wiles, x, 13.  
*mōkalan*, to be completely finished vii 6 8 to be released, to  
 escape, v 8 vi, 10, 1 *mōkalan pag*, a device for escape,  
 a way of salvation, ix, 11.  
 inf obj abl *mōkalan* (poet for *mōkalān*) ix 11; fut sg 3,  
*mōkali* v 8 v 10 1 past m pl with emph y, *mōkalay*,  
 vi, 11 3 past m sg *mōkalāy*, vii 6 8  
*mōkalāwan* to finish, to complete, vi, 16 ix 6 x, 1, xu, 5,  
 to release, set free, v, 8.  
*amāth mōkalāwan* to finish speaking, vi, 16, ix, 6  
*kōsūth m.*, to finish shaving, xu, 5.  
 fut pass part 1 sg *tū i' mōkalāw nū* do you know how  
 to get her released? v 8 fut pl 1 with suff 3rd pers sg  
 acc *mōkalāw nū* we shall surprise it x, 1, 1 past n sg  
*mōkalāw* vi 14 ix 6 with suff 3rd pers sg ag and m.  
 pers sg dat *mōkalāw nū* he finished -having, him, xu 5.  
*mākān*, m. a dwelling-place, see *lā*.  
*mōkta* m. a pearl, pl *mōkta* with emph y *mōktay* pearls verily,  
 i, 9 This was rare & where usual? sg part *mōkta*  
*nū* m. goods, property i 9, ix 1 v 9 (lat. r).  
*mōm* m. a Musulman priest a Mulla; pl dat *mōm* vi 13  
*mōl*, m. the price of a thing, vi, 9 *lat* to be the price,  
 vii, 9 (bis).

- n.ōl*<sup>u</sup> in a father, vii, 13, *mōra mōr*<sup>u</sup> *ya mōl*<sup>u</sup>, a stepmother or (step)father vii, 1, sg cat. *mōra*, x, 4, 5, 15 (tr.), 3, gen *mōl* *sond*<sup>u</sup>, xi, 19, 20 (tr.), 1 (tr.), 2, 4, ag *mōl*<sup>u</sup>, v, 6 *Molukū*, N.P. See *Lāla-Molukū*.
- mahukū*, m. an angel, pl ag *mahukū* (for *mahukū*), iv, 2.
- mukū*, m. a country, district, pl dat *mukū*, v, 1.
- ma'kōn*<sup>u</sup>, f. a queen, esp. Queen Victoria of England, ag ag *ma'kōn* x, 2.
- ma'uwa*, to join, unite (transitive): 1st pers sg. with suff. 3rd pers pl ag *ma'uwa'kū'ia'uwa'*, fighting was joined by them, they began to fight and ag themselves, x, 1.
- manamō*<sup>u</sup>, see *manu*.
- man*, f. the mind, ag abl *man*, v, 6. The word is usually m, but here it is certainly feminine, with a fem. adj. (*panānī*, for *panānī*, m.c.) in agreement with it.
- mānē*, m. meaning, purport, m, 4, 5 vii, 27, 8 *kāhā mānē'ia'uwa*, to tell the meaning of a dream, vi, 14.
- manā* f. a request, — *hūhū*<sup>u</sup>, to make a request make a demand, xi, 16.
- manga*, see *kānga* *ia manga*.
- manānā* to ask for, demand, fut. pass. part. m. sg. *manānā*<sup>u</sup>, it is to be demanded, you must demand xi, 18, with *qatūhā*, xi, 13, 8. impv. sg. 2, *manā*, xi, 5, 10, 1, with suff. 1st pers sg. dat. *manānā*, ask from me xi, 18, fut. with suff. 3rd pers sg. dat. and neg. *manānā'ia'uwa* you must not ask from her xi, 18. indic. fut. sg. 1 with suff. 2nd pers sg. dat. *manānā*, I shall ask from thee, xi, 7, 2, with suff. 3rd pers sg. dat. *manānā'ia'uwa* you will demand from him xi, 19, pres. m. sg. 3, with suff. 1st pers sg. dat. *cham manānā*, he is asking from me xi, 4, 5, 11, 4, pl 3, with same suff. *cham manānā*, they are asking from me, xi, 14.
- manganānā* to send for, summon (by another), past m. sg. with suff. 3rd pers sg. ag. *manganānā*, v, 16 pl with suff. 3rd pers pl. ag. and with emphatic suff. *xay qar' manganānā'ia'uwa*, they actually sent for horses, xi, 8.
- manōshā* m. a man a human being xi, 15 (tr.), sg. dat. (for acc.) *manōshā*, xii, 15.

*manz*, adv. inside *xu* 11 (descend inside).

postpos. governing dat. in on (in special cases only), into.

in *ath-manz* in it, *xu*, 3, 15 *ath-m* in it verily *vi*, 1, *xu*, 2, 22, *bāqis m*, in the garden, *u*, 1, 7 *chus manz*, he is inside it, *xu*, 3 *dōkis m* in the pit *xu*, 6, 7 *dodari m*, in the hollow *u*, 10 *qulak m* in the heart, *u*, 5 *hapatas m*, in the bear, *u*, 11 *janatas m*, in heaven, *xu*, 20, 3 *kōl-m* in the stream, *xu* 2, *kañ-m* in a stone, *vi*, 7 *maris m*, in the body, *u*, 6 *patashohi m* in the kingdom, *xu*, 19 *rūras-m*, in the ashes, *xu* 23 *tolas-m*, in the parrot, *u*, 8 *vor'era m*, in the father-in-law's house *x* 3, *yē-m*, in whom, *u*, 9

on *athas-m* (a bracelet) on the hand (arm), *xu*, 12, *moanas m*, on the plain, *xu* 20 *tokis m*, (jewels) on a tray, *vi*, 12, *tath-m* a bracelet on even it *u*, a hand, *xu*, 11

into, (en to) *amam*, (put, into the bear), *u*, 4 (*bāqis-m*, (went, entered arrived) into the garden *u* 1 (bus), *u* 7 *v*, 4, 5, 6, 9 (bus *den'qahar-m* (ge) into the world, *xu* 18 (bus), *hulamas-m*, (throw etc) into the lap-skirt *v* 4 (lose) *hapatas-m*, (entered) into the bear *u* 10 *janatas-m*, (arrive, etc) into heaven *xu* 24 (bus), *paq-m* (enter) into a place *u* 7, *kuthas-m* (ascend) into the room *x*, 7, 8 (bus), *loakare m* (go, etc) into the arm *u*, 6, 9 *modānas m* (arrived) en to a place *u* 1 *xu*, 9 *mad'ra-m* (enter) into a body, *u* 5, 6, 7, 11 *nāpis m* (descend throw) into a spring, *u* 5, 9, *xu*, 7, 12 *nāras-m* (capt) into the fire, *u* 4 *pōshākas m* (entered) into the garment, *x* 7 (bus) *shēharas-m* (entered arrived) into the city, *v*, 9, 11 *x* 14, *xu* 2, *shakamas-u* (entered) into the body *x*, 7 (bus), *tath-m* (throw) into it verily *xu*, 11, *tolas-m*, (entered) into the parrot, *u* 5, *wanas-m* (arrived) into a forest, *ix*, 1.

*manza* postpos. governing abl. from in, *am-manza* from in it, *xu* 4 *bapala m* from in (i.e. from under) the armpit *vi* 7 *cānda-m* from in (i.e. out of) the pocket *xu*, 15 *dōki m*, from in the pit *xu*, 7 *kōl-m* from in the stream *xu*, 4, 6,

*raḥḥa m.* *saṃsṛā* from in (i.e. seized, in and brought from, the felt, x 1 *hast* *śāśvata m.* from in (i.e. from) the city vii, 11 *dhikam m.* from in the body x 7 (*as*) *marā m.* from in the ashes xii, 25, *śatā m.* from in (i.e. from among) the seven x, 12 *vyoma m.* from in the forest x, 4, *spṛam* from in which, xii, 11.

*mānāś, approved, accepted, i, 12.*

*mānāśiḥ* (= *mānāśat* *pare* (of *śiḥ*)) x i, 1

*māḍe mar\** I a *hast* ii, 8 *dat* *marē* v, 9 *ag* *mar* ii, 9

*māḍ m.* killing, slaughter, *māḍa gachhu* to die a violent death x, 7, 8, 13

*mar\** of (i. 7, 9) *mod\** in the body of man or beast, i, 5, 9 10 *hast* I *ag* *dat* *maris* ii, 7 *maris man.* ii, 6, 7, 11 *madis-man\**, ii, 5

*mar\**, I see *māḍe mar\**

*mard, in a man* *marda-zan* man or woman, vii, 23

*mardamāzori*, I laughing and joking, amorous sport x, 12 The word is a corruption of the Persian *mardum āzarī*. In that language *mardum āzar* a tormenter of men, is colloquially used to mean "a lovely woman." Hence *mardum āzarī* would mean "the conduct of a man with a lovely woman", i.e. "amorous sport."

*marhāḥ* interj. welcome! hail! God bless you! with suff. of male art *kārtva marhāḥ* make ye a God bless you for him, wish him good luck, ii, 10.

*maraka* (= *maraka*), in an assembly, pl *dat* *māṛaka*, ii, 1 the assemblies, vii, 23,

*mukhaḥ* (= *mukhaḥkhaḥ*), *śāśvāt*, allowed to depart *kāra*, to dismiss (a court), viii, 11.

*marāḥ* *śāśvāt* to die *marāḥ* part *mar* the having died — after death is 7 *marāḥ* *pitāḥ* (= *Heḥ* *mar* *pita*), to die, vi, 16.

I ii sg I *dag* *marāḥ* if I shall die, viii, 1 (*hast*); 3, *mar*, x 7 *xi* 10 *reper* " *marāḥ* he was dying he used to go to the forest he is 3 *le* *dag* so he always dies v 9 *past* sg ii 3 *and\** ii 3, *le* sg I 3, *mar* xii 2 11

I *part* *part* in sg *marāḥ* I *dag* 3 *le* s 4 is 10 *dat* *kārtva* *śāśvāt* *marāḥ* *śāśvāt* *dag* *mar* *śāśvāt* *dag*

passed for him d. v. 1. c. I have many years it is said ~~he~~ vii 20; pl. *mumdi'*, viii, 1 perf. m. pl. 3, *chih munādi'*, they have died, viii, 1; fut. perf. *āri mumā'*, he is probably dead, x, 8 (bis)

cond. past sg. 3, *marihā'*, viii, 7,

*mārun*, to kill : to strike, wound (v, 6)

inf. cut *māranas* for killing, (a decision) to kill li, 7  
abl. *mārina kīpath*, (gā r) for killing, x, 12, *āri māra*,  
he came to kill me, vii, 14 fut. pass. part. *patih māran'*  
he is not to be killed, x, 5 (bis) 12, 5, conj. part. *morith tadān*  
(= *Hi ch mār dātān*), to kill, slay, x, 8.

impv. pl. 2, with suff. 3rd pers. sg. acc *morqūn* i, 16,  
with suff. 3rd pers. pl. acc or dat *morqakh*, viii, 4, 12, 3  
nchc. fut. sg. 1, with suff. 2nd pers. sg. acc *maroth*, ii 11, 7,  
*mārē* (m.e. for *māri*) v, 7 with emp. y, *māriy*, vi, 11, wit.  
suff. 2nd pers. pl. gen *qas māriac*, he who among you will  
kill, i, 7, pl. 3, with suff. 3rd pers. pl. acc *māranakh*, viii, 4

past in sg. *mōr'* iii, 3 (ter); vi, 11, neg. *mōr'* na i, 8,  
with suff. 2nd pers. sg. ag and 1st pers. sg. nom. *mōr'* thus,  
thou dost wound me, v, 6, with suff. 3rd pers. sg. ag *mōran*,  
viii, 7, 10 (bis), x, 7, with suff. 3rd pers. pl. ag. and 1st  
pers. sg. dat *mōr'ham*, they killed him for me (dat. eth. cas),  
iii, 3 pl. *mor'*, viii, 12, with suff. 3rd pers. pl. sg. *morakh*  
viii, 4.

cond. past 1, with suff. 2nd pers. sg. ag and neg.  
*marahath na*, 3, neg. *mā mar hē*, he would not have killed,  
vi, 10, *mar hē na*, he would not have killed, viii, 7; both  
beginning an apodosis of a cond. sentence.

*marba morqun*, m. red pepper, *marba aqun rathe haud*, a little red  
pepper a small amount of red pepper, v, 6.

*mār* ~~adul~~ is an exorciser, pl. nom. (for acc) *māro-athā'*, x, 12;  
cut. *māra-athān*, vii, 4 (bis, 11, 2, 3, x, 5 (bis), 12, 2  
*māra-cātān*, viii, 12; x, 12; Cf. *wātul*.

*Mar'*, in N. of the south-east end of the Valley of Kashmir  
*Marā* a parganā the Pargana, or town, ~~east~~ of Maru  
xi, 5

*mas*, m. water x, 51

*Musā*, Moses; eg. ag. *musāy*, iv, 5.

*maṣḥūr*, celebrated, renowned, xi, 3.

*maṣḥan*, to be forgotten, (with suby in lat) to forget, conj. part. *kath qayṣ maṣḥith*, he forgot the statement, x, 6. past part in eg. *amā maṣḥ*, he forgot, v, 7. f. sg. 1 with sub 3rd pers. pl. dat. *maṣḥ<sup>ak</sup>kh*, (love him) was forgotten to them, they forgot (love), ix, 8.

*maṣḥākh*, entranced (f.), entranced (with) usually governing dat., at, 1, 9 (bis). *m. ath' tamaṣhā kun*, entranced of that spectacle, in, 7. *m. tath' soty*, entranced with that also, in, 8. *pīnas<sup>ay</sup> kun maṣḥākh*, (God has) yearnings only for Himself, i.e. He alone is free from imperfections and if He has yearnings, they can only be for Himself, as all things consist in Him, vii, 3. *maṣḥākh gūshan*, to become entranced, etc., at, 1, 7-8.

*maṣḥiyēth*, f. a wish, vii, 7.

*maṣḥin* in a beggar, one who is poverty-stricken, x, 10, pl. nom. *maṣḥīn*, ix, 11.

*maṣḥnī*, f. poverty, beggary eg. gen. *hand<sup>a</sup>*, x, 4 (bis).

*maṣḥ* in a piece of skin, xu, 18 (bis), it in *maṣḥ<sup>a</sup> han*, f. a piece of skin, xu, 21; eg. dat. *maṣḥas*, xi, 22.

*maṣḥaṣḥ* f. consultation, — *karaṣḥ<sup>a</sup>*, to consult together, viii, 3, xi, 19.

*maṣḥavī*, f. a rhymed poem, vii, 30.

*Misār*, see *Aziz-i-Misār*.

*maṣḥ*, n. hair, *maṣḥ kāṣan* (personal obj. in dat.), to shave xu 4 (bis), 5 (bis), 10 (ter), 3 (bis), 9.

*maṣḥ*, adj. plump, well-favoured (of cattle). This adjective is here inflected to agree with a fem. noun in cat. pl. *maṣḥan*, vi, 16.

*maṣḥ<sup>a</sup>* adj. mad, v. 2. subst. in a mad man, eg. dat. *nēmas maṣḥ*, except the madman v, 5, eg. *maṣḥ<sup>a</sup>*, v, 9.

*maṣḥ<sup>a</sup>*, the space between the shoulders, the upper part of the back eg. abl. *maṣḥ*, v, 9; xi, 10.

*maṣḥ* in death. Death personified, hence eg. gen. f. *māṭaṣḥ<sup>a</sup>*, (a prison-house) of Death, ix, 4.

*maṣḥan*, to rub conj. part. *maṣḥith*, having rubbed (batter on

something, x 4, imp.ve sg 2, *math*, r 12 (ashes on the body),  
v, 9.

*māṣaṭ* (f r *māṣaṭṭi*), m. an accountant, pl. nom. *māṣaṭ*,  
ix, 7.

*math*, f. the arm; sg. abl. *mathi*, x, 5.

*māṣa*, n. a contemplation term used by deacons or the like for a  
man, eg. ab. *māṣa-bōy*, f. the smell of a man, xii, 15.

*māṣara*, to open, a dent (vi, 3) a letter (vi, 10, xi,  
23), the eyes (xi 22) *māṣa*, to open the bosom, to  
declare one's innermost thoughts and sorrows (vi, 2.)

conj. part *māṣarā*, vi, 21, fut. sg 1, with suff. 2nd  
pers. sg. dat. *māṣarāy*, vi, 3, past sg. m. with suff. 3rd  
pers. sg. ag. *māṣara*, vi, 10, xii, 23, I pl. with sauc.  
suff. *māṣarā* xi, 22.

*māṣa*, m. a fruit, xii, 21, 2.

*māṣ*, poet. for *mā* 1 (v, 11), q. v.

*māy*, poet. for *mā* (v, 2), q. v.

*māyā*, see *maru*.

*māyā*, possess. pron. *may*, i, 10; vi, 27, 8, x, 4, 5, 12 (bis), 4;  
xi, 15 with emph. *y*, *māyāy*, vi, 9, m. sg. dat. *māyāy*,  
xi, 19-20 (bis) 1, ab. *māyā*, i, 2, pl. nom. *māyā* vi 20  
x, 5; xi, 16 (bis); dat. *māyāy*, ii, 7; f. sg. nom. *māyā*,  
ii, 2, 4, 8, 9; v, 10; xii, 14 (bis), 5, 8; with emph. *y*, *māyāy*,  
x, 10.

*māyā*, adj. sweet, pleasant, vi, 11 (of the interpretation of a  
dream).

*māṣa*, m. thesa, vi 24 sg. dat. *māṣa* vii, 14

*māṣaṭṭa*, m. a guest, vii, 4

*na*, adv. neg. not. It is not used with the simple or with the  
polite impv. (see *na*, *ma* 1), but is used as a prohibitive  
with the fut. impvative. In a direct statement it is usually  
suffixed to the verb, as in *māṣa na*, d. d. not kill and if the  
verb has pron. and suffixes it follows the m, as in *māṣaṭṭa na*,  
I sh. not have killed thee. Before it the suffix *kh* does not  
become *h*, as in *chākh na*, not *chahana*, thou art not. It is  
used in this way suffixed to a verb ii, 6, ii, 1, 4, 8, 9, 11  
i, i, 2-3, iv, 4, 6, v, 6 (ter) 9 (bis), vi, 10, 6 (bis), vii



1, 2, 3 7 (ter) 9 (bis) 1, (bis) 3 x 1 (ter) 4 (bis) 6, 7 12, 4 x 1 2 (s) 3, 7 15 (bis) 6 7 2. With the fut. aff., v + have *do p'ca na* you must not say to me, v 5 *kar'ca na* you must not make, vii. 1 xii. 6, *was zi-na* you must not descend, xii. 11, *manq'zēs na*, you must not demand from her, xii. 18.

It is also occasionally employed in other parts of the sentence as *i na rūd'mot'*, there was not remaining i, 5; *acichun atī na khar* he did not see the ass there, iii. 9, *acichun bi mal na kun*, he saw that there was no property, vii. 9, *acichun atī na pōshakh* she saw that her clothes were not there, xii. 7. This is most common in subordinate clauses, as *n yēh na bami*, when it is not possible x, 3, *yēsa na pāns-kay chēh*, (the woman) who is not with you, x, 6 *yēh na yinsan ēs'*, when it was not a man, x, 7, *yim na zānan*, they who do not know, xi. 8.

It is sometimes used as a privative prefix, as in *na-asanas*, for non-existence, x, 1, 6.

With emph. *y* it becomes *may* 1, as in *sa may kēh ayēm*, she did not come at all to me v, 5 *yōr may rozani āy*, we did not come here to stay ix. 6, 8, 10, 2, *may may laqēkh grāy*, so that they may not be at all shaken ix, 12, *bō-may sarī zāh*, I shall never remember, x. 14 *kēh na chun bōz'n* they do not listen to me at all, x. 15. The word should not be confused with *may* 2, q v.

**nā** negative interrogative suffix in *ām-ā*, will there not be? vi. 7 *aq-nā* art. there not come? ix. 3 *bam-nā*, will there not be v. 15 *b-akh-nā*, wilt thou not hear? vi. 1, etc., *kēch-nā*, wilt thou not eat? ii. 3, vi. 2, *chakh-na par-anāwēn*, dost thou not recognize? x, 12, *laqēm-nā*, will it not be with in my power i.e. of course it will be, x, 5; *wada-na* shall I not weep? vii. 25, *y kēh-nā* wilt thou not come? vi. 2; *zāna-nā*, shall I not know? x, 12.

**na** = *na* (none) *na kē h n*, no one at all, vii. 23, *nam zānav*, we do not know, xi. 15.

**na** adv. neg. *i na ch ch qatēhān pab chēh s na chah qatēhān b'p' l'na*, a good natured to th. king - a good natured to th. king - a

*achar* adv. outside, iii, 8 (ter), viii, 7 x, 7, postpos. *acharas*  
*nêbar*, (he was taken) outside the city, x, 5.

*nêchî*, see *nêch*<sup>u</sup>.

*nêcyav*<sup>u</sup>, m. a son, iii 9 (bis); with suff. of indef. art. *zargar-*  
*nêcyavâh*, a goldsmith's son, v, 2, sg. dat. (for acc.) *nêci* is  
 iii, 9; pl. nom. *nêciw*, viii, 11, xii, 1, dat. *nêciwên-pêth*,  
 on the sons, viii, 13, gen. *nêciwên-huac*<sup>u</sup>, viii 3, 11

*nêd*, m. a call, a summons, *nêd dyac*<sup>u</sup>, to summon, i, 10; x, 12  
 xii, 17.

*nêdân*, m. a fool; sg. dat. *nêdânas*, ii, 5; voc. *nêdâna*, xii, 11

*nêg*, a spring (of water) (usually looked upon as sacred, where it  
 issues from a mountain side), xii, 6, sg. dat. *nêgas*, v, 9;  
 xii, 6; *nêgas-manz*, (descended, etc.) into the spring, iii 5, 9,  
 xii, 7, 12; *nêgas-pêth*, (went, etc.) up to, or on to the bank of,  
 a stream (a common idiom), iii, 4 (bis), 5, 9, xii, 6 (bis),  
 11, 2, 4, *nêgas akith kua*, on one side of the spring,  
 xii, 14.

sg. abl. *kusim nêga petha*, an oath from by the stream  
 an oath made on the bank of the spring, calling the spring  
 to witness, v, 9, voc. *nêga*, v 9, pl. nom. *nêg* vi, 15; dat.  
 (for acc.) *nêgan*, vi, 15.

*nêgma*, m. a melody, song, in Kashmirî, a dance of women, pl.  
 nom., id., vi, 7

*nêga*, m. a jewel, pl. nom. id., ii, 9; ag. *nêganau*, (a tray filled)  
 with jewels, viii, 3, 11.

*Nôh*, m. Noah, iv, 3.

*nahûth tshuwca*, to cancel, make void, xii, 4.

*nakha*, adv. near, ii, 9.

*nakhtu* (xii, 19) or *nôkta* (xii, 1), m. a point—hence a particular on  
 which one can condemn a person—*tama rath-tu kentshah*  
*nakhtu* seize some point (i. e., him) bring a charge of some fault  
 against him get up something against him catch him  
 tripping, xii, 19, so *kar-tu kentshah nôkta* (with suff. of m. f.  
 art.), xii 4

*nakâr* m. praise, laud, *kârna* to prohibit (lat. of ol., pro-  
 hibited), iv 6

*nakar*, m. a servant, *nôkar betta*, to sit down as a servant to take

service xi 3, p. nota *hu-ñrī nēkar bēhan'*, to sit down as personal servants, to be employed as such, viii, 5.

*nokarī*, f. service, *hūh n-karī karakh*, what service wilt thou do? what employment dost thou wait? xi, 3, *bēha mē-nakh nokarī*, be employed (in) my service, take service with me, viii, 5.

*nōkta*, see *nōkhta*.

*nāl* 1, m. a horse-shoe; pl. nom. *nāl*, xi, 17

*nāl* 2, m. the neck, sg. dat. *nālas*, vi, 9; abl. *nāla*, v, 9; viii, 10. Cf. *nāl'*.

*nāla* f. pl. cries. *lāra rāt on* — *nōla* (acc.) *nāla dāñē*, to utter cries, to lament, vii, 23, 3.

*nālē*, postpos. (Hindi), with, xi, 4.

*nol'* adv. on the neck of *nāl* 2 viii, 10 (ter) *tshann* to put round the neck viii, 10 *amāś bā' pōshakh mē*, he had garments on his neck, i.e. he was wearing garments x, 4 *pōshakh tshon' amā nol'*, she put the garment on her neck, i.e. she dressed herself, xii, 7.

*nam*, a nam (of the finger or toe), pl. nom. *nam* v 6

*naman*, to bow, fat. sg. 3, *namā*, v, 16, 2 past m. sg. 3, *namya*, vi, 16.

*nēmā*, see *nōth*.

*nāmurād*, adj. unsuccessful, in Kashmiri, without hope, without expectation, i, 10.

*non'*, adj. naked, bare (of a sword, viii 6 — *iran fest*, hence, glorious vi, 7, with emph. g, *nonay*, vi, 7, f. sg. *nonā*, viii, 6.

*nun*, n. salt, sg. abl. *nuna nūthi hūñā*, a little salt, v, 6 (Eas. where the word is written *nūn*.)

*nūnd'ar* f. sleep *kurūñ'*, to sleep, v 6 *pñ'*, sleep to fa v 3 7, *qu'*, sleep to come, v, 6 (ter), *mqay nūnd'ar nūdh'j'*, sleep will come to thee soon, i.e. thou wilt cease to be sleepy, but it also means — *come sleep with, come to thee*, and is more understood by the hearer in this sense v, 6 (bis)

*nūnguan*, to swallow, f. res. part. *nūngūān*, vi, 1a, (bis)

*nūn-gūr*, m. a menial cultivator, xi, 10.

*nūnun* to become manifest — pres. m. sg. 3, *chuh nūnun*, viii, 1

*naphā*, m the belly ag dat *naphān*, x, 3.

*nar*, m a male (of a bird, a cock, v a, 1, sg abl *narān*, vii, 1.

*nār*, m fire, *nār nār dyan*<sup>2</sup>, to set fire to the firewood xii, 21,

2, 4, *nār gāmat*<sup>2</sup> *nāhā* the fire had become extinguished

xii, 23, ag dat *nārā manz*, leap into the fire, ii, 4, and

*nāra han zolth*, having kindled a little fire, iii, 1.

*nār*, m light brilliant y gory, sg abl *nārā*, vii, 6.

*nār*<sup>2</sup>, f the arm (from shoulder to wrist), xi, 15

*norm*, adj smooth, vii, 24.

*nēran*, v to go forth come forth issue, emerge, to issue,

turn out, happen (as the result of some ag) v, 11 to be

issued (of an order), xi, 4, *hātātān khān drāy* they turned

out, v, 8 and *nēra*, to hundreds of *khawān* ix, 9 *nārth*

*qāshun*, to issue forth and be gone (Hindī *nikhāl*, *ganā*) i,

3 xii, 15 *nārth gan*<sup>2</sup>, to come forth (Hindī *nikhāl ānā*,

xii, 12

inf *hāyoun nēran* he began to go forth, ii, 3 *log*<sup>2</sup> *nēran*,

began to issue x, 7, conj part *nārth* ii, 3 xii, 1, 5 pres

part *naran* viii, 7 conj ve ag 2, *nar* ii, 9 pl 1, *nēran*,

xi, 12 2 *nār* ii, 7 xii, 1 (tho) *nārān*, go ye forth,

vers. x, 9 and fut p 1, *nēran*, xii, 18, imperf *nēran*

xii, 1; m. sg. 3, *ōn*<sup>2</sup> *nēran*, viii, 1

past m. sg. 3, *drā* i, 8 m. 1, 3, 4 (bis) v, 1, 4, 7, 6, 9,

vi, 7, 11, v, 10 (bis) x, 2, 3, 4 (bis) 7 (bis) 7 (bis) 9, 14 (bis),

x, 4, 13 xi, 4, 5 (bis) 10 i, 3 ii, 7, 8, 9, 21, 3 with suff

3rd pers sg *hāt drān*, issued from it xii, 3, *drān* and not

issue from it, (if it does not) issue from it xii, 3, pl 3, *drāy* x,

9 x, 11, f sg 3, *drāyē*, iii, 1, 2 v, 7 (bis) (*drāyē* *barān*,

we went forth to the bazaar, 5, with suff 3rd pers sg dat

*drāyē*, we issued from his side, vii, 7

*nēranm*<sup>2</sup>, n ag on who goes forth, as adv as I go forth v, 8

*nāh*, m destruction, see *ōl-nāh*, ix, 3.

*nāh*, near, the equivalent of the Hindī *pās* and governing the

dativ *mē-nāh* near me by me, viii, 5, forming datives

of possession *tē-nāh* in thy possession, x, 14, *tōhē-nāh*,

in your possession x, 5, 12 After a verb of motion, and

governing a noun signifying a person, it means "to" Thus

- bhān zādas nish*, (brought it) to the teacher's son, xii, 2  
*bogus-nish*, go to the broker, v, 10 *lāl-shēnākus-n*, (came)  
to the lapidary xii, 25, *mē-n*, (came) to me, xii, 22,  
*mē,ras-n*, (brought him) to the master of the horse, x, 5,  
*phakīras-n*, (came to the mendicant u, 2, *pātashāhas-n*,  
brought him, to the king, x, 11, *pātashēhas-n*, (came etc.)  
to the king, viii, 13, x, 1, 2, 3, 5, *wa,īras-n*, (came) to  
the Vicer, xi, 5, 10, 3, *goman-n* (she came) to these  
(persons), v, 8, *vīras-n* (came) to the friend, x, 4, 11  
*zoman-n*, (came to the woman, xii, 4 Cf. *nishē* 1 and *nishin*  
*nishē* 1, i q. *n sh*, q v, *phakīras nishē*, (he was) near (i.e. with)  
the mendicant u, 9, *tārka chānas-nishē*, near (i.e. in the house  
of) the cabinet maker, vii, 20, *mē nishē*, in my possession  
x, 14, governing dat. of person and following a verb of  
motion, *mē nishē*, (came) to me xii, 22 *phakīras nishē*  
came to the mendicant, u, 7, *wa,īras nishē* (he came) to the  
vicer xii, 19, governing inan. noun *palangus-nishē*, he came  
near the bed, x, 7; Cf. *nish* and *nishin*  
*nishē* 2, postpos. governing abl. (= Hindi *pās sē*), from near,  
from, *khāba-nishē abtar*, turned from (i.e. at) the dream, vi,  
12, *baḥā nishē byonay*, distinct from (i.e. absolutely without)  
anger, vii, 2.  
*nishāna*, in. a token (given as a sign of recognition) x, 8, 14 (b),  
xii, 21.  
*nishin*, postpos. governing dat. i q. *nish* and *nishē* 1; *phakīras-*  
*nishin*, (he was) near (i.e. with) the mendicant, u, 8,  
*khavandus-nishin*, (go) to (your) master, viii, 10, *pātashā-*  
*zādas-nishin*, (came) to the prince, viii, 4 Cf. *nish* and  
*nishē* 1.  
*nish qūth* (xii, 16, 7) or *nish qūth* 1. instruction, advice (xii, 1)  
instruction, *nish qūth*, to advise give instruction, xii, 16  
*nish qūth karay akh k an*, I will give thee one piece of instruc-  
tion (xii, 1).  
*nish qūth* 1, not then (i.e. so and so does not happen) then  
otherwise, v, 7.  
*nish*, 1) a jar, a pitcher u, 2 (etc), 9 *dada*, of\* a trunk jar x,  
13 eg. *lat nish qūth*, on the jar, iii, 7, 5

*nēth* see *nōth*.

*nē'h<sup>4</sup>*, f a thumb ring, sg. abl *nēchu*, vi, 16.

*nōth* or *nēth*, pronoun defective, said to be used mainly by villagers, as the equivalent of *yē* 1, this. It has no nominative, and *nōth* is the main sg. dat. In declension it runs parallel to *ath*, q.v.

As a substantive we have m. pl. dat. (for acc.) *nōman*, (look at) these, viii, 1.

As adjective we have m. sg. dat. *nēmis matis suwāh*, excepting this madman, v, 9, *nēmis manōsh's*, to this man, xii, 15 m. pl. nom. *nōm lāl* these rubes, x, 5, f. pl. nom. *nōma walaṅṅē*, these hearts viii, 1, dat. *nōman mūraucūtan*, to these executioners x, 12 *nōman zamen*, to these persons, x, 12. sg. *nōman tatalyac*, by these grooms, x, 12.

*nōth'er* m. a marriage arranger, *karon*, to make a marriage to marry (so and so, *amis sōly*, xii, 15), viii, 2 (bis), xii, 15.

*nōtuwān*, adj. feeble, i, 2.

*nāv* card nine, pl. abl. *nawar asmānaw-pēth'*, above the nine heavens, iii, 8.

*nāv*, m. a name, ii, 1, xii, 4 (bis); *amis chuh nāv*, her name is, xii, 8; *tath chuh nāv*, its name is, xii, 18.

*now<sup>m</sup>*, adj. new, i, 11.

*nōw<sup>m</sup>*, see *Lachē-nōw<sup>m</sup>*, s.v. *lach*.

*noy* 1, see *na*.

*noy* 2, f a reed-flute, vii, passim, gen. m. *noyē-band<sup>m</sup>*, vii, 1, f. *noyē huō<sup>4</sup>*, vii, 1.

*nōyid*, m. a barber, xi, 18, xii, 4 (bis), 5 (bis), 10 (bis), 3, 9 (bis) 22 3 4, 5 *noy-d-sakulh*, a barber-lesson instruction in barber's work, v, 6, sg. *ag noyidan*, xi, 19 25. Cf. *nayer<sup>m</sup>*.

*nyun<sup>m</sup>*, irreg. to take v. 12, vi, 9, viii, 9 (ter) 11, x, 1, 5 (bis) xi, 16, xii, 19, 25, to bring (news), ii, 1, 6 x, 7 8, xii, 13 *rat th nyun<sup>m</sup>*, to arrest capture (a prisoner), v, 7, 9 x 5, *tulth nyun<sup>m</sup>*, to lift up and take away, to raise (a person from a bed) and lead (him) away, iii, 7.

impr. sg. 2, with suff. 3rd pers. sg. acc. *nim*, xi, 25; pl. 2, w. t. same suff., *nyun* x, 5. Julia fut. pl. *nomar*, xii, 19.

1 past m. sg. *nyun*, viii, 9 *nēc* iii, 7 with suff. 3rd

pers sg ag *nyūn* v. 9, with suff 3rd pers pl ag *nyūkh*, x, 5 (bis), x 18 with ditto. and also suff 3rd pers sg. gen *nyūbas* viii. 9 pl *niq*, v. 9, with suff 2nd pers sg. ag. *nūh*, x, 1 with suff 3rd pers sg. ag *nan*, v. 7

f sg *nyā*, ii, 1, 6, x 7, 8 xii, 23, with suff 3rd pers. sg. ag. n *qān* v. 12 with suff 3rd pers. p. ag. *niyekh*, viii, 11

plup. m. sg *ōr<sup>n</sup> nyūmot<sup>n</sup>*, viii, 9.

*naqistan* m. a place where canes or reeds grow, a cane brake, vii. 26. 7, 8, dat *naqistānās k m.* (saying, to the cane brake vii. 26, gen m *naqistanak<sup>n</sup>* vii 26 f *naqistānīc<sup>n</sup>* vi 29 *nyāwan*, to cause to be taken, to cause to be taken away, to have despatched, 1 p p *nyōw<sup>n</sup>* In x. 6, t as given a pronominal suffix *ku* forming *nyōw<sup>n</sup> k<sup>n</sup>*, of wh. ch the m. pl nom. is *nyōw<sup>n</sup> k<sup>n</sup>*

*āve<sup>n</sup>*, f. a barber's wife, xi, 19. Cf. *nōyid*.

*na<sup>n</sup>*, m. blindingment, coaxing pl dat *nātan* ii, 7 (applied by a man to soldiers).

*nān* m. a spear, iron railings or the like round a garden, etc (v. 4); pl. nom. *nāza*, v. 4.

*na<sup>n</sup> dikh* postpos near *so<sup>n</sup> qaras<sup>n</sup>* (he arrived) near (e. came to) the merchant, viii, 10.

*na<sup>n</sup> kh* adv near, viii, 6 (bis), x 4, *qos n*, he went near it, viii 10, postpos governing dat. near *rudānās n*, (came) near the boy, viii 6, *shānās n* (he came, near the city, x 3

*nazar* f. look regard, glance, observation, inspection, watching *chēs bātsan kun* his eyes are, i.e. eyes are, directed towards the married pair, viii, 6, *chēkh o kun*, their eyes were directed thither, xii, 23, *naziran* a single glance, *nazarāh ka. nā<sup>n</sup>* to take one look at a person, viii. 11 *nazar karu<sup>n</sup>*, to look at observe inspect watch ii 1, x. 7, 8 (ter), xii, 23 dat *hyath<sup>n</sup> nazari* he sat for looking he sat in watch x, 7, *nazari tān<sup>n</sup> san<sup>n</sup> so<sup>n</sup> q<sup>n</sup>* owing to his looking at (me), vii, 13.

*nazarbāz*, m. a watcher, a watchman, a detective, pr. ag. *na. arbō ar*, ii, 1; x, 7, 8; xii, 23.

*pīchē* (Hindī) adv afterwards x. 4

*podā* adj. born, created, manifest, manifested, — *karu<sup>n</sup>*, to

create in, 8 ter) vi, 4 6 (bis) 8, xu, 7 *gashun*,  
to become manifest to become visible, to come into sight.  
ii, 1; iii, 8; x, 4, 5, 7; xu, 10.

*pagāh*, adv to-morrow in 4 vi 10, on the following day next  
day, vi, 10; xu, 10.

*phāh* in *phāh dānā* to in pace v, 10

*phaharawōu*, m. a file, a rasp, v, 4

*phakh*, m. an evil smell, a stink, ii, 4.

*phakīr*, m. a religious mendicant, a faqir, i, 2, ii 1, 2, 3 (bis), 9  
iii 1, x, 7 many times), 8 (many times), 9, 12 (ts), 4 (bis),  
- *taqin* to dress oneself as a faqir pretend to be a faqir  
x, 12 with suff of incl art. *phakīrāh* ii, 1 (ts), *phakīrā*  
*akh* x, 7, sg lat. *phakīran*, i, 3 4, 7, 8, 9, iii 1 2 9, x,  
8 (ts), ag *phakīran* ii, 1, x, 7, 8, 12, gen *phakīra* *sond*  
x, 12 f *sunz*, x 8 14, voc *phakīra*, ii 1, x 8, *phakīr*,  
ii 2 pl dat *phakīran* (for gen, vi, 13, ag *phakīrav*, v 8

*phakīr* f the condition or state of a religious mendicant, faqir-  
hood, x 14, ag gen *phakīrē sond*, x 9

*phikir* f thought, consideration, reflection, concern, solicitude  
anxiety, *kēh chāna phikir* (xu 7) or *kēshah chāna phikir*  
(xu 20, there is no anxiety there is no reason to be anxious,  
with suff of incl art *phikīrāh karun*, to do a thinking, to  
consider reflect, xu, 19, 24, *phikiri gashun* to go into  
anxiety to become anxious, vii 10, xi, 4

*phal* 1, m. a fruit, pl noun *phal*, ix, 9

*phal* 2, f a small piece, a splinter, pl noun for acc, *phala*, vii, 14

*phol*, m. a grain, hence any small round object, such as a pearl,  
etc., *kañ phol*, a pebble, xi, 15 (bis).

*phōlan* to flower, to break (of the dawn), iii, 3, v, 5, 7, vi, 1, 9,  
xu 2 (bis), inf obi *phōlanā gūn*, to begin to break, v 5, 7,  
xu, 2 pres m. sg 1 *chuh phōlan*, xi, 2 past m. sg 1,  
*phōl*, iii, 3; vii, 9

*phamb*, m. cotton-wool, viii, 6, 13.

*pahān*, a him suff *drē dur pahān* he went forth a little distance,  
x, 7, *byuth dur pahān* he sat down at a little distance,  
x 7, *khasun hyor pahān* to go a little distance up-stream,  
xi, 6.



*pahar*, m. a division of time consisting of three hours, an eighth part of a day, a watch, vii, 5 (bis), 6 (bis), 8 (bis), 10, 1, 3  
*rot<sup>a</sup> hond<sup>a</sup> pahar*, a watch of the night, iii, 1, sg. abl. *pat<sup>a</sup>ma pahara*, at the last watch (of the night), v, 8 pl. nom. *pahar*, viii, 5.

*pharda* adv. to-morrow, on the morrow, vi, 11

*pharun*, to cause loss, to be a plunderer or robber, past m. sg. 3.  
*phor<sup>a</sup> tas Yibūn* Satan caused loss to him, plundered him, ruined him, iv, 2.

*phērun*, to go round, wander about i, 2 u, 8, to return go back, to feel regret be grieved, viii, 1, 7, 10 (bis), (all with dat. of subject), *thud<sup>a</sup> kan<sup>i</sup> phērun*, to turn oneself backwards, to turn the back on a person), v, 4

conj. part *phīrith*, having returned, with or without *pot<sup>a</sup>*, very common in the meaning "back again", as in *phīrith yun<sup>a</sup>*, to come back, return, ii, 3, v, 10, viii, 10, esp. to return home go home, v, 1, 4, so *phīrith nērun* (x, 14 or *phīrith pot<sup>a</sup> nērun* (xii, 19) to go forth back again; *phīrith icanun*, to come down again (after going upstairs), iii, 9 with verbs of saying, it means "in answer", thus, *phīrith dapun*, to say in answer, to reply, iii, 1, 8, v, 4, 5, 6, 8, 11 (bis), viii, 8; ix, 1; x, 1 (bis), 6, 10; xi, 15, xii, 3, 4, 5 (bis), so *phīrith wanun*, to reply, v, 2, 4, *wanun pot<sup>a</sup> phīrith*, id. x, 7, *phīrith ladun*, to send (a message) in reply, x, 3 (bis), with *u<sup>a</sup>thun*, to arise, we have *u<sup>a</sup>thus phīrith*, he up and replied to him, viii, 6 x, 2, *u<sup>a</sup>thus pot<sup>a</sup> phīrith*, id., x, 6 *u<sup>a</sup>th<sup>a</sup>s phīrith*, she up and answered him, xii, 11 With *gathun*, we have *phīrith gathun*, to go having turned away, i.e. to become hostile, iv, 3.

pres. m. sg. 3, *chūh phoran* ii, 5 imperf. m. sg. 3, *ōs<sup>a</sup> phērān*, i, 2.

past m. sg. 3, *phūr<sup>a</sup>*, viii, 1; with suff. 3rd pers. sg. dat. *phūrus*, viii, 7, 10 (bis).

*phurun*, to turn something round freq. part *phir<sup>a</sup> phir<sup>a</sup>* turning (me) round and round, vi, 1 conj. part *phirith bhunun*, to turn up=de down, iii, 5

*pharōsh*, m. a seller, tal. *pharōsh* a ruba seller a jeweller, xii, 3.

*Phōrsat*, m NP, Sir Douglas Forsyth, xi, 2

*pharsath*, f. leisure, freedom from duties, xii, 17

*phāharaicōl<sup>u</sup>*, m a man who keeps a watch, a watchman, sentry,  
sg. dat. -wōhē, viii, 8.

*ph'ar'iyad* m. a lamentation cry for help or redress, complaint  
— *dyun<sup>u</sup>*, to lay a complaint cry for redress, vii, 22, x, 2.

*phash*, u. abusive language reflecting on a woman's chastity  
*mē mē kar sīras phāsh*, do not accuse my secret (parts) of  
unchastity, do not disgrace me by letting me remain naked,  
xii, 7

*phatun*, to be broken past f. sg 3, *phut<sup>u</sup>*, u, 5; with suff  
2nd pers. pl. dat. *phūt<sup>u</sup>wa*, x, 12.

*phut<sup>u</sup>run*, to break (trans), impv. pl 2 with suff 3rd pers. sg.  
acc. *phut<sup>u</sup>ryūn*, xi, 3, past m sg with suff 3rd pers. pl  
ng *phut<sup>u</sup>ruk<sup>h</sup>*, xi, 4, ditto and 3rd pers. sg. dat. *phut<sup>u</sup>r<sup>h</sup>as*,  
ii, 11.

*photuwāh*, m a decree, order, u, 7. This word has here the suff  
of the indef. art. added.

*phyūr<sup>u</sup>*, etc., see *phērun*.

*pakh*, f. a wing; pl. nom. *pakha*, viii, 7.

*pakh*, ad. pure, spotless, undefiled. virginal (of a woman) v, 10.

*pākhta* adj ripe, as subst pl. dat. (for acc) *pākhtan*, vi, 15.

*pakun* to walk, to go, to go along, *mī hyotuk<sup>h</sup> pakun*, they began  
to go, x, 1, neg conj part. *mōdān chuh ruñē pakanday*, the  
plain is still not having been walked, i.e. we have not yet  
passed over it, x, 1, pres. part *pakan*, going, i.e. as I go,  
v, 7, impv. pl 2, *pakir<sup>sa</sup> go ye*, xrs, x, 1, pres. m sg 3.  
*chuh pakān* u, 11; *pakān chuh*, viii, 7, xii, 7, pl 3, *chuh  
pakān*, xi, 2 *pakān chuh* x, 4, f sg 3, *chēh pakān*, u, 2  
x., 7, imperf m sg 3, *ōs<sup>u</sup> pakun*, v, 7, pl 3, *ōs<sup>u</sup> pakān*,  
x, 1.

*pakanawun*, to cause to go, to set on the march (xi, 14), to drive  
an animal (xi, 8) pres (aux omitted) m pl 3, *pakanawun*,  
xi, 4, imperf m pl 3, *ōs<sup>u</sup> pakanawun* xi, 8

*pakanawun<sup>u</sup>*, n sg f sg nom. *pakanawū<sup>u</sup>*, one who marches, xi, 11

*pal*, m a rock, xii, 14 (bis), 15 sg dat. *pal-is*, xi, 15

*pōlōdūw<sup>u</sup>*, ad. made of steel, m pl nom *pōlōdāw<sup>u</sup>*, v, 4

*pāṇa* to protect *salām pāṇā\** to make a bow to salute reverently  
(xii, 16) conj. part. *pāṇa* xi, 16.

*pāṇa* in a breast, cut *baṇ* iii, 7 v, 5, 9, x, 7, sg. dat.  
*pāṇas*, v, 5, 6 (ter) viii, 13 (ter) x, 5, 7 (quater),  
s (bis), 12 (bis) *pāṇas tar\**, the tearing of the breast  
x, 5, 12.

*pāṇa* in a dish made of rice boiled in soup with flesh, spices,  
etc., vi, 2; pl. nom. *pāṇā*, ii, 3.

*pāṇa* to reproach pl. nom. *mē roṇa pāṇa* reproaches will remain  
upon me i.e. I shall get a bad name x, 3.

*pāṇa* in the body, the human body ad, 4 (ter) *bāla pāṇa* a youthful  
body a youthful condition vii, 11, 5 sg. dat. *pāṇas*,  
vii, 24, 5.

*pāṇa* reflex pron. self myself vii, 15 thyself xi, 11, 25,  
himself i, 1, ii, 5 vi, 4, vii, 1, 2, 3 x, 2, 7, bis 8, xi,  
5, 12, 21, 4, herself v, 9, 10, 1, vii, 1 xii, 7 oneself  
(indef.), x, 1, 6, 7 themselves, ii, 8, vii, 3, 8 x, 13. The  
word is equivalent to the Hindi *āp*.

sg. nom. *pāṇa* i, 1 v, 10, 1 x, 7 (bis 8 xii, 7, 1,  
4, 4 with emph. *y* sg. nom. *panay* vii, 1 pl. nom. *pāṇa*,  
x, 12.

dat. (sg. unless otherwise stated) i, 5, ii, 8 (pl. v, 9  
vi, 4, vii, 1, 2, 15, viii, 3 *pāṇa*, 8 (pl. x, 1, 6 xii, 5, 12  
25) (bis with emph. *y* *panas\** vii, 3 *haṇ pāṇas chēṣ karāṇ*  
I am making a dash for myself i.e. I consider myself perfect  
vii, 15.

ag. sg. *pāṇa*, x, 2.

gen. *panun\**, q.v., xv.

The lat. *panas* is often used adverbially, to signify  
'voluntarily', 'of one's own free will', 'of one's own  
accord' v, 4, vi, 2. Especially with verbs of motion, it  
signifies 'to go of one's own accord' hence, simply, "to go  
off", "start off" as in *panas gathān*, to go away on one's own  
business to go away to go home ii, 8 v, 9 vii, 3 *pāṇas  
nerān* to go forth on one's own business xii, 5 *pāṇas gūn\** to  
set our houses x, 12 *se gūṇ pāṇas bāṇ* they sat down free  
from duty they rested after having their turn of duty.

v. 8 *gaṃ pānas pānas* they went away each on his own business, or each to his own home, v. 9

*pinhan*, adj. secret, hidden, concealed.

*pinpa*, a claw, x. 1, 10, 7, sg. a *pinpa soṭṭa*, only by using the claw, xii, 16.

*panna*\*, poss. adj. reflex (usually considered as the genitive of *pana*) own, the ego vacat. 11a *Hu di panna* My own, n. 1, iv. 7, v. 1, 21 (*bis* 2, 6, x. 12, xi. 22, *taṃ* own, n. 9, 1, i. 2, 9 (*bis*) v. 1, 10 vi. 6 vii. 10 x. 1, 3, 8 (f. s), xi. 16, 25, *na* own, n. 5, 7, 11, 13, 13 (*bis*), 9 v. 1, 1 (*bis*) 5 (ter) 16, 2, v. 1, 3, 9 (f. s), 10, 3, x. 5, 6, 9, 10, 3 (f. s) 1 (ter), xi. 4 (f. s) 5 (f. s) 10, 1 (*bis*), 2, 3, 4, 7, 20, 2, 5 *ter* own, m. 1, 4, v. 5, 8, 9 (*bis*), 10 (*bis*), 2, vi. 20, 6, vii. 11 ix. 5, x. 3 (*bis*) 7, xi. 1, 5, 10, 3, 4, 5 (ter), *na* one's own (and f.), x. 6 *our* own, x. 12, *your* own x. 1, *their* own v. 10, vii. 1, 5, 11, x. 5, xi. 18, *panna*\* *panna*\*, each his own, xi. 10.

m. sg. nom. *panna*\*, i. 5, 9, 11, 11, 1 (*bis*), 2, 3 (f. s), 9 (ter), v. 1 (*bis*), 4, 5 (*bis*), 9, 10 vii. 21, 6, vii. 3, 5, 9, ix. 6, x. 5, 6, 8, 9, xi. 4 (*bis*), 5 (ter) 10, 1 (*bis*), 2, 3, 4, 5 (*bis*), 6, 7, 8 (f. s), 20, 2 (*bis*), 5, with emph. *y*, *pannaṃ* x. 1, dat. *pannaṃ*, n. 7, m. 2, 4 v. 8, 10, 2 vii. 9, 10 x. 5, 12, 4, xi. 4, 5, 10, 3, 5, 8, abl. *pannaṃ*, v. 10, vi. 21, 2, 6; xii. 4, 6; pl. nom. *pannaṃ*\*, vii. 20 x. 14, *pannaṃ*\* *pannaṃ*\*, xi. 10, *pannaṃ* (m. c. for *pannaṃ*), iv. 7, dat. *pannaṃ*\*, vii. 10, 3, 4.

f. sg. nom. *pannaṃ*\*, v. 5, vii. 1, 11 (*bis*); x. 1, 3 (*bis*) 6, 8, 10, 1 xi. 14, 25, dat. *pannaṃ*\*, v. 4, 10, 2; x. 5; xi. 4, sg. *pannaṃ*\*, v. 5, x. 12, abl. *pannaṃ*\*, x. 3, 13, *pannaṃ* (m. c. for *pannaṃ*), vi. 6.

*pānta*, card. five, *katha pānta* (f. pl. nom.) five statements, x. 1 (several times), 14 *pānta katha*, x. 6, *rāṇṇa pānta katha* five hundred rupees, vii. 10 (*bis*), x. 1, 2 (*bis*), p. dat. *pāntaṃ kathaṃ*, for five statements, x. 1, *pāntaṃ zanaṃ* to the five men, x. 6.

*pāntaṃ*\*, ord. fifth, x. 1, f. sg. nom. *pāntaṃ*\*, x. 6 (*bis*),

*pānauśā* or *pānauśā* adv. *anattaṃ y* *pānauśā*, vii. 1, 2, x. 19,

xu 25, *pānauā*, x, 1 This word is equivalent to the Hindi *āpas-mē*.

*papun*, to ripen, conj part *papuh yun*\*, to become ripe, ix, 9.

*par*, m a foot, pl dat *paran* (we fall) at (his) feet ix, 1.

*pāra*, see *cāra-pāra*, s v *cār*

*pari* f a fairy, xu 7, 8 11 bis, 4 20 3, sg ag *par'yi*, xu, 15;  
pl nom *par'ye* xi, 7 8

*pār*, m a saint, a spiritual guide or father the head of a religious order pl dat (for gen) *piran* vi, 13, ag *pārav*, v, 8.

*parā*, f a hut, dim. f ag nom *pāri hanā*, a hovel, a small hut, xu, 2.

*pār\** adj full. in *pār\* khamār* full of languishment v 2

*parda* m a veil, with suff cf indef art *parda kor'nakh*, she put a veil over them she hid them under a veil vi 4

*parṅga*, m a certain fiscal division, a parish a 'pargana', xi, 5.

*prōn\**, adj old, of former times m pa nom *prōn'*, vi, 11, viii 5

*puran* to read xu, 18, 23 to read study viii, 3 4 to recite (a holy name or a charm, etc) vi, 17 (bis) vii 4, xu, 1 (bis).

pres part *piran githan* to go reciting, i.e. to recite continuously, vi, 17 vii 4 impv sg 2, *par*, vi, 17 indic lat sg 1 *para*, xu, 1 (bis), imperf m pl 3 os' *parān*, vii 3 4 past m sg with suff 3rd pers sg ag *porun*, xu, 23 with suff 3rd pers pl ag *porukh* xu, 18

*parun* to prepare make ready a bed conj part (in sense of past part) *palang porth* a bed prepared vii, 7

*porun* to put (a garment) on x 2 9 to clothe (a person), v 10, past m sg with suff 3rd pers sg *porun* x, 2 9 f sg with same suff *por'n*, v, 10, *porith* having put on (a saddle to a horse), xi, 9.

*prang* vi a bed a couch *ratsha prang* a flying couch = the magic carpet of our fairy tales, xu, 18.

*puran* to wait for (a person) v 6 11 to watch (for an opportunity) xi, 10 pres part *prāran* v 11 pres m sg 3, *chah puran* v 6 2 past m sg 3 *prārān* 1 xi

*prath* a distributive preposition as in *prath-dōha* on each day, every day, viii, 1 (bis)

- prishun* to ask, 1 past m sg 3, with suff 3rd pers sg ag  
*timan<sup>u</sup>y pryutshun*, he asked them. xii, 1
- parṭawa*, m the sound of a footstep, a footfall, xi, 15 (*pyaur*, fell)
- poravi*, 1 following, hence (in Kashmiri) protection, - *karuñ<sup>u</sup>*,  
 to protect, i, 1
- Parwardigar*, m the Cherisher the Provider, Providence an epithet  
 of the Deity, i, 11.
- parzanāwun*, to recognize, pres. m sg 2 neg. interrog. *chukh nā*  
*parzanāwān*, dost thou not recognize? x, 12. past m sg  
*parzanāw<sup>u</sup>*, x, 5, xi, 2. with suff 1 sg nom *parzanāwās*  
 I was recognized, x, 12, with suff 3rd pers. sg ag  
*parzanāwān*, vii, 9, 10, plap 1 sg 3, or *parzanaw<sup>u</sup>inut<sup>u</sup>*, x, 5.
- pōsa*, m N of a small copper coin, a piece, *kham pōsa*, see *kām*  
 pl. dat. *pōsan*, vii, 26, 26.
- pōsh* adv and prep, in front, before, *gay pōsh ē patashān*, they  
 went before the king, they were taken into the king's presence,  
 vi, 9, *am<sup>u</sup> pōsh anun* to bring before him, to cause him to  
 experience (trouble), xi, 25.
- pōsh*, m a flower, *pōshē-qōnd<sup>u</sup>*, a bunch of flowers, a nosegay,  
 v, 4 (ter). *pōshē-modān*, a flower meadow, a field of flowers,  
 xi, 3. *pōshē-thur<sup>u</sup>*, a flower-shrub. u. 3
- pōshākh*, m a robe, a garment. v, 9 (bā), x 2 (bā), 4 (ter) 9  
 xi 6 (bā), 7 (several times) *trāwun* to put off a garment  
*qarōhe onesell* sg dat *ath pōshākas kur<sup>u</sup>n shēkal yinsān*  
*hyuh<sup>u</sup>* or *ath pōshākas korun yinsān hyuh<sup>u</sup>* he made the  
 garment into the shape of a man, x 7, *pōshākas-man<sup>2</sup>*,  
 (entered) into the garment. x 7 *am' kur<sup>u</sup>nas pōshākas thaph*  
 he (the dog) caught one of his coat, vii 9
- pechkār*, m a certain high. Shica, m vi. 11 a chief clerk
- pasand* adj approved, *karun* to approve of, v. 1 xi, 4 (bā)
- pata*, adv after afterwards, vii, 7 xi, 18 xi, 6, 25 with  
 emph *y pata* xi, 1 *pata-kam* afterwards x, 1 with  
 verbs of motion, *pata pata* to go along) after, to follow, i, 1,  
 2, vii, 9, xi, 7. Cf. *brūh brūh*, s.v. *brūh*.
- postpos This governs the dative in the case of animate  
 objects, and the ablative in the case of inanimate objects.  
 It also governs pron suffixes in the dative. Thus -

A. Animate dative *manē-marē pota lārān*, running after the land, i. 9 *yūman pota* after these (women came an other), xii. 7.

B. Inanimate ablative *amē pota*, after this, viii, 13, xi 17 *tam pota* after that x 12 xii, 16.

C. Governing suffixes *loris pota* they ran after her, ii 9 *pota āibueks* she ran after him vi, 8 *yūman pota*, I will come after you, I will follow you, xi, 1, *pota chikh lārān*, they are running after them, xi 18.

*pot<sup>m</sup>*, backwards, back again, *pot<sup>m</sup>* to come back, return, v, 1 + *phērun* id. xi 19 *phērit* common as adv. back again a return in reverse esp. common with verbs of saying to say back again to say in reply, x 3 6 (bis), 7.

*pū<sup>m</sup>*, the young of any animal or insect, esp. a dear child, pl. dat. *pū<sup>m</sup>*, ix, 3 (young ones of a bee).

*puh* adv. behind *puh roon*, to remain behind, remain over and above, xi, 23, *puh kun*, afterwards, iii, 3 v, 5, in the rear, v, 8.

prep. governing dat. *puh vanan*, at the back of the forests, deep in the forest, vii, 10.

*pēth*, postpos. governing dat., on, upon, in various shades of meaning. Thus:—

on, upon, *amānan pēth*, on the heavens, iv 4, *palangas-pēth*, (lung) on the bed, viii 13, *ādē pēth*, (carry) on the crown of the head, iii, 1; xi, 12, 6.

on to, upon, *lālan-pēth*, (the hand fed) upon the rubies, x, 5 *natē pēth*, (put upon the jar in 5, *cārpaiy-pēth*, (sat down) upon the bed x, 5, so *ath pēth* (sat on it, xi, 21, *ath-pēth* on t verbs x, 1, *ānādab-pēth* (going north) on to the roof-bungalow, viii, 1.

on to with verbs of mounting etc *quris pēth*, (mounted) the horse ii, 11 *atn' pēth*, got up) on to t (a bed), iii, 7, so *palangas pēth* got up) on to the bed, v 5, 6 bis 9 *ath* x, 7 (bi *bi hā pēth* ascended on to the bank of the river, xi 7 *ath pēth* ascended) on to it a pyre), xii 24

down on to *bahtis pēth*, put, down on the bank xii, 6, 7

With certain words t is used in the sense of "to" after

a verb of motion. Thus *adālatu<sup>1</sup> pēth*, went to the court of justice, v, 9. *kō -akis pēth*, (went) to (the bank of a stream, xi, 2, *nāgas pēth*, (arrived, etc.) at the spring, (went) to (the bank of) the spring iii, 4, 5, 9 (b.s.), xi, 6 11, 2, 4.

on, close by, *nagas-pēth chēh*, she is i.e. lives) close by a spring, iii, 4.

It means "in" in *khāwand thōmun dōras-pēth*, she put her husband in a tent, v, 11.

It means "on", i.e. "with regard to", "towards", in *āgas-pēth* (infidelity) to a master, viii, 6, 8, 11; *nēcivēn-pēth*, (an order) concerning or against (his sons, viii, 13.

Forming adv. *ath' pēth*, thereupon xii 7.

*pētha*, postpos governing ab. from on, as in *gura pētha*, (fell) from on (his) horse, fell off his horse ii, 6, *gura-pētha*, (his) mounted from (their) horses, xi, 2. *Khō : Lōra pētha*, (commandments given) from on Mt Smai v, 5.

from (generally), as in *koti pētha* where from? whence? ii, 2, *Laudana pētha* from. Land v. xi, 3, *sānar-ala pētha*, (a cry raised) from e in the gongsuuths market v 7.

In special cases it means simply on, like *pēth* as in *pētha kar'nis nōhar*, on it say put a seal x 3 in which *pētha* governs the dat. pron. suff. as. Similarly x, 3 (again), and x. 10.

Another special meaning occurs in *kar'n kasam nāpa p' hū*, let her raise an ash from on the bank of (i.e. by) the spring, v, 9.

*pētha kam*, on the top of (it = *ath*) viii 1

*pēth'*, postpos governing abl., on, above in various shades of meaning. Thus

*nācav asmanav pēth'*, above the nine heavens, iii, 8

*kata-pēth'*, leaped, over his head. ii 9

*tam-pēth' kam*, in addition to that. ii 8

*poth'* or *pothan* adv. used with other words to indicate manner. It may be added either to adjectives or to adverbs and in the latter case is pleonastic. It converts adjectives into adverbs of manner and when the adjective is declinable it is put, before *poth'*, into the case of the agent. Thus



Added to an adjective. *lā path' (lā'')*, gently, *xu*, 5, *pāz'-poth'* (*poz''*), really truly, *x*, 6, 10.

Added to an adverb, *kētha poth'*, how? in what manner? *iu*, 9, *v* 8, *vii* 5 *x* 8 *iu* 3, 24, *tūthay-poth'* in that very manner exactly so, *xu* 23, *y-thay poth'* in what very manner, exactly as *xu* 22, *yathay-pothan* in this very manner, exactly thus, *viii*, 3.

We occasionally find this word added to the agent case of a substantive. Thus from *tsūr'* theft, we have *tsūri poth'*, theft like, i.e. secretly *xu* 6, 7, 17 so *tsuri pothan*, *iu*, 1 *pathar* adv. on the flat ground hence down in phrases such as *pathar wā a* to fall to the ground *u* 3 *pathar pyon''*, *u*, 1, *u*, 11, *parat pathar* to throw down on the ground, *iu* 9, *patharor'* in a village accountant *x* 10.

*patō''* an idol *pa dat patāśō''* *v* 6, *pat khāna* an ido. house a temple or room in which idols are worshipped. ag. cat *-khānas*, *vi*, 4.

*p'taran* to be responsible for the carrying out of any work, *pyon''*

*p'taran*, a load of responsibility to fall on a person, *u*, 5.

*patashāh* पताशह or *pātashah* पातशह a king. This word is given with either of these spellings almost at random in the stories as written in the *nāgarī* character. I have followed them in this.

ag. *iu* *patashāh* *x* 8, 10, 1 bis) *iu*, 1 (ter), 2 (bis), 3, 4 several times, *v* 6, 7 (ter) *v* 7, 9, 11 *vi*, 9, 10, 1, 2, 6 (quater), *vii* 1 (bis), 2, 3 bis) 6, 7 (ter), 8, 11 (ter), 2, 3 (quater), 4 (bis) *x* 4, 10 bis, 3 (bis), 4 (quater), *xu* 3, 4 *x* 13 bis 20 bis) 4 (bis) 5, *-lōy*, a king's wife, a queen. *vi* 4 (bis), 2, 3 (quater), 4, 6 (bis), 11 (quater), 2 (bis), 3 (bis) *kur''* (= *kur''* bel *v*, 5 *-kur''*, a king's daughter a princess *v* 3 bis, *v* 8 bis 9 (several times), 10 *xu*, 1 bis, *u* (ter) With *suif* or indef. art. *pātashahā*, *vii*, 1.

*patashah* *x* 7, 8, 9 *xu* 7, 10, 1, 2, 3, 4 *patashah kūr''*, a princess *iu* 1 (ter) 3 (ter) 5, 21 *u* With *suif* or indef. art. *patashāh* *x* *akhe* *vii* 7, 11 *patashahā* *u* 1.

ag. dat. *pātashāhas*, *iu*, 3; *viii*, 1.

*pātashēhas* i. 8, ii. 1, 3 (bis), 4, 5, 11, iii. 1, 3, 5, 9  
v. 7 (bis), 9 (ter), 10, 1, vi. 16, vii. 1, 2, 5 (bis), 7 (bis), 13,  
x. 1, 2, 10, 1, 2 (bis), xi. 1, 3 (ter), 4 (quater), 5 (ter), 9  
11, 2, 3, 8, 9 (bis), 20 (bis), 1, 2, 3.

sg. ag. *pātashāhan*, ii. 11; vi. 11, vii. 5.

*pātashāhan*, i. 10; ii. 1, 4 (bis), 8, iii. 1, 8 (bis), 9, vi.  
15 (bis), vii. 6, 11 (ter), 3 (bis), x. 2 (ter), 6 (bis), 7, 12,  
xii. 4 (bis), 5, 11, 9, 21, 4.

sg. gen. *pātashāha-sandā*, ii. 10; v. 10; vi. 11; *sandā*  
(m pl.), vii. 1, 13, -*sanzā*, v. 7 (bis); vii. 1; x. 14; -*sanzē*,  
v. 2, 4, *sanzā*, v. 4, xi. 4.

*patashēha sandā*, xi. 1, 4 *sandis*, ii. 5, 6, 7; v. 11;  
xi. 22, -*sandā*, ii. 9, *sanden*, vii. 1, 6 *sandyan*, vii. 5  
-*sūnzā*, x. 5; xi. 1; -*sanzē*, v. 1 (bis); xi. 4, 5, *sanzā*, xi. 5  
*pātashan* i. royalty, sovereignty, the state or condition of a king  
x. 2, 4, 9; a kingdom, x. 11; xi. 19, *karānā*, to rule,  
exercise sovereignty vii. 12, x. 4, xi. 26; ag. loc. *patashōh* -  
*manz*, xi. 19, gen. *hondā* *pōshākh*, a royal robe x. 2, 9,  
pl. dat. *pātashāhyēn-kyutā*, x. 11

*patashēham*, interj. my king your Majesty! ii. 4, v. 9 (bis),  
viii. 2, 6 (bis), 7, 8 (bis), 10 (bis), 3, x. 2 (bis), 6, 12 (bis),  
xii. 3 (bis), 19 (bis), 23.

*patashāh-cāda*, m. a king's son, a prince, sg. dat. -*cādas*, vii. 5,  
pl. nom. *cāda*, vii. 3 (bis), 11 (ter), dat. *cādan*, vii. 4 (bis),  
11 (bis); gen. -*cādan-hondā*, vii. 4.

*patiyumā*, adj. last, final, m. sg. abl. *patimā pahara*, at the last  
watch (of the night), v. 8.

*pācun*, to cause to fall, impv. sg. 2, with suff. 3rd pers. sg. acc.  
*pācun pathar*, cause him to fall down, iii. 9, fut. impv.  
*mē pōmā yād* cause memory of me to fail, i.e. make (acc. and  
so) remember me, vi. 11.

*pay*, m. a clue (for discovering a thief, etc.) iii. 3

*pāy*, m. a means, *mōkalan pay* a means of salvation ix. 11

*pyāday*, m. a messenger, the messenger of death, x. 12

*pyāla*, m. a cup, vii. 7 *ōla pyāla* a water-cup, vii. 7, sg. dat.  
*bādan pyālas ab*, he filled the cup with water, vii. 7 *pyāla* -  
*etā thaph karith* he holds the cup, vii. 7

*pyon\**, to fall, vi 19 x 5, to fall, throw oneself down (before a person in humility) ix 1 to fall into a place), to trespass (into a garden or the like) v, 7 bis, to fall (of sound, on a person's ears), x, 16, to fall to a person's lot, to happen to him, to be felt by him vi, 30 (love), vii, 9 (bis) (poverty), 1, (pts) ix 2 (calamity) x 3 (adversity), to fall (of sleep) v 5, 7 to fall (in a person's way, to be encountered, vii, 12

*amath pyon\**, to fall down (Hardi qor parat) ii, 16, *pyon\** pathar, to fall to the ground to fall down, ii 11, *hamr pyon\** to fall sick, v 1 *pyon\** pēt run a man of responsibility to fall (on a person, cat), i, 5, *pyon amath*, it is fallen to me to speak I shall have to speak, xii 20 *qōs nīr*, a name fell to him, he was named (so and so) xi 1 *qūd pyon\**, victory to him to so and so so and so to remember ii 5 vii, 20 xii, 12 *amā d dā' s' p mōt' qād*, she remembered the pain, xii 15 *chas pēwān nayistān qād*, she remembers the cane-brake, vii, 26.

imprv. sg. 3, *pēy n*, ix, 2; indic. fut. pl. 1, with suff. 3rd pres. sg. dat. *pēmox*, ix. 1 pres. m. sg. 3 with suff. 3rd pers. sg. dat. *chas pēmān* vii 20 ii. p. 3, *pecan*, vii, 20

past m. sg. 3, *pyam*, xi 15 (as), , *pēr*, ii, 3. 5. 6. 11, ii 5, v 1, 7 (as), vii, 9 with suff. 1st pers. sg. dat. *pyon* vii 12, xii, 10 with suff. 3rd pers. sg. dat. *pōs*, v 6, vii 11, x 5 xii, 4 f. sg. 3, with suff. 1st pers. sg. lat. *pēyam*, vi. 19 with suff. 3rd pers. sg. dat. *pe pēs*, v 7 with suff. 3rd pers. m. dat. *pēpekā*, v 7

perf. m. sg. 3, *chuk pēmō\**, x, 3; plup. m. sg. 3, *ōr\* pēmō\**, viii, 9; xii, 15; fut. subj. f. sg. 3, *dān pēmōt\**, vii, 30.

*pyāwāl*, adj. (f. wāwāl, fresh from the church f. pl. *pyāwāl*, xi, 7.

*pōs*, m. a hawk, falcon vi 16 (bis); viii, 7 (quarter); sg. dat. (for acc.) *pōtas*, viii, 7

*py\**, ad, true, x 8, with encl. *y* as adv. *pozug*, x, 6 (ter), m. sg. ag. par. *poth* really, truly, x, 6. 16 see *poth\**

*pyon*, to be proper = *qāshān* 1, and used in the same way the future being used in the sense of the present.

is. sg. 3. interrog. *yē paizqā* is this proper? is this right  
vi, 8.

*racēn*, see *ratān*.

*rādā*, *rādā*, *rādā*<sup>u</sup>moi<sup>u</sup>, see *rāzun*.

*rah*, a fault, *mat. rāh ladun*, to impose a fault on, so an l s /s)  
and later to charge a person with a crime, v, 2

*rahath* ('gender) ( = pers. *rahath*) rest, repose ease tranquillity  
*kara rahath* I will make ease. I shall be at ease, ix, 1

*rāpā*, to a king esp. a Hindu king) (the 1811 form of this word is  
*rāza* but in these stories it only occurs in Nos. x and xi,  
and there, under the form *rapā*). x, 7, 8, 14 (etc.) *apā* 1st  
*rapas* x, 7, 8 (bis), 14 ag *rāpān*, x, 8 (bis), 14, gen *rāpā*  
*sunu*<sup>u</sup> the king's (daughter, x, 7 (bis) voc *rāpā*, x, 2  
(addressed by Queen Victoria to Sir Douglas Forsyth)

In composition we have voc *rāpā*<sup>u</sup>ka, Your Majesty<sup>u</sup> x, 8  
(bis) *rāpā*<sup>u</sup>sob (nom. sg.), His Majesty x, 8 voc *rāpā*<sup>u</sup>soba,  
Your Majesty<sup>u</sup> x, 7, *rāje-bikarmājeth*, King Varanāsitva,  
ag *bikarmājethan* x, 8 gen. *bikarmājethānā*<sup>u</sup>, x, 6.

*rāy* m. ruling (as a king), — *karun*, to rule, x, 14.

*raṇāda*, a prince, pl. nom. *rāpāda* xi, 7

*rakh* f. a plain kept for the pasturage of the king's cattle, x, 5,  
sg. dat. *rakhā*, x, 12 (bis).

*rakhath*, m. permission to depart leave of absence *compe dyan*<sup>u</sup>,  
to give a person leave to depart, to dismiss, xi, 25, — *hyen*<sup>u</sup>,  
to take leave to depart, to take leave, xi, 10, 3

*runāl*, f. a handkerchief, kerchief towel sg. dat. *runālā kēth*,  
in a kerchief, iii, 2.

*rūnā*, see *ryānz*<sup>u</sup>.

*rapat*, m. a report (the English word), — *dyan*<sup>u</sup>, to make a report,  
v, 9.

*rāpay*, m. a rupee *rāpayā bath*, a hundred rupees x, 1, 9, 10  
x, 6, *rāpayā hār bath* to a hundred rupees x, 1, 2, *rāpayā*  
*pānā bath* five hundred rupees, vi, 10 (as), x, 1, 2 (bis)

*rasad* f. assembling of provisions etc., x, 5, share, portion  
quota proportionate division, xi, 10, — *karnā*<sup>u</sup> to collect  
supplies, xi, 5 *kārthan an'hoq nān qar*, menial cultivators  
were brought in (from the villages, each village) providing  
its proportionate quota, xi, 10.

*rosh\**, m. a necklace, v. 10, 12.

*rost\** (f. *ratsh\** an adjectival suffix signifying "without" *banana-rost\**, without what is tasted (no one) escapes from what is fated, vii, 23.

*rāth* 1, m. night sg. dat. *ratas* by night x 1 6 xu 4 *rātas* *rath*, on this very night, x 5, 12 sg. gen. n. pl. *ratak* of last night, v, 9.

*rāth* 2 f. night *ayē* night came x 3 — *baruā\**, to pass the night, x 10 — *lagun\** night to come on vii. 9, *kaduā\**, to pass the night x 11 xi 5 — *gayē ida*, the night went to completion the night came to an end, x, 8 xu 9, 12 with suff. of under art *rāthah* xu 5, sg. gen. *rot\*-hond\** nī, 1.

*rāth* 3 adv. *dōh* *in rāth* day and night i.e. always continually vii, 3 *rāth-kyut\** by night (f. *rātas*

*rāth* m. a month sg. dat. *retas* pl. nom. *reth* dat. *rētan*, as in the following *rētas-kyut\** *khar\** of *rētas khar\**, a month's expenditure salary for a month xu 4 *trēn retan kyut\** *khar\** salary for three months xu 5, 11, *reth* *gai āda* a month went to completion a month came to an end xu 4 *trēh rēth gay ādā* three months came to an end xu 11, *trēh reth gay*, three months passed, xu, 6

*rāth\**is, adv. by night, viii, 9.

*rat\**n, m. a jewel, *rat\*-wi kor\**, a bracelet of jewels, xi 10, 12 14 (bis), 15 (bis), 18, 20.

*rat\**n to take hold of, grasp seize m. 5 to seize capture u, 11, to arrest (a prisoner), v 7 (bis), 9 x, 5 12 (bis), to take hold of, take accept vii. 1, 4 (bis) x 3 5, 8, 12 *gōlan ratun* to engage as a servant viii 13 *latun tal ratun* to hold under the feet viii 7 *mōkh ratun* to seize (so and so's) face to look intently at v 9 *kētoāh nōkhita ratun* to find some fault with (dai) to get up some charge against xu 14, *qād ratun* to seize the memory to keep on the memory, 1, 7.

conj. part *rat th* u 11 at 5 v 7 9 (bis) x 5 impv. sg. 2 *rath* i 7 vii 4 pol. sg. 2 *ratina* xu 19 past sg. m. *rot\** x 5, 12 wit. suff. 3rd pers. sg. ag. *rotun* viii 7, x 3,

with suff 2nd pers pl ag *rot<sup>m</sup>on* x, 12, pl *rup*, v, 7, vii 13 f sg *rut<sup>a</sup>*, x, 8, with suff 3rd pers sg ag and 3rd pers pl abl *rut<sup>a</sup>nakh*, vii, 3 p. with suff 3rd pers. sg. ag *racēn*, viii, 4; perf. m. sg. 3, *chuk rot<sup>m</sup>mot<sup>a</sup>*, x, 12

*rātun* to cause to be grasped to cause to stick, perf part m. sg *rāt<sup>m</sup>mot<sup>a</sup>*, viii, 1 (of a thorn).

*ratsh*, f, a very small amount of (anything), *ratshi han*, v 6 (bis), or *ratshi-hand*, v, 6 (bis), id.

*rātes*, adv. by night, vii, 5. Cf *rāth*, 3.

*racūna* adj. dispatched, sent *kacun*, to dispatch, x, 3

*racue* to lament, pres f sg 1 *chīs racun*, vi, 22

*rac* f bel et. judgment opinion thought, meditation, deliberation an intention v i 11 *karcu<sup>a</sup>*, to consider, think, xi, 15

*ryac<sup>a</sup>*, a ball such as children play with), pl nom *rāc<sup>a</sup>*, v, 3 (bis), 4 (several times), 5.

*rac* f a rope, *gāsa rac* a grass rope xi, 9

*rēca* m. a piece, a fragment *kurun*, to cut to fragments.

*rōcan*, to remain, continue i 5, 9 vii 18, 20 (bis, 3, x, 1, 6, 8 xi, 1, 15, 8 to wait a while, to wait, vii, 9, to abide continue in one place ix, 6, 8, 10, 2, *path rocan*, to remain behind to remain over and above to be all that is left, xi, 23, *pā-ma rocan*, reproaches will remain, i.e. (1) shall get a bad name, x, 3.

inf ab. *bēdār rōcana rotq* by means of remaining awake x 8 forming inf of purpose, *rōcani āy*, came in order to stay, x, 6, 8, 10, 2, freq part *rac<sup>a</sup> rac<sup>a</sup>*, remaining continually, vii, 18, pres. part *rōcan*, vii, 23, perf part *rūd<sup>m</sup>mot<sup>a</sup>*, i, 5, xi, 23 impv pol pl 2, *rac<sup>a</sup>tac*, vii, 9, indic fut. sg 2 interrog *rōcakha* xi 18, 3, *rōci*, x, 1, 6, pl 3, *rocan* x 3 pres f sg 3, with suff 3rd pers. pl dat *nakha rōcān chēkh na*, she does not remain near them, ii, 9, past m. sg 3, *rūd<sup>a</sup>*, xi, 1, 15, pl 3, *rūd<sup>a</sup>*, vii, 20 (bis).

sa 1, see *lāh*.

sa 2, a vocative suff, equivalent to our "sir" or "sirs"  
Attached to:—

(a) A noun, *rājē sa*, Your Majesty i x, 8 (bis)

(b) Verbs, an *sa* bring sir xi, 10, *anakh sa* bring them,

sir x, 12, *di-sa* give sir x 8, *gath sa*, go, sir, u, 9, *nan sa*, take her, sir, xi, 25, *miri-mi* go forth, sir, x, 9, *piki-sa*, walk, sir, x 1, *wan-sa* tell, sir, x, 1 (bis), 2, *wanta-sa*, please tell, sir, ii, 4; *waniv-sa*, say sir, x, 6.

c A conjunction, *y-na sa* that not sir xi, 1

id) An interjection, *huta sa*, O. sir, x, 5.

*sōb* (= *sāhib*), an honorific suffix, *rājē sōb*, His Majesty x, 8  
sg. voc. *rājē-sōba*, Your Majesty! x, 7 *Khādā sōb*, God  
sg. dat. *Khādā Sōbas*, x v sg *Khādā S-ban*, in 8 (ms)

*sabāb*, m. a reason, cause, viii, 5.

*sabāh* in morning dawn x, 8 xi 9, *sub'hana*, adv in the morning, at dawn x 11, *sub'hana* 1 xi, 12, *sab'hā* id., xu, 5.

*Sabāh*, in N P *Sabāh* N of the author of the 7th story in O. s collection, — The Tale of the Reed-flute

*sabakh* m. a lecture, lesson, *sabakh dāpan*, to teach a lesson, iv, 4 v, 5 ~ *paran* to read a lesson to study vi 3, 4 sg. dat *sabakas* vii 3 (ms), 11, *sabakas ās-in* to be at a lesson, to be at school, viii, 11, *chē-na tshūn<sup>u</sup> mātē<sup>u</sup> naqd<sup>u</sup> sabakas*, 1 (fem.) was not taught a barber's lesson I did not learn barber's work, v, 6.

*Sabir Tala-sōbā*, n N P *Sabir* the owner N of the author of the 11th story in this collection. How Forsyth Sabāb went to conquer Yürkan d.

*sadāh*, m. a sound, viii, 9.

*sodā*, m. goods wares, merchandise vii 9 marketing *burganang* acting as a merchant n 1 v, 10 sg. dat *sodahas* iii, 1 v 11.

*sodāgar* n 3 (s) 4] or *sodāgar* n, s (ter) 3 v 4 (bis v. 10 r. 8). 10 (bis)] m. a merchant, with suff. of m. cf. art *sodāgarā* vii, 9, *sodāgarā akh*, vii, 9, sg. dat *sodāgaras* in 2 *sodāgaras* v. 1, 9, 10, sg *sodāgaran* viii 9, 10, gen *sodāgara-sodā<sup>u</sup>* m. 1 *sodāgara-sond<sup>u</sup>*, in, 1, pl gen *sodāgarān-hond<sup>u</sup>*, viii, 9.

*sodāgar bāq* f. a merchant's wife ii, 1 (bis) 2 3, sg. dat *-bāyā*, iii, 1, 2.

*Sōdurabat*, m N of a place in Kashmir, with emph. *y Sōdurabāqy*, only in *Sōdurabā*, vii, 31.

*sūh, sūh*, see *tūh*.

*shēch<sup>1</sup>*, f a message, -- *laduā<sup>1</sup>*, to send a message x, 3 (ter)

*soh<sup>1</sup>b*, in a possessor owner, lord, great man, a European gentleman, xi, 20 (referring to Sir Douglas Forsyth), a title of courtesy added to the name of a European gentleman *Phorsat sohūban<sup>1</sup>* (of Mr Forsyth), xi, title God iv, 1 5 ix, 3, *sohūbē āghā*, an intelligent master i.e. a master of recordite learning, a profound magician, ii, 9, *soh b-i kitāb*, a master of books, a famous writer, x, 13, sg gen *sohūba sonā<sup>1</sup>*, of God iv, 1, 5 *Phorsat sohūban<sup>1</sup>* (treated as part of a proper name), xi, title, sg voc *sohūb* O God i ix, 3

*Bār sohūb*, the Amīr ty vii 2 3 sg *sohūban* vii, 5

*shūban*, to shine, to be beautiful, ii, 4, 5, vi, 10, to be beautiful, to be gorgeous, vii, 5, to be becoming, to suit be worthy, be proper, xii, 4, 5.

pres. m pi 3, with suff 3rd pers sg gen *chā shūban* vii, 5, imperf f sg 1, ex<sup>1</sup>s *shūban* vii, 10, durative past conditionals *ūā hē shūbān* it would have been (i.e. it must have been, it probably was) beautiful ii 4 (I would see) how beautiful it was, ii 5 past cond sg 3, *shūbāhēh* xi 4, 5.

*shod<sup>1</sup>*, m. news, intelligence, 8, 10.

*shāh, shēh* 1, m a king *shēhān shāh* a king of kings, an emperor, i, 1, *shāh y-gūcūph* King Joseph vi 1, sg ag *shēhān* i, 7 *shēh* 2 card six *shēh zūlē* six females xi, 6 7, pl dat *shēn kod khānan*, for six persons, v 7, *shēn zanēn*, for (of) six females, xii, 6.

*shohī*, f royalty, *khal<sup>1</sup>t-ē-shohī* a robe of honour of royalty, a royal robe, x, 4 (ter).

*shēhū<sup>1</sup>* 1, m. coolness, cold, i, 11.

*shēhū<sup>1</sup>* 2, adj cool (of sleep) cold, the reverse of deep, v, 6, f sg. non *y-yiq nēnd<sup>1</sup>r shēh<sup>1</sup>*, "sleep will come to thee cold, i.e. you will lose the desire to sleep, but it also means cool (refreshing) sleep will come to you, and is misunderstood by the hearer in this sense, v, 6 (bis).

*shēhmār*, m a great snake a huge poisonous python viii, 6 (bis), 13 (bis), with suff of indef art *shēhmārā* viii, 7, sg dat *shēhmaras*, viii, 6 13, gen *shēhmara sonā<sup>1</sup>*, viii 6, 13 (bis



shēhar in a city, x 9 a country, u 1 shēhar ē-lārūn the and of Persia, u, 1 with suff of indef art shēhara v 1

sg dat shēharas, (went) to the city x 10 nēlēkh shēharas, (arrived) near the city, x 3 shēharas and-kun, (arrived) at the outskirts of the city x 5 shēharas kun (went etc towards the city set out for the city x 3. v. 12 shēharas-manz, in the city, v, 11 x 14 into the city v 9 shēharas akas-manz arrived) at a certain city, vi 2 shēharas nēbar, (he was taken) outside the city, x 12

gen shēharakis (to the king) of the city xii 3

abl shēhara dār, far from the city, vii 11 shēhara-manza, from in the city, vii 11 tsah yama shēhara, flee ye from this city, xii, 11.

shāh-zāda a prince, sg dat zādas vii, 13 pl nom zāda, viii, 5, 11 (bis), 3.

shākh f a branch shākhū barqan sōf (the beautiful) with the leave of (my) branches, vii, 10.

shākh, m anxiety, gash in, anxiety to occur, anxiety to be felt, v, 8; xii, 15.

shākh'at, m a person an individual with suff of indef art shākh'at x 1, shākh'atūh ilā x 3 sg dat shākh'atna, x, 2 (bis); sg. shākh'atna, x, 2, 6.

shēkal, f a form shape pashakus kash'a shēkal yonxān kash' he for her, has changed into the shape of a man, x 7

shakam, m the belly sg dat shakammanmanz (entered) into (her) belly, x 7 (bis) abl shakammanmanza, (issued) forth from (her) belly, x, 7 (bis).

shakār, m hunting sport the chase, sg dat shakāras, . 4, 8, viii, 7

shakast, m weakness, sickness sg a shakastatoty, owing to (his) weak condition, v, 5.

sholun, to shine, flame of a lamp, pres sg m. sg. 3, sholān chub, vi, 6.

shām, m evening, shaman boy, at about evening at eventide v, 5.

shāmāh m the flame of a lamp vi 6 vii 13; x, 7 (bis).

shumār, f counting, enumeration shumār lūq, the counting was

heard, i.e. the roll-call was heard, the roll was called, xi, 16  
 Cf. *bō-shumār*.

*shēmshēr*, f. a sword, vii, 6, 13, x, 7, — *kudūrā*<sup>6</sup>, to draw a sword, vii, 13, x, 7, — *lāyūrā*<sup>6</sup>, to give a blow with a sword, vii, 6.

*tutūnā*<sup>6</sup>, to raise a sword (in order to strike) u, 7; m, 9  
 (ter) x, 7, sg. dat. *kurās thuph shēmshēri*, she seized the sword, m, 9, gen. *shēmshēri hondā tēg*, the blade of a sword, vii, 6, 13, *shēmshēri-hanzā trandā*<sup>6</sup>, a blow of a sword, a sword-cut, m, 5, 6.

*shānd*, m. a bed-pillow; *shānd dāpānā*<sup>6</sup>, to put (anything) under one's pillow, x, 7, *khōra chēa karān shānd* she goes from the foot of the bed to the pillow, v, 5, sg. abl. *shānda*, v, 5.

*shōngan*, to go to sleep, past m. sg. 3, *shōngā*<sup>6</sup>, x, 7 The conj. part. *shōngath* having gone to sleep is used as an adjective, meaning "asleep", vii, 7.

*shēnākā*, m. one who recognizes, in *lāl shēnākā*, one who recognizes robes, a lupinary. See *lāl shēnākā*, sv. *lāl* 1.

*shāph*, m. a charm, spell, incantation *amā shāph dyatun*, shē pronounced a spell over him, xii, 15, *shāph tulāna*, she took the spell off him, xii, 15. Cf. *kasām*.

*shār*, m. a poem, xi, title.

*shā r*, m. in *shora qāh* an outcry, vi, 12, 3.

*sharā*<sup>6</sup>, m. an infant, a child *sharā tūshē*, child-talk, infant no babbling, v, 2

*sharākā*, f. a knife, x, 13.

*shērīkh*, m. a sharer, partner, i, 10.

*sherun*, to put in order to arrange, conj. part. *shērith trāwun*, to make ready (for a person), x, 7, fut. pl. 1, *sherun*, xi, 12, 7

*shran*<sup>6</sup>, f. m. a blacksmith's tongs, x, 16

*shēstracā*<sup>6</sup>, adj. made of iron, xii, 10, 7 m. sg. abl. *shēstracā*, xii, 16 pl. nom. *shēstracā*<sup>6</sup>, v, 4, fem. sg. nom. *shēstracā*<sup>6</sup>, v, 4 abl. *shēstracā*, v, 4

*shētan* m. Satan, m, 8; sg. ag. *Shetanan* m, 8.

*shōsh*, m. purity, the condition of not being defiled hence (x, 3) pure (i.e. undefiled) food.

*sakhharan*, to prepare to set out, make ready to depart

II past, m. pl. 3, *sakharydy*, xii, 18.

**sak<sup>th</sup>**, adj. hard, severe, vii, 13, 18.

**sāl**, a feast. vi, 2 a wedding feast v, 9, sg. dat. *sālas*, v, 9 vi, 2.

**sāl** m. a stroll, ramble, walk, taking the air excursion with suff of indef of art *sālāh* a 2, sg. dat. *sōlas*, n, 4, 8, m, 1 viii, 7.

**sāl<sup>h</sup>**, dawn, *sāl*, at dawn xi, 23 *sāl-gāre* (m.c. for *sāl-gari*), at dawn time, v, 7.

**sālāh** m. advice. viii, 11, *thāre mē sōy sālāh*, make ye a conversation with me, i.e. have an understanding with me, have an intrigue with me, viii, 3.

**sālām** f. peace (in Arabic formulas) x, 14 xi, 26 a bow salutation a complimentary present, viii, 3 (bis 11, *kurūn<sup>h</sup>* to make a bow to salute, id, 1, xi 4, 5 9, 12, 3, 6, 7, 20, 3 *pālun<sup>h</sup>* m. xi, 16 sg. lat. *sālām* viii, 3.

**sultān**, n. a Sultan. *Sultān* : *Mahmūd* : *Gaznavi*, Sultan Mahmūd of Ghazni, i, 1.

**sulay**, f. a spike, v, 4, sg. abl. *sulay, sōy*, with, or by means of, a spike, v, 4 (bis).

**Sulaymān**, m. N P. Solomon, xii, 17.

**samā**, m. heaven, *arz o sama*, earth and heaven vii, 26.

**samb<sup>h</sup>**, adj., adequate (for), sufficient (for), *sōtas samb<sup>h</sup>*, (money) sufficient for a month xi, 4 m. p. noni *lāl trasas samb<sup>h</sup>*, robes enough for a necklace, sufficient to make a necklace, xii, 5.

**samb<sup>h</sup>ran** to collect, bring together, amass, fut. pass. part. m. sg. *cyōn<sup>h</sup> gathu samb<sup>h</sup>ran<sup>h</sup>*, you must collect xi, 21 conj. part. *samb<sup>h</sup>ran<sup>h</sup>* ix, 3, pres. m. pl. 3 *ch h samb<sup>h</sup>ran* xi, 7.

**samb<sup>h</sup>rāvan**, 14 *samb<sup>h</sup>ran*, fut. pass. part. m. pl. *gathān samb<sup>h</sup>rāvan<sup>h</sup>* they must be collected, xi, 24 past. m. sg. *samb<sup>h</sup>ran<sup>h</sup>*, xi, 21, 4, with suff. 2nd pers. sg. ag. *samb<sup>h</sup>ran<sup>h</sup> ach*, xi, 24.

**samakhan** to meet a person have an interview with, to encounter, past. m. sg. with suff. 3rd pers. p. ag. *samokhakh* xi, 25.

**saman** m. requisites materials, appliances. vii, 5 xi, 9, pomp and circumstance, xi, 20; *sōray sāmān*, the entire appliance, xi, 9 *bā-sōray-sāmān* with ad. pomp, xi, 20 p. noni *sāmān*, vii, 5.

*samsār*, the world. iv. 1, etc., sg. dat. *samsāras*, for *samsāras*-*manx*, in the world, ix, 6.

*sam* postpos. with ; *gāta-sān*, with skill, skilfully, i, 6.

*sān*, m. the bosom, vii, 21.

*sān*, m. gold, sg. gen. *sāna sand<sup>u</sup>*, made of gold, m. pl. nom. *sāna sand<sup>i</sup>*, v, 3, 4 (bis) 5, f. sg. *sāna sāns<sup>u</sup>*, v, 1, *sāna-kan*, an ear adorned with golden ears, pl. dat. with emph. y, *sāna kanany*, vii, 11.

*sān<sup>u</sup>*, adj. deep. *khush* a deep cut. v, 6.

*sān<sup>u</sup>*, possess. pron. our x. 12. with emph. y *sāny*, viii, 13 f. sg. nom. *sān<sup>u</sup>*, viii, 11 ; x, 5.

*sand<sup>u</sup>*, postpos. of gen. Added

A to masc. sg. animate nouns. *gōlāma sand<sup>u</sup>*, of the servant. viii 6, *khodayē-sand<sup>u</sup>*, of God xii 7, *lāl shēnāka sand<sup>u</sup>* of the lapidary, xii. 8 25, *mōl<sup>i</sup>-sand<sup>u</sup>* of the father xii, 21 2 *phakira-sand<sup>u</sup>*, of the faqir, x 12, *pātashāha sand<sup>u</sup>*, of the king, ii. 10 v, 10 vi, 11, *patashēha sand<sup>u</sup>* of the king, xii 1 4, *sotūgura-sand<sup>u</sup>*, of the merchant m, 1 *sodugura sand<sup>u</sup>*, id, m 1 *Sotiba-sand<sup>u</sup>* of the Master (ie of God), iv 4, 5 *shēnara sand<sup>u</sup>* of the python, viii. 6. 13, *sānara sand<sup>u</sup>* of the goldsmith v, 2 *yara sand<sup>u</sup>* of the friend x 4, 11 *Yūsūpha sand<sup>u</sup>*, of Joseph, vi, 10, *zān<sup>u</sup>-sand<sup>u</sup>* of the person, viii, 11

*hahara sandis* of the father-in law x, 12 *pātashēha sandis*, of the king ii, 5, 6, 7 v, 11, xii, 22

*mōl<sup>i</sup> sandi*, of the father, xii 21 *patashēha sandi*, of the king ii, 9, *warira-sandi*, of the vizier, x. 4, 5

*pātashāha sand<sup>i</sup>*, of the king, viii, 1 13, *sānara sand<sup>i</sup>*, of the goldsmith, v, 10.

*pātashēha-sandēn*, of the king, viii 1 6

*pātashēha-sandyau*, of the king, viii, 5.

*gōlāma-sanz<sup>u</sup>* of the servant. viii, 11, *khawanda sanz<sup>u</sup>* of the husband, m, 2 *mōl<sup>i</sup>-sanz<sup>u</sup>* of the father, xii, 19 20 (ter), *phakira sanz<sup>u</sup>* of the faqir, x, 8, 14 *pātashāha sanz<sup>u</sup>*, of the king v, 7 (bis), vii 1 x 14 *pātashēha sanz<sup>u</sup>*, of the king x, 5 xii, 4 *rāp<sup>i</sup> sanz<sup>u</sup>* of the king, x 7 (bis), *sānara sanz<sup>u</sup>*, of the goldsmith, v 1 3 10

*pātashāha sanzē*, of the king, v, 2, 1; *pātashāha sanzē*, of the king, v, 1 (bis); xi, 4, 5.

*pātashāha-sanzi*, of the king, v, 4, xu, 4, *pātashāha sanzi* of the king, xu, 5 *sōnara sanzi*, of the goldsmith, v, 7, 9 (bis); *yāru-sanzi*, of the friend, x, 4.

B. Used with *mase* sg. man. noun, to indicate the material of which a thing is made. *sōna sandi*, made of gold, v, 3, 4 (bis), 5; *sōna-sufāz*<sup>u</sup>, id., v, 1.

C. With sg. an. pron. m. or f. *am'-sandi*, of him, v, 3, vii, 6, 8, 10; of her, xii, 7.

*am' sandi*, of her, x, 5, *tām' sandi*, of him, i, 3 vii, 6.

*am'-san*<sup>u</sup>, of him, iii, 4, xu, 4, *am' sanzi*, of her, xii, 15 *tām' sanz*<sup>u</sup>, of her, xu, 15, *nazari tam' sanzi-sobi*, owing to his seeing (me), vii, 13.

*sanqār* m. lapidation, stoning (the punishment), viii, 8.

*Sōnamarg*, f. N. of a *marg* or mountain plateau in the Sind valley of Kashmir, celebrated for its flowery meads. It is a favourite camping ground for European visitors, sg. dat. *Sōnamarg*, at *Sōnamarg*, xi, 3.

*sōnar*, m. a goldsmith, v, 1 (bis), 3, 5 (bis), 6, 7, 9, 10 (bis) sg. dat. *sōnaras*, v, 9 gen. *sōnara sand*<sup>u</sup>, v, 2 *-sandi* (m. pl. a. m.), v, 10 *-sanc*<sup>u</sup> (f. sg. nom.), v, 1, 3, 10, *sanzi* (f. sg. ag.), v, 7, 9 (bis).

sg. ag. irreg. *sōnar* (for *sōnaran*), v, 4.

*sōnar ath* the goldsmiths' market, the goldsmiths' quarter (of a town), v, 7.

This word is more usually *souhar* or *sonar*.

*sanqās*, m. a kind of Hinātū ascetic a *Samanyāsīn* v, 10, 11 (quarter), sg. dat. *sanqāsas* v, 12 voc. (poet.) *sanqasū* v, 11.

*sapadun*, *sapanum*, to become.

fut. sg. 2, *sapadakh* vi, 1, interrog. *sapadakhā* iu, 2, 3 *sapadi* vi, 16, past m. sg. 3. *sapod*<sup>u</sup>, ii, 7 *sapod*<sup>u</sup> *sacac* he became mounted, he mounted (a horse) xi, 1, with suff. 1st pers. sg. dat. *sapanum* there became to me (crushing), I became (crushed) vii, 13 f. sg. 2 with neg. suff. *sajai-<sup>u</sup>kh-na*, thou dost not become, i, 2 p. with suff. 3rd pers. sg. dat.

- sapañḍe* <sup>2</sup>āḥ *kathā sara*, two statements became tested for him, i.e. he had two statements tested. x, 4
- saphar* m. travelling, a journey, xii, 25. sg. dat. *sapharas*, x, 1, 6 (bis), gen. poet. for *sapharik*<sup>u</sup>) *sapharun*<sup>u</sup>, xi, 3.
- sapañḍe*, see *sapaḍun*.
- sar*, m. the head, *sar* (*satun* to behead, vii, 11).
- sara* 1, m. investigation, testing. x, 4, *sara karun* to test, viii, 13, x, 2. 6 (ter), 14. In this phrase, the grammatical object is the thing tested, as in *karun* *śār kathā* (f. pu.) *sara*, he tested four statements (x, 6). Similarly *sapañḍe* <sup>2</sup>āḥ *kathā sara*, two statements became tested for him, i.e. he had two statements tested (x, 4). Cf. *saragī*
- sara* 2, see *sarun*.
- sar*<sup>4</sup>, an old word, now used in compounds such as *śār<sup>4</sup> gaṭhun* to be flooded, to be covered with a flood of water, iv, 3.
- śār*, adj. satisfied, contented, i, 3.
- śīr*, m. a secret, a mystery. i, 4, *śīr bhārun*, to explain a secret, vii, 21, *mā mā kar śīras phāṣh*, do not accuse my secret (parts of unchastity, i.e. do not disgrace me by letting me remain naked, xii, 7).
- śūr*<sup>u</sup>, adj. all. This word is always used with emphasis, m. sg. nom. *śūray* i, 1, v, 7, 9, xi, 9, xii, 19, *bā śūray sūman*, with all pomp, xi, 20, pl. nom. *śūray* iii, 4, v, 9, vi, 1.
- śūr*, m. ashes, xii, 23, *śūr mathun* to rub ashes over one's body (like a Hindu ascetic), v, 9, *tōka-śūr*, ashes of crushing i.e. crushing into a powder like ashes, crushing to powder, vii, 13.
- sg. dat. *śūras manz* in the ashes, xii, 23; abl. *śūra-manza*, from amid the ashes, xii, 23.
- śārḍa*, m. coolness, i, 11
- saragī*, f. investigation, testing, viii, 7 (bis) 8 10, x, 7. (cf. *sara* 1)
- śrēh*, m. moisture with soil of mud art. *āha-śrēha*, a water-moisture, a slight trickle of moisture vii, 7
- śrāṇ*, m. bathing, *karun* to bathe, (oneself), xii, 6 (bis), 7 (bis), sg. dat. *śrāṇas*, v, 9.
- sarun* to remember [lit. sg. 1 *sara* xi, 14]
- sarun*, to carry goods from one place to another, and there to

collect them to pue up, conj part *sorith* ix 9, pres part  
*sārān* xi 10 pres m pl 3, *chā sārān*, xi, 6

*sar<sup>4</sup>ph*, m. a serpent, x, 19.

*susurāray*, f. a rustling sound, xii, 23.

*suth*, see *tih*

*suth*, canl seven (preceding noun, *suth suth*<sup>4</sup>, seven rooms, vi 3  
*suth hēl*<sup>4</sup> seven ears of corn vi 15 following noun, *nāq suth*  
seven springs vi 15 *gō<sup>4</sup> suth* seven cows vi 15 (dem)  
*lū suth* seven rubies x 2, 5 12 (bis), *dōha lāt suth suth*,  
seven rubies each day, xii, 9.

pl *lat sathan kod khamm* to seven prisons, v 8 *satan*  
*lālān* (for acc) seven ears of corn v 15 *satan gō<sup>4</sup>* (for  
acc) seven cows (dem) v 15 *nāpin sathan* (for acc) seven  
springs vi 15 *sathan sathan pōh* on the seven rubies x 5  
abl *sath mawza* from among the seven, x, 12 *sath zūmmar*  
*tā<sup>4</sup>*, below the seven worlds, iii, 8.

*sāth* m a particular instant of time a moment vi 8, with suff  
of nkel art *sāthāh* during a moment of time for a short  
time, ii, 4; *sāthā*, id., vi, 3; vii, 9

eg. abl *amī sāta*, at that time iii 6 xi 4 15, with  
emph *q yēmī sāta* at what time verily vii 8

*sath* m the season of spring *sata* in the spring time ix, 7

*sēthah* ad, very much *sēthah qinsāph* great pity viii 4 adv  
very very much exceedingly With ad, preceding the word  
qualified as in vii 1, 9 (bis), or following it as in *khobā<sup>4</sup>rath*  
*sēthah* very beautiful xii 4, 5 but *sēthah khobā<sup>4</sup>rath* xii,  
10 5 *khōta sēthah khobā<sup>4</sup>rath* much more beautiful than  
xi 10 With a verb *sēthāh qm khōsh* became much pleased  
v 11 xi 9 so *sēthah qokh khōsh* viii, 14 but *gō<sup>4</sup> sēthah*  
*khōsh* xii, 12 *sēthāh phup<sup>4</sup>* they regretted extremely,  
vii, 1 *phū<sup>4</sup>rux sēthah* he regretted extremely, viii 10

*sōtin* prespos 19 *sōty* q v governing dat *mē sōtin*, (share)  
with me, i, 7.

Governing abl with *lū* means of *drat sōtin* (eat) with  
a stick ix 5, *ka<sup>4</sup>mm sōtin* (write) with a pen ix, 12 with,  
by means of, owing to *mōhām sōtin* owing to poverty,  
i, 4 (bis).

*sōty*, adv. with together with, *sōty dhyat*<sup>m</sup>, to give with (a person to give as a companion, vii, 3, x, 14, xii, 16, *sōty hyon*<sup>m</sup>, to take (a person) with (one) to take as a companion, ii, 1 v, 6, *sōty tulon*, to carry along (with one), xii, 2, *sōty-sōty* continually in (one's) company, vii, 5.

postpos. governing dat. and abl.

A. Governing dat. with, together with in various shades of meaning; thus,

*amis sōty*, in company with her, v, 7, *khāwandas sōty* (parent) together with her (dead, husband iii, 4 *korē sōty* keep her) in (your) daughter's society, v, 10, *mē-sōty*, in company with me, in my company, xii, 2, (come) with me, xii, 7, (go) with me, x, 9. We have it governing a pronominal suffix in the dat. in *sōty ōsas*, (a falcon) was with him, viii, 7.

With in the sense of consultation with etc, *mē-sōty* (intrigue) with me, viii, 3 (su ye) with me, viii, 11, *pātashahzadan sōty*, (su) with the prince, viii, 11.

Together with simultaneously with *adamas-sōty*, (created) simultaneously with Adam, vii, 6.

Together with, along with *karis-sōty*, (the arm was pulled off) together with the bracelet, xii, 17.

(a marriage) with (so and so) in *amis sōty*, xii, 15, 8.

(conversation) with (so and so) *amis sōty*, x, 7 (viz., *korē-sōty*, xii, 1.

Special meanings are *panas sōty* with oneself, under one's own control, x, 1, 6, *tath-sōty u vashbach*, enamoured of that, iii, 8.

B. Governing abl. with by means of *am sōty*, (scratches) with it, xii, 17, *hār'shi sōty*, (dug) with (his) spear, viii, 7 *liri sōty*, (cut) with a saw, vii, 19; *bēdar rocana sōty* (escaped) by keeping awake, x, 8 *salayi sōty*, (scratched) with a spike, v, 4 (his, , with emph. y, *panya-sōty* (a pleasant feeling arose) merely owing to (the application of) the (iron) claw, xii, 16, *thapi sōty*, merely by means of the grasp, xii, 12.

With, by means of owing to *ad'la sōty*, (contented) owing to his justice, i, 3, *asara-sōty* owing to the result,



vi 16 *barqau saty*, owing to the leaves, vii, 10 *mahabata saty*, owing to affection. x, 4. *naqari saty*, owing to (his) seeing (me). vii, 13 *shikasta saty*, (fell asleep) owing to weakness, v 5. with emph *y*, *bôchi saty* owing only to hunger, vi, 16.

*satipam*\*, and seventh, m. sg dat *sat mis* v, 7, f sg nom. *satim*\*, xii, 7.

*sarwâb*, m need, reward (of good works, of faith, etc.) ix 12.

*sawah* postpos with the exception of except. save, *nêmis matis suwah*, with the exception of this madman. v 9

*sawâl*, m asking, questioning, solicitation, a petition, application, *dyau*\*, to present or make a petition, x, 5

*sawâr*, adj mounted riding (on *sawâr sapud m*, to mount, ride, xii, 1.

*say*, *sôy*, *say*, see *tûh*.

*syod*\* adj straight, as adv *yimau syod*\*, straight in front of them, vii, 6, 13.

*sowâsh* m a horse-attendant a groom, since xi 3, 4

*sorun* to send, fut pass part m sg nom *sôrun*\* *qatshî jorun*\* *khârand* v. a. must send your husband, v 1. past m sg with suff 3rd pers sg ag *surun* x 4

*ta* 1, conj and v, 5 vi 5 v 4 9 12 *et passim* *ta* — *bryc*, both . and, viii, 9.

*ta* 2 conj introducing the apodosis of a conditional sentence, as in *qi q ta tûh kyâh* ' *ti y, ta qin kyâh* ' if this then (*ta*) what is that? if that then (*ta*, what (is) this? *ta*, 4 (bis), 9, so vi 9 after *qeli* when, *yêli ôur*\*, *ta tsol*\* when he heard, then he fled ii 7, *yêli môrun ta ada phayurus* when he had killed (the dog) then afterwards he grieved, viii, 10.

*ta* 3. Illative conjunction, hardly translatable equivalent to the Hindi *tô*. In the following passage translated 'verily', but this is merely written for want of a better word, viii, 9

*ti*, conj. also, viii, 5, 8, x, 10, 1, 2 xii, 10 Often used as an enclitic, as in *ôr-ti*, we also, xii, 1, *mê-ti*, me also, vi, 11, ix, 1; xi, 14; *su-ti*, he also, ii, 4; *ti ti* that also, viii, 9 x, 6 (ter) *tê-t* thou also ix 6 *ya ti*, this one also, x, 8 and, xii, 17.

even *kāh ti* any even, vi, 23, *kāh ti*,  
any at all, vii, 9.

*t* *ti*, both and n s x, 13. xi, 12, *tō-ti*,  
nevertheless, x, 3.

*tī*, see *tih*.

*to*, in *tō-ti*, nevertheless, x, 3.

*tab*, m. fever, v, 3, 10.

*tabi*, e.g. an humble servant a subject, with suff. of indef. art  
*tōb'yāh*, f. (of a woman), xi, 18.

*tabār* m. interpretation (of a dream), vi, 11-4 (bis) 5 (bis), 6,  
— *karun*, to interpret, vi, 11, 16.

*tāq* in the blade (of a sword) sg. dat. *tāqas*, vii, 6, 13.

*taḡun* to be known how to be done, to be possible, used as a quasi-impersonal passive to make potential compounds. It is generally used to indicate mental possibility while *hēkun* (which does not occur in these tales) indicates physical possibility. Its use with the infinitive or future passive participle will be clear from the following.

fat. sg. 3. *taḡi*, it will be possible, with suff. 1st pers. sg. dat. and interrog. neg. *taḡēm na*, will it not be possible for me? i.e. of course I can. of course I know how, x, 5, with suff. 2nd pers. sg. dat. *muḥim taḡay kuranay*, poverty would have been known how to be verily expelled for thee thou wouldst have been able to expel poverty, i, 15; *tē mū taḡay* I wonder if (ma) it will be possible for thee, I wonder if you know how (to make it right) x, 5, with the same suffix and the interrogative suffix *taḡay mōkalāwun*\*, will she be possible for thee to be released? do you know how to release her? v, 8, *taḡay q h pātunāh kār\* bacāwun*\*, can you save this princess? v, 9.

past m. sg. *uma taḡ\* bōzin dōl\**, to her the pain was possible to be understood, she could understand the pain, v, 1, with suff. 3rd pers. sg. dat. and neg. *taḡas na* or *tamā taḡ\**, e.g. *mūl karun*, to fix a price was not known how to him, "he did not know how to fix a price, he could not fix a fair price, vii, 9 (bis).

concl. past sg. 3. with suff. 1st pers. sg. dat. *tih yēh taḡihem*,

if that had been known how to me, i.e. if I had known how,  
v, 8.

*tsh*, pron. he, she, it, that.

ANIMATE SUBST. MASC. sg nom *suh*, ii, 8, 11 (bis),  
v, 9 (bis), 10 viii 7, 8, x, 1, 4, 12 (quater); xi, 5,  
19 (ter) 20 Used idiomatically in introducing the hero of  
a story, as *suh pūashēha akh ōs*, "that king one was, equivalent  
to "once upon a time there was a king", viii, 7, so viii,  
9, 11, x, 12, he also, ii, 4, say, he verily, i, 4 8; iii, 3 (bis),  
v, 1; vi, 16; viii, 7, 9; x, 12; xi, 20, he only, he alone,  
vi, 6; vii, 29, 30; x, 1, 6.

dat. *tas*, to him, i, 5, 8 ii, 8, iv, 2; v, 7; vii, 1; viii,  
6 (bis), 8, 11 (bis), *tamis*, i, 7, viii, 9 (bis), *tamis<sup>u</sup>y*,  
to him verily, ii, 1; viii, 9, xi, 1

ag. *tam'*, by him, ii, 1, iv, 3, 4, 5, 6; x, 3, 12

gen. (*tam sond<sup>u</sup>*), his, *tam' sandi*, i, 3; vii, 6; *-sanza*,  
vi, 13.

pl nom. *tom* they, v, 4 (bis), 8; viii, 3 (bis), 4 (bis), 11;  
x, 12 (bis), xi, 5; xii, 16 (ter); *tamay*, they verily, v, 9,  
viii, 4, *tom hay*, they verily, ix, 8, 9, 10.

dat. *toman* to them, them, viii, 1, xi, 8, xii, 10, 7, *toman<sup>u</sup>y*,  
to them verily, them verily viii, 1, xi, 1

ag. (*tima<sup>u</sup>*), by them, vi, 11; *timan*, x, 12.

gen. *tihond<sup>u</sup>* their, xi, 16, *tisanza*, viii, 3, 11

FEM. sg. nom. *sa*, she, v, 5 (bis), 9; viii, 11; x, 14;  
xi, 6, 10, 5, 9, 20, 5; *sāh*, xi, 5; *say*, she verily, iii, 1, 4,  
xi, 14.

dat. *tas*, to her, xi, 2 (bis), 15 (bis), 25.

gen. (*tisond<sup>u</sup>*), her, *tasandēn*, ix, 3, (*tām' sond<sup>u</sup>*), *tām'<sup>u</sup>*  
*sum<sup>u</sup>*, xi, 15.

pl nom. *tma*, they, them (acc.) (fem.), viii, 11, xi, 9,  
*tamay*, them verily (fem.), x, 14

dat. *toman*, to them (fem.), xi, 6 (bis), 7

ag. *tima<sup>u</sup>*, by them (fem.), xi, 7.

ADV Masc. sg nom *suh*, that, ii, 8, 9 (bis); viii, 7 (bis),  
10 (bis), 3 (bis), x, 12 (bis), 4, xi, 25, 6, *say*, that very,  
xi, 19.

dat. *tas* to that that, u. 7 vii, 4, viii, 7 x. 12, xii, 7 20,  
*tam*, to that, viii, 9 xii 14

pl. nom. *tim*, those, viii, 13.

dat. *timan*, to those, x, 6.

FEM. sg. nom. *so* that x. 1 6. 12 *sōh* li. 5

dat. *tam*, to that, iii, 9; xii, 10.

ag. *tami*, by that, x, 10

pl. nom. *tima*, those, xii, 19.

INANIMATE SUBST. (m. or f.) sg. nom. *tāh*, that is  
 4 (bis) 9 viii 3, 9, 1. x. 1 xii 3 (bis) 7 16, 9. As a  
 correlative to a preceding relative in 1 8 (bis) v, 8 (bis)  
 xii, 7, 20; *tā-kyān*, because, viii, 2 *tā* that also, viii, 9  
 x, 6 (ter); *tay*, that verily, vii, 1 (bis) 9, 6 that verily,  
 x, 1 *tā* (for *tā* + *oq*) if that, u, 4 (bis) 9

dat. *tāh*, for that for it u. 1 v. 4 vii 27, 8, vii 6  
 x. 3 xii, 16, 8 *tāh'* to that verily iii, 8, xii, 4, 11 (ter), 4

ag. *tāmy*, by that verily, iii, 1

acc. *tami patā*, after that x. 12 xii, 16; *tami-pēh'*, *kani*,  
 in addition to that, iii, 8; *tami-tōh'*, below it, xii, 14; *tamiy*,  
 therefore, x, 14.

gen. *tamyukuy*, of it verily, vii, 12.

ADV. As an adjective the masculine and feminine forms  
 are commonly used in the sg. nom. even when agreeing with  
 inanimate nouns. In one case the inanimate form of the  
 pronoun is used, viz. *tā pāstāh* that garment xii, 6. Other  
 examples are

MASC. sg. nom. *tah* that, xii, 4 (rubv) (bis) 11 (bracelet)  
 4 (rock), 5 (pain) *say* that very u. 4 (magic power, cor-  
 relative) vii 8 time, 13 fault) x. 11 (action)

dat. *tāh*, to that etc., u. 1 (bis) 7, iii, 5, v. 6 xii 4,  
 6 (bis) 11 4, 5, 24 *tāh'*, to that very xii, 6 (bis), 14

acc. *tami* from that etc., u. 7 v. 5, viii, 9 x, 12,  
 agreeing with man gen. masc. iii 9 x, 10 (bis) 4

pl. nom. *tim* those x, 12 (bis) *tamiy* those very, v, 5.

dat. *timan*, to those, xi, 6.

FEM. sg. nom. *so* that viii 7 (thirst) x. 10 (dash of food)  
*sōh* xii 20 news, *say* that very, u, 6 (news), vii, 7

(story), 10 (al), 3 (al) ix, 4 (prison), xi, 5 (assembling).  
*sōy*, vii, 16 (separation).

*dat*, *tath jāyē*, at that place, xii, 15.

*at*, *tam kōh manza* (from in that stream, xi, 4-6, *tamay kōh kōh*, along that very stream. xi, 6, *tamay wat*, by that very road, xii, 14, 5.

*gen*, *tam kathi-hond*<sup>u</sup>, of that story, iii, 5

*tōhē*, *tōh*<sup>1</sup>, see *tōh*.

*thad* or *thar*, I the back, sg cbl *thad*<sup>u</sup> or *thar*<sup>u</sup> I for *thar*<sup>u</sup> 2. see  
 x, v 4. sg ab, *thad*<sup>u</sup> *kam* (x, 4, bis). *thar*<sup>u</sup> *kam* (x, 4), (turning  
 herself) backwards (from there)

*thod*<sup>u</sup> *na* erect, upright, standing up ii, 3 vii, 11. *wōthien*,  
 to stand up, ii, 5, 6; v, 6, 9; xii, 14, 5.

*thaharian*, to stay in expectation, to await, wait, pres I sg, I,  
 neg *chus na thaharian*, I am not waiting, i.e. I am not going  
 to stay here, I cannot stop here (on account of the evil smell),  
 ii, 4.

*tahkh<sup>th</sup>* for *tahqg*) adv. of a certainty, certainly, assuredly x, 12,  
 xi, 13; xii, 3.

*tahol*<sup>u</sup>, m. a groom, x, 5, 12 (quater).

*tahond*<sup>u</sup>, *tahanza*, see *tah*.

*tahond*<sup>u</sup>, possessive pron your, ii, 2 xii, 15 Cf *tōh*

*thud*<sup>u</sup> I fresh butter With stuff of mud are *thud*<sup>u</sup> ix 4

*thaph*, I a grasp with the hand, sg ual *thaph satg*, merely by means  
 of the grasp, xii, 12.

*thū*<sup>u</sup> to seize, take hold of, *thaph dōra*, he seized it,  
 vi, 7 *dōra<sup>u</sup> na thaph* he seized it, he grasped it, xii, 12,

*kar<sup>u</sup> na* to take hold of *kar<sup>u</sup> na thaph*, he took hold of her,  
 ii, 4, *kar<sup>u</sup> na thaph shōmshēre* he took hold of the sword,

ii, 9 *kam<sup>u</sup> kar<sup>u</sup> na thaph*, he took hold of him by the ear,

ii, 9, *kar<sup>u</sup> na qatsh thaph dōra<sup>u</sup> na*, you must seize hold of  
 (her) skirt. x, 9 *kar<sup>u</sup> na kam dōra<sup>u</sup> na thaph* no one has

seized hold of her by a garment. x, 9 *na<sup>u</sup> kar<sup>u</sup> na pōshākam thaph*,  
 he caught hold of her by a garment. vii, 9, *tath<sup>u</sup> kar<sup>u</sup> na*

*thaph*, you must take hold of it, x, 11, *thaph kar<sup>u</sup> na* having  
 grasped (it) grasped (it) holding iii, 8 (bis) Cf holding the

hold of or leading a horse, *athas chah thaph kar<sup>u</sup> na*, he is

holding (his, hand), v. 6, *nābis thaṃh karōth*, holding him by the neck, vi. 9, *chuh thaṃh karōth pīlax*, he is holding the cup, viii. 7. — *lāyūā*, i.q. — *karūā*, v. 9 (poet.).

*thar*<sup>u</sup> 1, see *thad*

*thar*<sup>u</sup> 2, f. a shrub, *poshē thar*<sup>u</sup> a flower shrub, ii. 3.

*thōth*<sup>u</sup> adj. beloved dear vi. 4. i.q. *toth*<sup>u</sup> q.v.

*thōv'k'*, see *thawun*.

*thawun* or *thōwun* (this verb is the equivalent of the Hind. *rakhnā*)

to place, put, deposit, ii. 4, iii. 1, 5, 9, v. 11; vi. 5; vii. 7, 9, 11, ix. 1, x. 10, 2 (quater), xii. 4, 9, 12, 5, 23, to keep, ii. 11, v. 10, x. 25 to station (a person in a certain place), xi. 6 to appoint (a person to a post) *akh bōy*<sup>u</sup> *thōwun awār* he appointed one brother Vazier viii. 14

*amanath thawun*, to place as a deposit, to give in trust, x. 12, *thōwun dabowith*, to press into the ground, to hide in the ground, to bury, x. 3 *thōwun darwāza*, to open a door, viii. 4 (bis), ii. 11 (bis). 2, *thawun kulaph*, to unlock, iii. 8 (bis), *thōwun kan*, to apply the ear, to give ear, attend, pay attention (to), listen (to), ii. 7 viii. 6, 8, 11, ix. 1, 4, *thāw mē sōy sālāh*, keep an understanding with me have an intrigue with me, viii. 3.

perf. part m. sg. nom. *thōw'mōt*<sup>u</sup> viii. 9.

imprv. sg. 2, *thar* iii. 8 (bis) viii. 4, with suff. 1st pers. sg. dat. *thōwun*, viii. 8, 11, with suff. 3rd pers. sg. gen. *thawun* ii. 5, 9 pl. 2. *thawun* viii. 3; pol. sg. 2, *thawta*, ix. 4; with suff. 1st pers. sg. dat. *thōwtun* viii. 6; ix. 1; with suff. 3rd pers. sg. acc. *thōwtan* ii. 4, pl. 2. *thōwtar* ii. 7 fut. with suff. 3rd pers. sg. acc. *thōw'tēn* v. 10

fut. and pres. subj. sg. 1 with suff. 2nd pers. sg. acc. *uwunāh thōwath* I may not now keep thee, ii. 11, with suff. 2nd pers. sg. ant. *thawun darwāza* I will open for thee the door viii. 11 pres. f. sg. 3 with suff. 3rd pers. sg. dat. and neg. *chēs na thōwān*, viii. 11

past masc. sg. *thōw*<sup>u</sup> viii. 12; with suff. 2nd pers. sg. ag. *thōwath* vi. 5, x. 12 with suff. 3rd pers. sg. ag. *thōwun*, v. 11 viii. 7, 14, x. 3, xi. 17, with *same* and also with suff. 1st pers. sg. fut. *thōw'mōt* ix. 4, with *same*, and

also with suff 3rd pers sg dat *thōc<sup>u</sup>nas* in 1 xu 4 23 (bis), with same, and also with suff 3rd pers. pl. dat. *thōc<sup>u</sup>nakh*, viii, 4, 9.

pl with suff 3rd pers sg ag and also with suff 3rd pers. sg dat *thōc<sup>u</sup>nas* xi, 9 with suff 3rd pers pl ag *thōc<sup>u</sup>kh* x 12 tem with suff 3rd pers sg ag *thōc<sup>u</sup>n* xi 25 with same and also with suff. 3rd pers.

sg. dat. *thōc<sup>u</sup>nas*, x, 5, 10; xi, 12; with suff. 3rd pers. pl. ag. *thōc<sup>u</sup>kh*, viii, 11.

perf m sg with suff 2nd pers pl ag. *chura thōc<sup>u</sup>mo<sup>u</sup>*, x 12. with suff 3rd pers pl ag. *chakh thōc<sup>u</sup>mo<sup>u</sup>* x, 12 pl (without auxiliary *thōc<sup>u</sup>rat* x 12

Altogether irregular is the peculiar form *thōc<sup>u</sup>k<sup>u</sup>* xi 6 This is the m. p. of the past *thōc<sup>u</sup>* with a pre-nominal suffix *k<sup>u</sup>* added. So that we get *thōc<sup>u</sup>k<sup>u</sup>*, m. pl nom. *thōc<sup>u</sup>k<sup>u</sup>*

*thōc<sup>u</sup> tu qān* etc., see *tulan*

*tōk<sup>u</sup>* n. a tray, sg dat *tōk<sup>u</sup>s* viii 4 *tōk<sup>u</sup>s man*; vii 12

*tōkh* m. crushing, sg ab. *tōk<sup>u</sup>sūr*, ashes of crushing, crushing into powder like ashes, crushing to powder vii 13

*tōkhsūr*, m. a crime a fault viii 10 x 12

*tuk<sup>u</sup>ra*, m. a piece, fragment, pl nom. *tuk<sup>u</sup>ra kurau<sup>u</sup>* to break or cut into pieces, viii 6 *shchmanis chuh karān tuk<sup>u</sup>ra*, he cuts the python to pieces, viii, 13.

*tī-kyān*, see *tih*.

*tal*, adv. below, *tal wān* to descend, x 6, postpos governing dat. below, *ath<sup>u</sup>tal* below it verily, ii, 3 *darētal*, under the window v 4, *labin-tal* under the feet, viii, 7. *palangas-tal*, under the bed, viii, 6, 13; x, 7, 8.

*tala*, postpos. governing abl. *tari-tala* issued from under the side, viii, 7.

*tal<sup>u</sup>* postpos governing abl. *salar zaminas tal<sup>u</sup>* below the seven worlds iii 8 *tam<sup>u</sup> tal<sup>u</sup>* below it, xi, 14

*talan* interj. O! Ho! v 5 (addressed by a w. man to her husband), x, 1 (addressed by men to men).

*tēh* adv. then ii 3, v 3 6 (bis) xi 3

*tolan*, to weigh (something), inf sg obl *tolan. ag* they came to weigh, ix, 10.

*tulan* to raise take up, lift up, iii, 1, 2, 7, v, 4, x, 12, xi, 2, 4, 6 (bis), 7, 9, 17, *mācas chum tulān*, he is raising bits of my flesh, i.e. cutting bits out of me, vii, 14, *nam tulān*<sup>1</sup>, to cut (another s) nails, to manicure, v, 6; *shēmshēr tulān*<sup>2</sup>, to raise, i.e. to draw, a sword, ii, 7, iii, 9, x, 7; *shāph tulun*, to raise (i.e. loco) a charm, xi, 15; *tulun sōty*, to carry along with one, xii, 2; *wōth tulān*<sup>3</sup>, to leap, ii, 9

fut. pass. part m sg *gath. pōshākh tulac*<sup>4</sup> you must take up the garment, xi, 6 con. part *tulth* iii, 7, pres m sg 3. *bulān chuh*, xi, 17, with suff 1st pers sg gen. *cham tulān*, vii, 14, 1 past m sg *tul*<sup>5</sup>, iii, 1; with suff 3rd pers. sg. ag. *tulun*, iii, 2; xi, 2, 7, with d tto, and with suff 3rd pers sg ger *tul<sup>6</sup>nas*, xi, 15, with suff 3rd pers. pl sg *tulakh*, xi, 2, pl *bul*<sup>7</sup>, xi, 9, with suff 3rd pers. sg ag *tulun*, x, 12, with ditto. and with suff 3rd pers sg. gen *tul<sup>8</sup>nas*, v, 6, f sg *tuj*<sup>9</sup>, ii, 9, with suff 3rd pers sg ag. *tuj<sup>10</sup>n*, i, 7, iii, 9, v, 4, x, 7 3 part m sg *tujāc*, xi, 6, with suff 3rd pers sg ag *tu vān* xi, 4

*t<sup>11</sup>ur*<sup>11</sup>, f a bee, *māch-t<sup>12</sup>ur*<sup>12</sup>, a honey-bee, ix, 1, 3, 4, ), sg ag. *t<sup>13</sup>ur*, ix, 1, 6.

*tūlar* m the ceiling of a room, sg abl *talara kan*, down from the ceiling, viii, 6.

*tūlacān*<sup>14</sup>, m an oil-seller, an oilman sg voc *t luvān*, xi, 20.

*tam*, m weariness (from walking travelling, etc.), *dyun*<sup>15</sup>, to cause such weariness, vii, 17.

*tām*<sup>16</sup>, *tamī*, *tam*, *tama*, *taman*, see *tūh*.

*tam*, you (Hindōstānī), xi, 4.

*tamāh* m longing, longing desire vii, 26.

*taman*, see *tūh*.

*tamas*, see *tūh*.

*tamashē* m an entertainment. exhibition, signat, show, spectacle, sg cat. *mashakh tamashes kan*, enamoured of the spectacle, iii, 7.

*tamashurī*, f. jesting, joking.

*tamath* adv so long (cf tin e), *tāmāth* *yāmāth*, so long, . . . as, xi, 20

*tamar tam / tam y tamar tamar*, see *tūh*



*tān*, m. a limb of the body pl. nom. *tān* vii, 7.

*tānana* *tan'nanat*, *tanūnāq*, meaningless words introduced into a verse, like our "fol-de-riddle-i-do", v, 12.

*tāñ*, adv. and postpos. as far as, up to, as in, *ot' tāñ* up to there i.e. by that time, x, 4, 6, *at-tāñ*, up to to day until to day, x, 7, 8, xi, 20. *tōr' tāñ* up to lateness i.e. during a long time, v, 6, *yat' tāñ*, up to where i.e. as soon as, xi, 6, *yat' tāñ*, up to here, i.e. by this time, in the meant time v, 7.

Used as a suffix implying indefiniteness added to an interrogative pronoun as in *kus tāñ* *adpar* someone else, v, 4. *kuph' tāñ* *takhar* some fault or other, vii, 10.

By itself *tāñ* is used in the sense of *yat' tāñ*, abl, xi, 20, xi, 1.

*tāph*, m. sunshine, i, 11.

*tārā*, see *tōr'*.

*tor* 1, m. Mount Sinai, sg. abl. *tōra pētha* from on Mount Sinai, iv, 5.

*tōr* 2, adv. there, x, 3.

*tora*, adv. therefrom, thence i, 6, 8, v, 4, 9, vii, 11, xi, 1, 11.

*tur'*, adv. there verily, even there vii, 20, x, 3.

*tor'* f. delay, sg. abl. *tōre* (n. e. for *tāre*), with delay, hence, as adv. confusedly, v, 7.

*tūr'*, see *tōr* 2.

*tūr'* f. an adze sg. abl. *tōri dah*, the blow of an adze vii, 18.

*tūr'*, f. a tenon (in carpentry), x, 5, 12.

*tarbūth* f. instruct or tuition n, 4 where the word is treated as m. It is usually f.

*teḥ* or *teḥ*, card. three *teḥ*, x, 1, 12 (as *kalat*), *teḥ katha* three statements x, 1, *āl teḥ*, three returns x, 12. *teḥ rēth* three months xi, 6, 11, *zanāna teḥ* three women x, xi, 19 (ter), *tāḥy teḥ* three times as many x, 11, pl. dat. *trēn rētan* *kuph' khār'*, expenses for three months, xi, 5, 11; *yaman zanānan trēn* to these three women x, 20.

*tārka* *chan*, m. a carpenter, turner cabaret-maker, who is not a voyage servant, but who works independently on his own account; sg. dat. *-chānas*, vii, 17, 20.

*trām'* f. a copper dash, or tray vii. 3 (bis), 11.

*trām'*, f. i.g. *trām'*, iii, 1.

*trān*, to cause to pass over, *bā, tān*, to take tribute (from a subordinate king, etc.), x, 10; xi, 2, *rodē pañās tānāñē*, to cause holes to pass over a person's body, to bore holes in it, vii, 25, pres. part *tārān* xi, 2, imperf. m. sg. 3, *ās tān* xi, 2, past n. pl. with suff. 3rd pers. sg. ag. and 1st pers. sg. gen. *tārānam*, vii, 25.

*trāndaz*, m. an archer, a Bowman, †l. nom. *trāndāz*, ii, 7, dat. *trāndāzan*, ii, 7.

*trānway*, card ad three, the three, xii, 25.

*trāph*, m. a direction, pl. dat. as adv. *trāphan*, in all directions, xi, 5.

*trāph*, m. praise *trāph ē-Yuzuph*, praise of Joseph, vi, 17.

*trapun* to shut (a room viii, 3), (a door, viii, 11), past m. sg. with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *trap'nas* she shut (the door room, against him, viii, 3, 11).

*trash*, f. thirst, - *cāñ'*, to drink thirst, i.e. to drink water to allay thirst to drink water, viii, 7 (bis), - *laguā'*, thirst to be felt, to become thirsty, viii, 7.

*trāt'*, m. a necklace xii, 5 (ter), sg. dat. *lāl trātis samb'*, rubies sufficient for a necklace.

*trāwan*, to let go let loose, to abandon, cave behind ii, 10, xi, 11, to emit, give forth, i. 5 (eghs) xi, 11 (light), to cast, throw, v. 1 (many times), xi, 11, 2 to put off, doff (garments), v, 9; x, 2.

*trāwan āran* to take repose, iii, 3, 7 vii, 5, *trāwan*

*kadam*, to put forth a step to step forward, iv, 5 *trāwan*

*gha* to let go free, to release, iii, 4 (bis), x, 5 (ter) 12.

*ghawan trawth*, to let crop. throw down, xi, 16, 7, *ghawan*

*trawth* to throw or dash down and cast away, v, 5, vii, 7 (bis).

*trawin kudth*, to take off, doff (clothes) xi, 6, *trāwan*

*norith* to knit ( *Hir ā mar dālnā*, x, 8, *palang trawin*

*shūrith*, to make ready a bed, x, 7.

1st pass. part *gash kākud trāwan'* you must throw the paper x, 11, conj. part *trawth ā* vii, 7 (bis) xi

16, 7, pres part *trāwā*, xi 11 perf part sg f *trōw<sup>u</sup>*-*māw<sup>u</sup>*, x, 8.

impv sg. 2 *trāc*, iii 1 v, 9; pl. 2, *trōyau* (for *trōw*), x, 5; pol pl. 2, *trō<sup>u</sup>lar*, x, 7; fut. sg. 3, with suff. 2nd pers ag. dat. *trōay*, xii, 6, pres m. sg. 3, *ch ch trawā*, xu, 2 imperf. m. sg. 3, *ōs<sup>u</sup> trāwān*, i, 5.

past m. sg. *trōc<sup>u</sup>*, xi, 7, with emph *y trōcay* iv 5 with suff. 3rd pers. sg. ag. *trōwun*, i, 10, iii 3 7 v, 4 (ter), x 2, x. 12 with ditto, and suff. 1st pers. sg. dat *trōw<sup>u</sup>nam* v, 4 (ter), with ditto and suff. 2nd pers. sg. dat *trōw<sup>u</sup>nay* v 4 (ter) with suff. 3rd pers. pl. ag. *trōwukh*, vii, 5 x 5, with ditto and suff. 3rd pers. sg. dat *trōw<sup>u</sup>has* x. 7, 12

past f. sg. with suff. 3rd pers. sg. ag. *trōw<sup>u</sup>n*, iii, 4 *trōyom<sup>u</sup>*, ord th rd, vii 8; m. sg. dat *trōyom<sup>u</sup>*, vii 8

f. sg. nom. *trōyom<sup>u</sup>*, xii 19 bis, , abl. *trōyom latu*, on the third occasion, vii, 7

*tao, tarond<sup>u</sup>*, see *tā*

*taul<sup>u</sup>* m. satisfact. on *ās-na*, satisfaction did not come to him, he did not become satisfied, vi, 16.

*tar<sup>u</sup>* adv. there, in that place, ii, 1, v 1 7 9, viii. 12

*tat<sup>u</sup>*, adv. from there, thence iv 2, vi, 17, there, in that place (for *tāt<sup>u</sup>*), iv 7, v 7 x 5, xu, 4, 6, 14 6, with emph *y tatay*, there verily, v, 9.

*tota* m. a parrot, ii, 4, 5 (bis) 6, 7 (bis) 8, 9, 1, , sg. dat. *totas*, ii 9 *tōtas māt<sup>u</sup>*, i, 5, 8, ag. *tōtan*, ii, 7, 10.

*tot<sup>u</sup>* adv. there in that place v, 1, xu, 7, 16, from there, thence, iii, 9.

*tath<sup>u</sup>, tath<sup>u</sup>*, see *tā*.

*tāth<sup>u</sup>*, adj. beloved, iv 4 i. q. *thōth<sup>u</sup>*, q v

*tathay* adv. *tathay poth<sup>u</sup>* in that very manner xu, 22 Cf *tath<sup>u</sup>*

*tar* m. fever caused by starvation hence exhaustion generally as in *supharom<sup>u</sup>* *tāc* exhaustion of the journey exhaustion from long travel, xi, 13

*tawun* to close (the eyes), 2 past f. pl. *taweyē achē* he closed his eyes, xu, 22.

*tay* 1 a premonitory word put at the end of a line of verse, iv 1 ff

*tay*, 2 m. authority, *kawin*, to rule, xi 3

ty, that verily; if that; see tñ

toyphlar m. an artizan, pl. cat. dāran, xi, 16 (for genitive).

toyār m. ready, complete, karan, to make ready, to complete  
prepare, iv, 2; xii, 18, 22

tyūt<sup>a</sup> adv. so soon; yūt<sup>a</sup> . tyūt<sup>a</sup> as soon as . so soon  
xii, 2

tyuth<sup>a</sup>, adj. such, of that kind, m. pl. nom. with emph. y, tithay  
trēh, three times so many, xi, 24; f. pl. nom. tithu, such  
woman xi, 19

tyuth<sup>a</sup> (with emph. y tithay) is often used adverbially to  
mean "so", "exactly so", v, 6, vii, 7; xii, 12, 5. Cf  
tithay In vii, 7, it means "at that very time"

tyuth<sup>a</sup> is correlative of yuth<sup>a</sup>, and tyuthay of yothay

tñ, see tñ

tñcē, see tñf<sup>a</sup>.

tñh, thou, n. 11 m, 2 (fem.), 9, v, 3, 5, 7, 12, vi, 11; vii, 1 (s), 3 (fem.), 6, 8, 10, 1 (fem. bis), 3 ix, 1 (s); x, 1, 4, 5, 8, 12, xi, 1, 4 (bis), 5, 10, 3 (bis), 5. tñt, thou also,  
ix, 6; tñy, thou verily, 10, xii, 15.

sg. acc.-dat. tñ, v, 10; vi, 11, vii, 3, 11 x, 5, 12, xi, 3, 7 (bis), 13, 8, 21; tñ-nash, in thy possession, x, 14

sg. tñ, 1, 12 (v.l.); ii, 11 (bis); xii, 20.

gen. For this, the possessive pronoun tññ<sup>a</sup> is used, q v

pl. nom. tñh, vii, 3, 5 (ter) 13 xii, 1 (quater).

acc.-dat. tñh-nash, in your possession, x, 5, 12

sg. tñh, x, 12.

gen. For this, the possessive pronoun tñññ<sup>a</sup> is used q v

tñññ or tñññ, to seek for search for, imperf. I sg. 1, with  
suff. 3rd pers. sg. acc. tññññ tññññ, I (fem.) was seeking for  
him, xi, 15 3 past in sg. with suff. 1st pers. sg. ag. tñññññ,  
I searched (earth and heaven), vii, 26. Cf tññññ.

tññññ, see tññññ.

tñññ or tñññ (tñññ is used only in villages) to cast,  
throw to put place, vi, 6, x, 7; to put on (clothes),  
v, 9 (bis), x, 4 to apply (an ointment, medicine etc.),  
v, 6 (bis) nñ, to put on the neck, tie on to the neck  
vii, 10, to put on (clothes), x, 7. — sabukas to put to

u lesson to teach v, 6, *wōth* *shunai*<sup>u</sup>, to throw a leap, to leap. u, 9, *u*, 4 *kaith*, to drive out expel, vii 10, to doff clothes, x, 9 — *nahuth*, to cancel, xii 4, *phurith*, to put upside down *u* 5, *treeth* to let drop, throw down, xii, 16, 7 to dash down and cast away, u, 5, *vai*, 7 (bis), — *baith*, to tear to pieces, xii, 15.

lat pass part f sg *shannu*<sup>u</sup> *u* 4, perf part f sg neg *chēna shau*<sup>u</sup> *muta*<sup>u</sup> *sabakas*, I have not been taught, v, 6.

impv sg 2 *shun*, *u*, 5, v, 9, pol sg 2 *shun-ta*, x, 4, fut. *shān'zi*, xii, 16.

pres. m. sg. 3, *shanān chuh*, xii, 17

past m. sg *shon*<sup>u</sup> xii, 7 with suff 3rd pers. sg ag *shannu* *u*, 5, v 6, 9 (bis), vii 6 x 7 9, with ditto, and with suff 3rd pers. sg. dat *shun*<sup>u</sup> *nas* *vai* 7, (bis), xii 15 with suff 3rd pers. pl ag *shannukh* vii, 10, with ditto, and with suff 3rd pers. sg. dat *shun*<sup>u</sup> *has* xi 4, f sg. with suff 3rd pers. sg ag *shun*<sup>u</sup> *a* *u*, 9, vii, 10.

past cond. sg. 1, *shunahō*, v, 6.

*shannanucun* (village form for *shunananucun*), to cause to be cast

past pl m. with suff 3rd pers. sg ag *shannanorin* x 13

*shōpa* *u* *shōpa karuth* having made silence, in silence, xii 4

*sharan* a dialect c form of *shādan* q v to search for seek pres.

u, pl 3 *sharan chuh* *u* 3 f. t pl 1, *sharav* xi, 17

*shōta* v l j extinct *nār qōmat*<sup>u</sup> *sheta* the fire had become extinct xii, 23.

*shōta*, m. a stout stick, a club, *u*, 1 2

*shōicul*, a he-goat, *u*, 5 (ter).

*shopot*<sup>u</sup> n remains or leavings of food arts. refuse offal, hence food which as such is considered to be defiled x 3. 1. (bis), fem. *shēt*<sup>u</sup> *han*, a little waste food, x, 5.

*shōj*<sup>u</sup>, etc., see *shun*.

*shkh* fem rage sg abl *shkh*<sup>u</sup> *ad*<sup>u</sup> *u*, ful. of rage vii 14 *shkh-mishē* from anger *u* 2

*shun* to flee run away, 7 9 v, 5, vi, 8 (bis) vii 4 (bis) 11 (bis) 1 x 1 (ter) 4 x 20 to escape by flight u 8

pres. part. *shān*, vi, 8 *vai* 13 impv pl 2 *shān* *vai* 4, 11; pres. subj. sg 3, with irreg suff 2nd pers. f. dat.

*tsol'er* (I say, to you he may escape, u 8 imperf m sg 3  
*tsu<sup>u</sup> tsalän*, xu, 25.

1 past, m. sg. 3, *tsol<sup>u</sup>*, ii, 7; vi, 8; pl. 3, *tsäl<sup>u</sup>*, viii, 4, 11;  
f. sg. 3, *tsüj<sup>u</sup>*, ii, 9; v, 5.

2 past, f. sg. 1, *tsajjēyēs*, I (fem) fled ix 4

perf f sg 3 *chēh tsuj<sup>u</sup>mut<sup>u</sup>* ix, 1, 2 *chēh tsuj<sup>u</sup>mut<sup>u</sup>*,  
ix 1, pluperf f sg. 3, *tsu<sup>u</sup> tsuj<sup>u</sup>mut<sup>u</sup>*, ix 1

*tsamru<sup>u</sup>* ad, made of leather, leathern xu, 16, 7

*tsōn*, see *tsōr*.

*tsund<sup>u</sup>* f a blow, a stroke, *tsup<sup>u</sup>n<sup>u</sup>* to strike a blow (with a sword),  
ii, 5, 6.

*tsānan*, to cause to enter to bring in past m sg. with suff 3rd  
pers. pl ag *tsōnukh*, iii, 7. f with suff 3rd pers sg ag an l  
1st pers. sg. *tsōn<sup>u</sup>nam lār* he caused pursuit to enter for m<sup>u</sup>,  
i.e. he caused me to run away, ix, 2 Causal of *atsun*, q v

*tsop<sup>u</sup>*, m. a bite + pl nom *tsap<sup>u</sup> hēn<sup>u</sup>*, to take bites, to bite repeatedly  
x, 7.

*tsōpōr<sup>u</sup>* adv on all four directions on all sides, ii, 3, 5; *tsōpōr<sup>u</sup>*,  
id., xii, 21, 4.

*tsēr*, m delay, *qatshun* away to occur (to a person), to be  
deaved to be late iii, 1 v 9 *tsēr-tan*, up to lateness,  
during a long time, v, 6.

*tsur<sup>u</sup>*, adv late, iii, 1

*tsōr*, card four, x, 12 (ter) *gay tsor*, they became four viii, 5  
following p 11 (ter) nom. *maban<sup>u</sup> tsōr* four men x 5  
*marn<sup>u</sup> tsat tsor* four executioners, x 12 *nēc tsor*, four  
sons, xii, 1.

Preceding qualified noun *tsōr dāh* four days, xii, 23,  
*tsor bath* four hundred x 1 (bis), *tsor katha* (f) four state-  
ments x 6 (ter) *tsor pajhar* four waltches, viii, 5 *tsor qar*,  
four friends v, 5, *tsōr-tan*, four persons x 1 (bis)

pl aut. *mān<sup>u</sup>tsūlān tsōn* to four executioners x, 5, *tsōn*  
*asmānan-pōth*, on the four heavens iv, 4, *tsōn tsānēn* to  
the four persons, viii, 5; x, 5 (bis), 12

ag *tsoray* danced by four persons. x, 1, 2

*tsūr* m a thief x, 12 (ter) xu, 1, *tsen<sup>u</sup> tsur* a late-thief, a leftover  
of good luck, vii, 12.

pl. nom. *tūr*, vii 9 xii, 1; ag. *tūrur*, iii, 3 (bis); *tūrau*, vii, 9 (bis).

*tūr\** f theft -- *karun\** to do thieving to be a professional thief, xii 1 sg dat *ga tūr* (for *tūr*), he went to steal xii 1 ag *tūr-poth'* like theft, secretly, xii, 6, 7, 17; *tūr-pothin*, id., iii, 1

*tur d\**, m a ponce spy a detective In v the word is used in the sense of a police constable. pl dat *turān* v 7

*tūran* to pick out select past cond sg 3, *manē turike* (for *tūrithē*) he who might pick out to explain the meaning, vi, 11.

*tūratsh* (t) a weather-cutter the tool x, 14

*tūryan\** ord fourth m sg dat *tūryas* vii, 11 (ter); ag. *tūryin'*, x, 1

*tū\** f a roof pl nom *tūrē* v 7 (bis) 8 (bis)

*tūth* m a pupil sg dat *tūtas bāhan hatin-hond\** (a leader) of twelve hundred pupils, v, 1.

*tūtibāl* m a school vii, 1 11 *āl -hāl* vii, 4

*tūtan* to cut, to tear *tāt th tlanun* to tear (a paper) to pieces x, 10 *sar* (or *kala*) *tātun* to behead m 2 vii, 6 11

let pass part m. sg *tas gatchi kala* (or *sar tatan\** his head should be cut off, vii, 6 11 pl *tas gatchan tatan'*, they must be cut v, 4 conj part *tātūth* x, 10, let pl 3, with suff 3rd pers sg dat *tātanaa*, they wld cut for him v 7 do interrog *tātanaor*, v 7 past m sg *tāt* m 2, f with suff 3rd pers sg ag and 1st pers sg gen *tātun*, ix, 5.

*wa* conj used in the corrupt Arabic phrase, *wa salām wa yakrān*, and the peace and the respect a polite ending to a story, equivalent to 'may peace and respect be upon the hearers', x, 14.

*wōbāl*, f a guilty condition, blameworthiness sg dat. *wōbāl* (m.c. for *wōbāl*), v, 2.

*wuchan* to see to look at inspect, v 1, vii, 18, 24; viii, 1, 3; to watch, iii, 1; vii, 6, 9.

inf n-m with suff *ai māt* att *wuchanāh kor'nakh*, she made a look at them v she looked at them, vii, 3, ab, forming inf of purpose *wuchan* in order to see vii, 7.

imprv pol sg , *wuchan* ix 4 x, 3, pl 2, *wuch'tav*

viu, 1, with suff 1st pers sg acc. *wuch'tom*, please inspect me, vi, 24; unde fut sg. 2 *wuchakh*, ii, 8.

pres. m. sg. 1, *chus wuchan*, iii, 8, 2 *kyah chukh wuchān* what dost thou see? iii, 8, 3, *chuk wuchān*, iii, 1, 4, 7, 8 vii, 6, 9, xii 4 *wuchan chah* ii, 7, xii, 19, with suff 1st pers sg acc *chom wuchan*, vii, 18, imperf. m. sg. 3, *ūs wuchan* ii 1

past m. sg. *wuchā*, ii, 8 v, 9, xi 15, with suff 3rd pers. sg. gen. *wachus cūādas*, (she) looked into his pocket, v, 5, with suff 3rd pers. sg. ag. *wuchun*, i, 4, ii, 1, iii, 8 bis 9, v, 5, 7 (with two singular grammatical subjects one em the other, the nearer masc.), vii, 6 7 (bis), 9 bis) 1) x 3 8, xii 2, 7, with suff 3rd pers. p. ag. *wuchakh* ii, 4 x 8, xii, 1, *uth ohs wuchukh*, they looked at that nest, vii, 1; p. *wuch'* v 4; with suff 1st pers sg. ag. *wuchom*, vi 15, with suff 3rd pers. sg. ag. *wuchan* v, 5, with suff 3rd pers. p. ag. *wuchaka* v, 9, with ditto, and also suff 3rd pers. pl. nom. *wuch'hakh*, they were seen by them, vii, 1.

f. sg. *wuchā*, x 3, with suff 3rd pers. sg. ag. *wuch'an* ii 8, iii, 4, 5, x 5, xii, 15 with suff 3rd pers. pl. ag. *wuch'kh* xii, 2, pl. with suff 1st pers sg. ag. *wuchem* vi, 15.

past cond. sg. 1, *wuchaha* (for *ho* similarly the next) I would see, i.e. I should like to see, vii 10, with suff 3rd pers. sg. acc. *wuchahan* I should like to see it ii, 5, 3, *wuchihō*, viii, 10.

*wāf*, f. crookedness, v, 1

*wāda*, m. (*wāda*) a v-w With *wāfūt wāda-q-Khōda* a vow by God, *wāday Khōda dypn'* to swear by God to make a vow in God's name, xii, 7 (bis), 15 (bis).

*wāḡ*, f. the crown of the head, sg. dat. *wāḡ p' h* on the crown of the head, iii, 1; xi, 12, 6.

*wāda* adv. from there xii 23. Cf. *ōra* 9 v or

*wādun*, to lament, to weep, fut. 1, neg. interr. *wādanā*, shall

I not weep? vii 25 pres. f. sg. 1 *chēs wādan* x 1 imperf.

f. sg. 3, *ōs' wādan* vii 15, m. pl. 3 *wāḡn* oet, xi 5

*wādanē* erect, standing p. m. 1, 8, vii, 6, *rozan* to remain



standing, to stand, xii, 1, *yā wuchukh at wōdaāḥ*, they saw him standing there, xii, 1.

*wāday*, see *wāda*.

*Wapāh* n. N. of a certain forest goddess, *Wapāh Nāg*, a spring sacred to her, v, 9 (ter).

*Wahab*, m. a Masulian proper name. *Wahab-Khār*, *Wahb* the Blacksmith, N. of the author of stories ii and vi, voc *Wahab-Khāra*, ii, 12; vi, 17.

*rah*, m. poison. *pyas walan, ṛh* poison fell into his heart i.e. he became in an agony of pain, v, 6.

*wāh*, adv. now, iii 9, 14 *wāḥ*, q v

*wāḥ*, f. a finger-ring, v 1 x, 8 (bis) xii 14 (bis) 15

*wāth* m. time eg. a *am wāth*, at that time, vi, 16.

*wāḥaun* to draw forth bring out conj. part. *anan wāḥaith*, to draw out (e.g. from a store room) &c. bring vi, 16.

*wāla*, see *yun*.

*wāḥa* n. offspring issue, progeny, *wāḥa* f. Adam, a descendant of Adam, iv, 3.

*wāḥakum* (borrowed from Arabic) and on you, xii 26 *CI wa*

*wāḥa* to wrap round anything, *tepas wāḥa phamb* to wrap cotton wool round the blade (of a sword) viii, 6. 13, *zalas wāḥa*

to wrap round in a net to entangle in a net. ix, 7

Inf. abl. forming pass. *wāḥa yun* ix, 7 pres. m. sg. 3,

*chuh wāḥa* vi, 13, past m. sg. with suff. 3rd pers. sg. ag

*wāḥa*, viii, 6.

*wāḥa* (causal of *wāḥa*) to cause to descend, to bring down, iii, 9, vi, 17 (bis) x, 8, xi 14 *bōn wāḥa* id., viii, 1, *basta wāḥa*

to bring the sun down to slay a person alive, viii, 6.

*kubari wāḥa* to cause to descend into a tomb, to bury (a dead man) iv 7 *kāḥaḥ wāḥa*, to cause a comb to descend, to comb the hair, v, 4

Inf. pass. part. f. sg. *wāḥa*, viii, 6, conj. part. *wāḥa*, vi 17, n. ag. n. sg. nom. with *emph. y* *wāḥaḥa*,

immediately on bringing down viii 17, m. pve. sg. 2 with

suff. 3rd pers. sg. acc. *wāḥa*, iii 9, p. 2 with same suff.

*wāḥa* m. mda. fut. pl. 1, *wāḥa* xi 11 3. with suff. 1st pers.

sg. acc. *wāḥaḥa* ix 7 pres. f. sp. *chā wāḥa*, v, 4; past

m. p. with suff. 3rd pers. p. ag *wāḥa*, viii 1.

*wōlɪŋʷ*, f. the heart, x, 5; sg. dat. *wōlɪŋʷɛ*, v, 6; pl. nom. *wōlɪŋʷɛ*, vii, 3, 4 (tor), 11 (bis) 2

*wōlɪŋʷay*, f. bringing down; humiliate, humbling (a proud person), vii, 15.

*wōlɪŋʷash*, f. a kind of net made of hair (web) for catching birds or animals sg. dat. (in sense of loc) *-wash* (poet. for *washɛ*), v, 2.

*wumādwār*, adj. hopeful, i, 13.

*wumāh*, a negative adv. signify 'now not', as in *wumāh thɪwəth*, now I may not keep thee now can I keep thee now ii, 11

*wun* vi a forest, a wood sg. dat. *wunas akis manɛ*, (she arrives), in a certain forest ix 1 abl *wana-manza*, from in the forest ix 4, gen *wanuk* ix 1 3, 5 in dat *wanan*, ix 2, path *wanan*, at the back of the woods, vii, 10.

*wūn* m. a shop, i, 2 (bis) a shop, in the sense of a working place, e.g. a blacksmith's shop, xi 17, abl *wūna-wūn* from shop to shop, i, 2.

*won*, m. a thing said (properly past part. of *wanun*), *won* du', to give savings, to send messages xi, 20.

*wanun* to say, speak, tell *wanun phirith*, to say in reply, to answer, v, 4; *wanun pot* *phirith*, id., x, 7.

inf *pyon wanun* it fell to me to speak I shall have to speak, xi, 10, abl *lag* *wanun* they began to say, x 1, conj part. *wanuth* vi, 16, *mōkutor* *am* *wanuth* sse finished telling, ix, 6, perf part *won* *mot*, a thing said iv, title, f. *wūh* *māts*, vii, 30.

impv sg 2 *wun*, ix 6, xi 20 *wun sa* tell, sir, x, 1 (bis) 2, with suff 1st pers. sg. dat *wanun* tell (say, to me, ii, 5, vi 15 (bis) pl 2 *wanɛ*, *kyah kɛrɛ*, say ye what ye will do xii 1, *wanɛ sa* say ye sire x, 6 with suff 1st pers. sg. dat *wanunm*, tell ye iv, x, 6, pa. sg 2, *wanta*, ii, 9 x, 1, 8, *wanta sa* say please sir, ii 4, pa 2, *wan* *tor*, vii, 5, x, 2

1st sg 1, *wana*, xii 19 with suff 2nd pers. sg. dat *wanay*, I shall (we do) say to (tell) thee, i, 12 vi 1, vii, 6, 8, 11, ix, 4, x, 2 (bis) with suff 2nd pers. pl dat *wanam* say (in village form) x 1 (bis), 2, 3, *wam*, vii 20, 6,

with suff. 2nd pers. sg. dat. *wanay*, iii, 4; pl. 3, *wanan*, x, 12.

pres. m. sg. 3, (without auxiliary) *wanan*, v. 2 (to, *kun*), vii, 1 (to), 11 x. 1 *wanan chub* x, 6, with emph. *y*, *chuy wanān*, i, 13 vii. 3, with suff. 3rd pers. sg. lat. *ches wanān*, v., 7, with suff. 3rd pers. pl. dat. *wanan chukh* x, 7 f. sg. 3 *chēh wanān* vi. 2 vii. 1, 20 6, *wanān chēh*, ix, 6, with emph. *y* *chey wanān*, vi, 16, with suff. 3rd pers. sg. dat. *ches wanān*, v. 2, *wanān ches*, v, 5

past m. -g. *won<sup>u</sup>*, x, 12, with suff. 1st pers. sg. ag. and 2nd pers. sg. dat. *won<sup>u</sup>may* I said to thee, xii, 20 with suff. 2nd pers. sg. ag. and 3rd pers. pl. dat. *won<sup>u</sup>chukh* thou saidst to them x. 2, with suff. 3rd pers. sg. dat. *won<sup>u</sup>as*, said to him. xii. 35, with suff. 3rd pers. sg. ag. *wonun* a. said vii, 11, neg. *wonun ra*, xii, 7; with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *won<sup>u</sup>nas* v, 4, pl. with suff. 1st pers. sg. ag. and 3rd pers. sg. dat. *won<sup>u</sup>may*, iv. 1

f. sg. with suff. 2nd pers. sg. ag. *wa<sup>u</sup>th* x, 1, pl. with suff. 1st pers. sg. ag. and 2nd pers. pl. dat. *wañēmōca* (a village form), x, 1, with suff. 3rd pers. sg. ag. and 3rd pers. pl. dat. *wañēnakh* x, 1; with suff. 2nd pers. pl. ag. *wañēra*, x. 6

past cond. sg. 3, *wanihē*, vii, 24 (bis).

*wāñ*, adv. now, v. 6, vi. 26 (bis) vii. 7 Cf. *wōh*

*wun*, even now, now indeed, now, immediately, i, 5, iii, 1, 2, v. 5 6, 8, vii. 10, 1, ix, 4 (bis), 6 (bis) x, 5 (bis), 6, 7 xii, 6, 15, 8 (ter), 9 *waiē*, now and on, still, still more, x, 1, *wai<sup>u</sup>y*, i.e. *wai<sup>u</sup>*, viii, 7.

*wōphā*, see *bē-wōphā*.

*wophadurē*, f. loyalty, identity, faithfulness, ii, 2 (bis), 3, 4 (ter), 5, 6, 7, 10, 2.

*wōphōyī*, see *bē-wōphōyī*.

*wophar*, adj. (m.c. for *wopar*), abundant, plentiful, *tōbēr Yāsūphas chukh woph<sup>r</sup>*, there is abundant interpretation to Joseph, i.e. he is full of interpretation, vi, 14.

*wōpar*, adj. other, *kus-tāñ wōpar*, someone else, v, 4.

*wara* l, adj. well, safe, in good condition; *wāra kara*, safe and sound, x, 8.

*wāra* 2, adv. well, thoroughly, properly, vii, 24.

*wir*, ?gend., a fine (in money); *wir hēth*, bringing the money (to pay a fine), v, 7.

*wōr<sup>u</sup>* 1, f. a kind of small earthen pot. pl. nom. *wārē*, xi, 13.

*wōr<sup>u</sup>* 2, f. a garden. a field plot in which flowers (e.g. saffron) are cultivated; sg. abl. *wāri* and (m.c.) *wārē*, in the (saffron-) field, v, 7.

*wr'd*, m. skilled practice, hence, magic skill, magic power, ii, 3, 4.

*woridāth*, ?gend. an occurrence, incident, *karā amas kēntshāh woridath*, he will do some occurrence to him, i.e. he will devise something against him, xi, 19.

*warihy* m. a year. pl. nom. *warihy* xii, 20.

*wōra moy<sup>u</sup>* f. a step-mother, vii, 1, 11, sg. dat. *-māje*, vii, 11.

*wōra nēcym<sup>u</sup>*, a step-son, pl. gen. *nēcūen hond<sup>u</sup>*, vii, 3.

*wariāwun*, to deal out (to), distribute, apportion, dispense, pres. m. pl. 3, (*chih*) *wariāwūn*, xi, 7.

*wōrayah* adj. very much, excessive, *wōrayāh kal* (viii, 2) or *-kālāh* (viii ?), or *-kālās* (ai, 1), for (during) a very long time.

*wōryur<sup>u</sup>* m. the house of a man's father-in-law, the house of a wife's father. sg. dat. *worōis-manz* x, 3.

*wōruz<sup>u</sup>*, f. the second wife of a widower, *karūū<sup>u</sup>* (of a widower) to take a second wife, vii, 1, 11. (The word also means a woman who has married a second time, after the death of her first husband.)

*wēs*, f. a female friend, a female crony, xii, 14, sg. voc. *čēē*, ix, 1; *wēs'ny*, ix, 11.

*wē's*, f. the age (of a person), sg. ant. *kath wa'si gar* he went in age a hundred (years), i.e. he lived for a hundred years, ii, 12.

*wōsh*, m. a sigh, a groan. pl. nom. *čs<sup>u</sup> trāwān āh ta wōsh*, he was emitting sighs and groans, i, 1. This word is more usually written *wōsh*. It is here probably altered to *wōsh* for the sake of rhyme.

*wasun* to descend, go down, come down. iii, 2, 5, 9 (bis), v, 9, vi, 16 (bis); vii, 6, 13, ix, 4, 6, x, 5, xii, 6, 7, 11, to come down (in the sense of coming along) to descend (upon

a place), v, 7; *wusun* bōn to descend, get down, vii, 4, xi, 14, 5, *tal wusun* to go down below ix, 6; *wath' gurjān pētha bōn*, they dismounted from the horses, xi, 2, *wath' pyon'*, to fall down, tumble down, i, 3, 6 ( - *Hina gir purna*).

inf. sg. obl *loq' wusan*, he began to descend, vii, 6, fut. pass. part. f. sg. *chēh tal wusan' pāy* there is a place to be descended below, i.e. there is a place to which one must (in the end) descend (see the grave, i.e. we must all die, ix, 6; conj. part. *wasth*, ii, 3, 6

impro. pres. sg. 2, *was* iii, 5, 9, pl 2, *wasē* vi, 16, vii, 4; fut. *was'zi*, xi, 14, with neg. *was'zi-na*, xii, 11, and c. fut. sg. 3, with suff. 2nd pers. sg. dat. *wasay*, she will descend in thy presence, xii, 6

pres. m. sg. 3 *chuh wusan* v, 7, *wasān chuh*, vi, 13.

past m. sg. 3, *wath'*, iii, 9, xi, 15, pl 3, *wath'*, vi, 16, x, 5 (m. and f. subject), xi, 3 (m. and f. subject), f. sg. 1, *wath'a*, ix, 4, 3, *wath'a*, i, 2, xii, 7, with empha. *wath'aq*, v, 9

*wustād*, m. a preceptor tutor teacher esp. the teacher from whom the reciter learnt the stories in this book. Very common in the phrase *dāpān wustād* 'the teacher says,' as iii, 1, 5, 9, 10, 2, cf. *pasnim*, *wustādah* a certain teacher, i, 13

*wasth*, m. an article, a thing, pl. nom. (for acc.) *wasth*, v, 1

*was'iy*, see *vā*

*wath*, f. a way, a road, a path, v, 9, xi, 14, *path os' na wath*, there was no path into it i.e. no one was allowed to enter it, ii, 1, sg. att. *wath*, (going) by or along a road v, 7, x, 1, xii, 14, 5, *dāre qāra sanzi wath* he went forth by the road of his friend i.e. he took the road to his friend's house, x, 4, *wā wath*, on half the road half way, mid way, vii, 20 *har-wath* on every path i, 2, *wath wath* along the road, vi, 17.

*wāth*, m. joining uniting junction, repairing something broken, *wāth karan*, to repair, join broken pieces, x, 12 (b.a)

*wōth*, f. a leap jump, *ī wōth'*, to leap, i, 9 (bis), *bhanuñ'*, id. iii, 4.

*wōth'*, see *wusun*.

*wōth'*, see *wōthun*.

*wāth*, m. a camel, abl *wātha-bār*, m. pl. camel loads, i, 9.

*wāthun* to arise, rise, u 3, m 1, 8 (bis) v, 6, 9, vi, 12 3, xi, 3, 23, to arise (of some immaterial thing), to come into existence to happen, m, 3 (an outcry), vi, 15 (a famine), (with dat. of person) to rise in reply to a person, to up and answer, vii, 11, xii 20, *phānth wāthun*, having replied to rise, to rise and answer, to up and answer, vii, 6, x, 2, 6, xi, 11; *wāthun thod<sup>a</sup>*, to rise erect, to stand up, u, 5, 6 v, 6, 9, xi, 14, 5.

conj part *wāthith* u, 3, v, 6, impv. sg 2, *wāth*, m, 8 (bis); indic lat sg 3, *wāthi*, vi 15, with suff 2nd pers. sg dat. *wāthiy thod<sup>a</sup>* (the rock) will stand up before thee, xii, 14.

past m sg 3, *wāth<sup>a</sup>* a, 5, 6, v 9, vi, 12, 3, xii, 3, 15, 23; with suff. 3rd pers. sg dat. *wāthuis*, he up and answered him, viii, 6; x, 2, 6; xii, 21.

i, sg 3, *wāth<sup>a</sup>*, m, 1, 3, with suff 3rd pers. sg. dat. *wāth<sup>a</sup>s*, she up and answered him, vii, 11, xii, 11 20.

cond. past sg. 3, neg *wāthihē ni thod<sup>a</sup>*, he would not have stood up, i.e. he would not have been able to stand up, v, 9

*wātharun*, to spread out; inf sg gen. *wātharunuk<sup>a</sup> musla*, a skin of spreading out, a leather mat, xii, 18 (bis), conj part. *wātharith*, xii, 21.

*wātharun<sup>a</sup>*, m. a mat, a carpet, xii, 24.

*wātharun* to wipe clean, inf obl *log<sup>a</sup> wātharun*, he began to wipe clean vii, 6, imperf m sg 3, *ōs<sup>a</sup> wātharun* vii 6, 13 (bis).

*wāth<sup>a</sup>j<sup>a</sup>*, see *wāthul*

*wāthul*, m. a sweeper a mātār, sg sg *wāthul<sup>a</sup>*, xi 14 voc (addressed by his wife) *wāthā qānan* O pimp of a mātār xi, 15, i *wāth<sup>a</sup>j<sup>a</sup>* a mātār's wife, sg dat *wāth<sup>a</sup>jē* xi, 14, voc *wāth<sup>a</sup>j<sup>a</sup>*, xi, 15. Cf. *māra-wāthul*.

*wāthamukh<sup>a</sup>*, adv. upside down, v, 9.

*wāthan* to arrive, come to come up to reach u 8, m 1 (ter), 2 (bis), 4 (ter), 4, 7, 9 v, 4 (bis) 6, 7, 8 9, 11, vii, 13, 29 viii, 4, 5 6, 7 (bis) 9 10, 1 (bis), x, 1 (bis), x 2 3, 4 (ter), 5 (bis), 6, 7 (bis) 9 11, 4 (bis), xii 1 2, 4, 5 (ter) 8 10 (ter), 1, 2 (bis) 3, 4 5 (ter) 6, 7, 8 (ter), 9 (bis), 20, 2 (quarter), 3, 4 (bis), 5 (bis) to arrive at (a person, dat.), get at (him),

circumvent (him) xii 13 to be suitable, to be proper, to be convenient (in this sense, the fut. is used in the sense of the present, like *gathā* see *gathun* 1) *tē ta asē wāt na*, is not proper for thee and for *as* viii 3, 11 *kyāh wātā karun*°, what should be done? viii, 6, 8, 11

In the sense of 'arriving' if the object is a person, it is usually put in the dative governed by *nash* as in *wōt° lālghēnākas nash* he came to the lady, lary xii 25, so *mē nash*, to me, xii, 22 (bis) *waripās nash* to the vizier, xii 5 10, 3 9 *yārta nash* to (l 9) friend x 4 11 *zanān nash* to the woman xii 4 Or it may be indicated by a pronominal suffix, as in *wōtus* he came to him, xii, 10 *wōtū°a*, she came to her, ix, 1; xii, 15

If the object is not a person it may remain simply in the nominative form of the acc. as in *wōt° pan-ua° shēhar* he arrived at his own city x 9 *wōt° qara* he reached the house in 3 v, 1, 4, x 4 6 14 xii 1 5 etc. or it may be put in the dative, as in *wōt° tath jāye* he arrived at that place x 1 10 or a postposition may be used as in *wōt° shēharas kun* he arrived at the city x, 5, or (with *manz*) *chēh wātun bāgas manz*, he arrives in a garden in 7 so *pan-das manz* in heaven xi 24 (bis); *shēharas-manz*, in the city, x, 14 xii 2 *aranar manz*, in a forest ix 1 or (with *pēth*) *wōt° nāgas pēth*, he arrived at the spring, iii, 4 xii, 12. It will be observed that the word *shēhar*, a city, may be used either by itself or with *kun* or with *manz*.

inf. obl. *log° wātun* he began to arrive viii 6 fut. past part. m. sg. nom. *qath° wātun*°, v 7 *qathē wātun*°, xii 22 (bis), perf. part. m. sg. nom. *wōt°mol*° xii 22, conj. part. *wōtath* vii 12, xii, 18

fut. sg. 1, *wātā* xii 24 2 *wātāh* xii 16, 24, 3 *wātā*, m. 9, viii, 6, 8, 11 xii 10 neg. *wātā na* viii 3, 11, pres. m. sg. 2 neg. *chukh na wātān*, xii 13 3. *chukh wātān*, ix 7

past m. sg. 3 *wōt°* n 8, m 1 bis) 1, 4, v 1, 4 (bis) 6, viii, 4, 7, (bis) 9, 10 1 (bis), x 3 4 (bis) 5 (bis), 6, 7 (bis), 9, 11 4 (bis) xii, 1, 4 5 (ter) 10 (bis) 1 2 (bis), 3, 4, 5, 7, 8, 9 (bis), 20, 2, 3, 5 (bis) with suff. 3rd pers. sg. dat. *wōtus*,

x., 10, pl *wōt*, m, 1 (m. and f. subject); v, 9 (ditto), 11, vii, 5 x, 2, 4, xii, 2 (m. and f. subject), 8 (ditto), 18 (ditto)

f sg 3. *wōt<sup>a</sup>* m 2 (bis) 3, v, 8, ix, 1, with suff 3rd pers. sg. dat. *wōt<sup>a</sup>s*, ix, 1; xii, 15.

fut. perf. m. sg. 3, *āt wōt<sup>a</sup>mo<sup>a</sup>*, vii, 29.

3 past m. sg. 3, *wōt<sup>a</sup>u*, ii, 3.

*wātanācun*, to cause to arrive fut pl 3. *wātanācun*, v, 9, past m sg with suff 3rd pers sg ag *wātanācun*, m, 9, viii, 9 (bis), f sg with same suff *wātanāc<sup>a</sup>u* v, 10.

*wātoru<sup>a</sup>* n. ag of *watan* one who arrives, with enclit. *y*, as adv *wātoru<sup>a</sup>y*, immediately on arriving, xii, 15.

*wōb<sup>a</sup>*, see *wātan*.

*wōb<sup>a</sup>h<sup>a</sup>*, see *wōthun*.

*wōb<sup>a</sup>h<sup>a</sup>*, see *wasun*.

*wōb<sup>a</sup>h<sup>a</sup> prauq* m. a flying cover equivalent to the flying carpet of English fairy-tales, xii, 18.

*wōb<sup>a</sup>s*, *wōb<sup>a</sup>u*, see *wātan*.

*wacun*, to sow past m pl with suff 1st pers. sg. ag, *wacun*, ix, 9.

*wyū<sup>a</sup>* m. flower-nectar, with suff of indef art *wyū<sup>a</sup>āh*, a little nectar, a drop of nectar, ix, 2.

*wāz*, m. a sermon (Mushāṭāt), pl nom (for acc, *wāz*, xii, 1

et c. f a time, a season, abt. *harda wāz*, in the autumn season, ix, 8

*wazun*, to awake be awakened, aroused past f sg 3, *waz<sup>a</sup>*, viii, 11, with suff 3rd pers. sg. dat. *waz<sup>a</sup>s*, viii, 11 In both cases of an evil desire.

*wazir*, m. a prime-minister a vizier, u, 1, 6 (bis) 11 (ter), viii, 4, 11, 4, xii, 1, 2 (quater), 4, 5, 10 (bis), 3, 9 (bis), 22, 3, 4, 5 (ter), 6 sg dat *waz<sup>a</sup>ira*, u, 4 (bis) 5 (bis), viii, 11, xii, 4, 5, 5 (*nish*) 10 (*nish*) 3 (*nish*, 9, 9 *nish*), ag *waziran* u, 4, 5 (bis) 7, vii, 1, 4, 12, xii, 1, 19, 25, gen. *wazīra-sandi gari*, in the vizier's house, xii, 4, 5, voc. *ay wazīra* (addressed by a subordinate), xii, 4, *wazīra* (ditto), xii, 13, *ha wazīra* (ditto), xii, 19, *ha wazīra* (ditto), xii, 10, *hā wazīra* (addressed by a superior), u, 4, pl nom *wazīr*, viii, 1, 2; dat. *wazīran*, viii, 4, ag *wazīran*, vi, 16, viii, 2.



wasirî, f. the post or office of a vizier, viziership. xii, 26.

y (sāfat), see *š*, *i*, *y*.

yā conjunct. or u. 12 viii, 1, yā yā, either . or, x, 3, 7, xii 9

yā 1 (i. āfat), see *š* + *y*.

yā 2 yā see yāh 1

Yābūs in Ibas. Satan the Devil. ix 2.

Yabrāhīm, Abraham (the Patriarch). ix 6

yād in memory remembrance. yād + ilāh memory of God i 7, nas'yēth yād hēth keeping the advice in mind, xii, 17, yād pāwan to cause memory to fall to cause to be remembered. (dat. of obj. remembered) vi 11 yād pāwan, memory to fall, remembrance to come to so and so). iii 5 x, 20, xi 15 amā dād\* ša\* pēmot\* qad to let the pain has fallen (as) memory i— she bore in mind the pain xii 15 chur pēwan magatān yād the canebrake falls to her as a memory she remembers the canebrake, vii, 26.

yād f. the belly, with suāf of indel art yedūh ix, 7

yādām in (corruption of the Sanskrit *adam*), this (word) vii, 6.

yād'kūh in an 'Idqāh the common outside a town where Muslims celebrate the 'Id services (put by an anachronism in Joseph's time), vi, 16 (bis).

yāy-jāh, see yēkh-jāh.

yāh 1 pron demonstr. this (referring to a person or thing near by, or just referred to) he she it. See *nāth* or *nēth*.

ANIMATE. SUBST. Masc. sg. nom. yāh this (referring to a male). xii 2 (bis), 15 he ii 9, 11 iii 7 8 v 1, viii, 6, 13 x 1 2 3 (bis) 6 12 (bis), xi, 1 3 (water) 6, 15, 24 and others. yāh (for yāh\*) he, xii, 5 yāh this, ii 9, x 12 with emph. y yāhuy he verily x 7, xii, 15, yāhuy him verily (nom. form of acc.), x, 8, yāhuy, x, 1, yāh, this one also, x, 8,

pl. nom. yām they (masc.) ii, 3, viii, 1 3, 13 x, 1 (bis), xii 2 3, 23, they (one masc. and one fem.), xii, 18

dat. yāman, to them (masc.), vii 24, viii, 1, 3, 11 x, 12 (bis), xii, 21 to them (masc. and fem.), v, 8, in sense of

gen, of them, vii 1, 4, 11 12, with emph. *y*, *yman*<sup>y</sup>, to them verily, vii, 20 vii 13

ag abl *yman* by them, ii 3 vii, 1, 3, 5, xii, 1 (bis), 17 (bis), 22, *yman* v, 8, vii 11, x 6, 12, *yman*, x, 1, with emph. *y*, *yman*<sup>y</sup> *ayod*<sup>a</sup> in front of them verily, vii 6 (m. and f.).

gen (f nom) *yāh anz*<sup>a</sup> of these (birds, masc), vii, 1

FEM. sg nom *yāh* this (referring to a female), v, 10 (ter), 12, x 8, xii, 25, she ii, 8 iii 4 v 6, 10 (ter), vii, 3, xii 4 (ter), 15 20, with emph. *y*, *yāy*, she verily, xii, 20.

pl dat. *y man puta*, after them, xii 7

ag with emph. *y*, *yman*<sup>y</sup> by them verily, iii, 7.

Adj Masc. sg nom *yāh* this, ii 8, 9, iii, 3, 4, v, 5, 10 1, vii 6 (bis) 7 9 (ter), 10 3 (bis), ix 4 (bis), x, 5, 7 (bis), 8, 10 (bis), 3, 4, xii 1 3 4 (ter), 7, 10 (ter), 3 (bis), 5 (bis) 8 21 (ter), 2, 4 5, and others, *yāh*, in *yas yāh uazir ōs*<sup>a</sup>, he who was this vizier, ii, 11

dat *yman* to this iii 8, x, 5

ag *yman*<sup>y</sup> by this, x, 2 12

pl nom *yān*, these, v, 9, vii, 1 (m. and f.), 3 (bis), 5 (bis), 11 (quater)

dat *yman*, to these, ii, 11; vii 24, vii 1, 3, 4, 11 (bis), x, 5.

ag *yman* by these v, 7, vii, 3 9 *yman*, iii, 1, x, 1, 5; x 12 (bis)

FEM. sg nom *yāh*, this, iii, 1; v, 7, 8, 9, 10; vii, 1; ix, 1, 4, x, 7, xii, 1, 2, 4 (bis) 5, 6, 7, 13 5, 8, 20, 5, and perhaps others

pl nom *yān* these iii 8

dat. *yman*, to these, xii, 11, 4, 9, 20.

INANIMATE. SUNST Masc. sg nom *yāh* this, iii, 4 (bis) 8, 9 (bis) vi, 16 vii 7, 11, x, 4 5 (bis), 7 12, xii, 4 (bis), 16, 23, and others it, vii, 7 with emph. *y*, *yā* this indeed, vi, 8 *yāy*, this verily, vii 10 (bis), *yāy*, this very thing, vii 1 this verily, ii, 5 *yāy*, this verily, vii, 24, iii 9, with conj. *ay*, if *yāy* if this, iii, 4 (bis), 9.

dat. *yāh*, to this v, 1 6, vii, 9 xii, 21



In vi, 14 the antecedent is the genitive of the interrogative pronoun *kyāh* i.e. *kāmyāk* "of what?"

Sometimes the correlative pronoun is used twice—once immediately after the relative and again in the antecedent clause which in this case follows the relative clause. The repeated correlative is not necessarily the same as the one after the relative pronoun. This *qas aih tūh bō<sup>n</sup> qah bō<sup>n</sup> phākren nosh<sup>h</sup>* who (i.e. he who) was the parrot he was with the hunter, i.e. *so qas qah an ir bō<sup>n</sup>, aih chih hūpātun-mat<sup>h</sup>* he who was the hunter he is now, in the next ii, 11, *qas qah pāshūthā aon<sup>h</sup> mō<sup>n</sup> on<sup>h</sup> qah tēn<sup>h</sup>* that which was the body of the bag that he shot lower, ii, 10, *qān ph Lalml Pārō on<sup>h</sup> tād dūtan takhath* she who was the Fairy Lalml to her he gave leave to depart x, 25 *qān qh pān aon<sup>h</sup> aih aih aih pān<sup>h</sup> sh<sup>h</sup>* when he had seen and after words brought home let her go for and is ii, 25

Like the demonstrative form is the relative pronoun *hah* in animate and inanimate forms, in both of these may be substantival or adjectival. But in some cases in which we should look upon the relative as a substantive it is treated as an adjective. This is specially the case when the antecedent correlative is an adjective. In such a case the relative even, if not in correct agreement with a noun, also takes the adjectival form. Thus *aih lūl qas tū qān xii 4*, that ruby which she had taken at. Here we have the inanimate adjectival form *qas*, because the antecedent correlative *aih* is an adjective. The masculine substantival form would be *qah*. Similarly *qah pān<sup>h</sup> sapān<sup>h</sup> qas nōpān bō<sup>n</sup> pash on<sup>h</sup> mō<sup>n</sup>*, this *qah* has suffering which he experienced at the hands of the hunter xii 25.

The following forms of this pronoun occur in these tables—

ANIMATE Singular Masculine ag nom *qas* ii, 7 (bis) 8, 11, v, 9, vi, 14—vii 29, x, 1, 6—22 (bis), *qas-akhah*, wherever, viii, 6, 8, 11

dat. *qēs*, ii, 8, 9, vi, 16, vii, 1, 29, 30.

ag *qem*, xii, 7

pl. nom. *qām*, ii, 9, xi, 8.

ag. yumar, xi, 3.

PRM. ag. nom. yēas, x, 6; xii, 20, 5.

dat. yēs xii, 15

ADJ Masc. sg. nom. yus, u 9, 11; x, 12; xii, 25

PRM. ag. nom. yēas, x, 1; xii, 25.

INANIMATE. SUBST. sg. nom. yih, v 7, vii, 9, x, 1, xii, 6-7 (bis) 20 with emph. y yiy what verily, xi, 1, yih kenshūh whatever in 1-8 (ter) v 8.

dat. yeth x 7-10

abl. yēmī xii 11

pl. nom. (masc.) yim v 5 x, 5

ADJ. sg. nom. yas u 4-10 vi 14 xii 4-25.

adv. yemī sālay at what time verily, vii 8

pl. nom. (masc.) yim, ix, 9.

yuh, yūh, see yih 1.

yühūnz<sup>4</sup>, see yih 1.

yūhay, yūhay yūhay yūhay yūhay yūhay, see yih 1

yūh see yun<sup>4</sup>

yēkh, yēh, adv. in one place (of two persons together) x, 12, yēy yāh, id., ii, 4.

yūkrām in ucu sūlām ucu yūkrām interj. (masc.) both the peace and respect (be on you) (corrupt Arab. r. x 14

yēl, m. putting (with the arms) restraint, abl. yēla trāncun, to release from restraint to let a person go in 4 (bis), x, 5 (ter), 12.

yēl<sup>4</sup> relative adv. when, at what time i 3, 7 (bis), ii, 8, iv, 7, v 5, 6 (bis) 9 vi 11 vii, 19 (ter) 26, viii 6, 7, 10, ix, 5, 7, x, 1-3 (ter) 4 (bis) 5, 7 xi 1, xii 1, 15 (bis), 6, 8, 22. In v 8, 'when' is used in the sense of 'if'.

yēmī, yēmī, see yih 2.

yim 1, yimar yimau, yim<sup>4</sup>, yimi, see yih 1

yim 2, see yih 2.

yimahō see yun<sup>4</sup>

yimamuth, f. gender, the office of a leader of prayers in a mosque, bōh karu yimamuth, I shall act as prayer leader in a mosque, I shall adopt the profession of such a leader, xii, 1.

yiman, yiman<sup>4</sup>y yimau see yih 1

yāmāth, adv as long as, tāmāth . yāmāth, so long as,  
xi, 20.

yimav 1, yimōv, yimav<sup>y</sup>, see yih 1.

yimav 2, see yuh 2.

yimawā, see yun\*.

yimay, see yih 1.

yimōy, see yun\*.

yina, conj that not karay akh kath, yina so kath karakh, I say to  
thee one word viz. that ar, you will not make conversation,  
i.e. I tell you one thing. do not converse, xu 1

yini, see yun\*.

yun\*, to come, i, 8, ii, 2, 3, 12, iii, 1 (bis), 3, 4 (bis); v, 5 (quan-  
ques), 6 (bis), 7, 9 (bis), 10, 1; vi, 2 (bis), 15, 6 (bis); viii,  
2, 3 (bis), 6 (bis), 7 (ter), 8, 9, 11 (ter), 3 (ter); ix, 1, 3, 6,  
7, 8 (bis), 12, x, 1, 3 (bis), 4, 5, 6, 7, 12 (quatuor), 4, x,  
20, xu, 1, 3 (bis), 4 (quater), 5 (ter), 6 (bis), 7 (quater),  
10, 2, 3 (bis), 4, 5 (bis), 6, 20, 3 (bis), 4

ār armān, longing came (to the king), i.e. he felt longing  
in 9, bayar<sup>y</sup> yun\* to come by one's share, to obtain one's  
share allotted by fate to receive one's fated portion, ix, 4,  
brāha yun\*, to come in front to be seen in front of a person,  
to come into sight, x, 1 bāy yun\*, a slave to come a slave to  
be perceived, xi, 15, gara pamin<sup>y</sup> yun\* to come to one's  
own house to go home v, 10 (bis), xu, 5, 13, lārān yun\*,  
to come running viii, 6 nūd<sup>y</sup> yun\* sleep to come v, 6 (bis),  
āe tārima zai<sup>y</sup> soud<sup>y</sup> pūhar, the watch of the fourth man  
came, i.e. it was now the time for him to go on watch viii, 1,  
phakh char yuān, a stick comes from it, i.e. it stalks, ii, 4;  
rāth āyē night came x, 5 sabah loq<sup>y</sup> yun morning began  
to come x, 8, so sabah āi, morning came xu, 9, tasālī ās sa,  
satisfaction did not come to him i.e. he was not satisfied,  
vi, 16, āyē zābān, speech came, i.e. she became able to speak,  
ix, 1.

With conj parts we have hāth yun\* having taken to  
come i.e. to bring, to take with one (Hindi lē ana), iii, 1,  
viii, 6, xu, 2, 5, 11, 2; sāvāh yun\*, to come forth, xu, 12;  
phārith yun\*, to come back, to return, v, 1, 4, 10 (Lis)

With the abl. of the infinitive of another verb *yua<sup>n</sup>* forms a passive as in *h<sup>n</sup>ana yua<sup>n</sup>*, to be sold, vii, 26, *uslana yua<sup>n</sup>*, to become wrapped up, ix, 7. The passive of *bōzan*, to hear, *bōzana yua<sup>n</sup>* means (1) (potential v) to be visible, xii, 22, or (2) to be considered as such and such to appear to be such and such, viii, 5 x, 4 (bis) or (3) to be known, recognized, as such and such, xii, 3.

Inf. *mē na bam yua<sup>n</sup>* to come will not be possible for me, i.e. I shall not be able to come, x, 3. *hē qatsho yua<sup>n</sup>*, thou must come, xii, 7. *behond<sup>n</sup> qatsho yua<sup>n</sup>*, you must come, vi, 15. *all adobah l'q<sup>n</sup> yua<sup>n</sup>* both of you, to come, x, 8, fut. pass. part. f. *h<sup>n</sup>as<sup>n</sup>as qatsho h<sup>n</sup>and<sup>n</sup>*, sleep began to come to him, v, 6. perf. part. n. *ag amos<sup>n</sup>*, came (11 *aga hūd*), viii, 6.

impv. sg. 2 (irreg.) *uōda* v, 5, x, 5, 12, pl. sg. 2 *yda*, with suff. 1 *y q<sup>n</sup> y<sup>n</sup> y<sup>n</sup>* ix, 1. with suff. 3rd pers. sg. dat. *q<sup>n</sup>am*, please come to me, vi, 2.

fut. sg. 1, *yima*, with suff. 2nd pers. pl. dat. *yimasea*, I will come to you, xii, 1. 2. with neg. interrog. *yakh-nā*, wilt thou not come? vi, 2. 3. *q<sup>n</sup>q<sup>n</sup>* xii, 16. with suff. 2nd pers. sg. dat. *q<sup>n</sup>q<sup>n</sup>* will come to thee (v. 6 (bis)), xii, 6. pl. 1, *yimam*, with suff. 2nd pers. sg. dat. *yimasey* we shall come to thee, v, 10, 3. *q<sup>n</sup>q<sup>n</sup>* with suff. 2nd pers. sg. dat. *q<sup>n</sup>q<sup>n</sup>* they will come before thee, xii, 6.

pres. 1. sg. 3. *chah q<sup>n</sup>am* xii, 3. *q<sup>n</sup>uān chah* v, 5. xii, 4, neg. *q<sup>n</sup>am chana* x, 2. with suff. 3rd pers. sg. abl. *chah q<sup>n</sup>uān* is coming from it, ii, 4; pl. 2, *chana q<sup>n</sup>uān* vii, 5, f. sg. 3. *chah q<sup>n</sup>am* xi, 15. with suff. 3rd pers. sg. dat. and neg. *chān na q<sup>n</sup>am*, v, 6. imperf. f. pl. 3 (aux. vry omitted) *q<sup>n</sup>uān*, vi, 15.

1. past in. sg. 1, *āx* x, 12, 2. (with vocative suff. o) *ākhō*, n. 2. 5 *ar* 8. a. 3. 12, i. e. 1, 9. v. 1. 4. 9, 10, vi, 16 (bis), viii, 3. 6 (ter) 7. 8. 9, 10. 1, s. 3; x, 6, 7, 12, 20; xii, 3, 4 (ter), 5 (quinques), 7 (bis), 9, 10, 11, 2 (bis), 3 (ter), 4. 20, 3. 4. with suff. 1st pers. sg. dat. *ām*, viii, 13, with suff. 2nd pers. sg. dat. *ōy*, x, 4; xii, 3, irreg. with neg. interrog. *āy-nā*, did there not come to thee? ix, 3, with suff. 3rd pers.

sg dat *as* vii, 7 (bis); x, 4, with neg *ās-na*, vi, 16; x, 4, with suff 3rd pers. pl dat *ākh*, x, 1 (bis)

pl. 1, *āy*, v, 9 (m. and f.); x, 6, 7, 8, 12 3 *ay*, vii, 2, 11 3, ix, 7, 8, with suff 1st pers. sg dat *ām* viii 3, 11

fem sg 1 *āyē's*, ix 4 2, *ayēkh*, n 1, 3, *āyē*, m, 4 (bis), v, 5 7, 10, vi, 26, ix, 1, x 5 12, vii, 2, 7, with neg *āyē na*, v, 6, with neg interrog ix, 3, with suff 1st pers. sg. dat. *āyēm*, v, 5; pl. 3, *āyē*, xii, 7

3 past m sg 3, *aya* with suff 1st pers. sg dat *āyām*, m, 3.

perf m sg 3, *āmōt* (without auxiliary) v 11, *chūh* *āmōt*, x 12 4 f sg 3 with suff 2nd pers sg dat. *chēy* *āmōt*, v 5 f ip. m sg 1 with suff 1st pers. sg dat *ākam āmōt* xi, 1, fut perf m sg 3, *mā ās āmōt*, I wonder if he has come, xii, 23

cond. past sg. 1, *yimahē*, x, 3.

*yānūr* charcoal, f<sup>1</sup> nom *yānūr*, xi 17

*yānsān* m a human being a man x 7, xii 7 *hyūh*, like a human, be. sg. x 7 (bis), fem *hūh* x 7

*yānsāph* m compassion, *yōs* (vii, 4) or *didas yānsāph yūōs* (viii, 11), he felt compassion.

*yūnāy*, see *yūn*<sup>9</sup>

*yāh*, adv. as soon as, xii, 15.

*yūl*<sup>9</sup>, see *yūn*<sup>9</sup>.

*yē'ēicōt* m the bridegroom & party in a marriage festival hence, a marriage festival (from the bride's point of view) xii, 15

*karan* to hold a marriage festival, x i, 17, 18

*yipōr*<sup>4</sup>, adv. in this direction, v, 4 Cf *apōr*<sup>4</sup>

*yār*, m a friend iv 4, x 1 4, 6 sg dat *qarax*, x, 4, 11, sg *qāran* x, 4 (bis), 11; gen. *yārā-sōd*<sup>9</sup>, x, 4, 11; *yārā san*<sup>9</sup> wōts on the friend's road on the road to (this) friend, x, 4, voc *yārā*, O friend vi, 1, etc., x, 4 (bis), pl nom. *yār*, iv, 7; v, 9; vii, 6.

*yor*, adv. here in this place, ii 2, vii, 5, ix, 6 8, 10, 2, x, 4

*yora* 1, adv. hence, from this place, v, 8.

*yara* 2, rel. adv. whence, from what place (with *tora* as correlative), i, 6.



yūr', adv. emph. form of *vor*, even here, hither, *dıyır yūr'*, give ye (them) even here produce them x. 12 *ıcolıy\* gıtsheş yur' anın\** bring his heart here (hither), x. 5, *an kâkad yūr'*, bring the paper here (hither), xi. 15, *eyân\* gıtsheş catan\* vur'*, you must come here (hither), xii. 23, sg. gen. *yūr'-hond\** wôla, come here! v, 5.

Yarkand in the town of Yarkand in Central Asia, xi, 1, etc.

yıran, f. an anvil, xi, 16.

Ywân, m. Iran, Persia, ii, 1.

yês, yêsa *yis* see *yih* ?

Yisâh, m. Jesus, iv, 4.

Yūsūph m. Yūsuf, Joseph vi, 1, etc. sg. dat. *yusūphax*, vi, 14, 16, sg. *yūsūphan* vi, 15 (bis). gen. *yueupha sond\**, vi, 10.

yêti, adv. where, in the place which, viii, 11, x. 7.

yit', adv. here, xii, 18 *yit'-kyâh* . . . *ot kyâh*, here you see on the one hand . . . there you see on the other hand, viii, 13; *yit' kyah* . . . *yit' kyah*, here you see . . . and here you see, x, 12

yiti, adv. from here, hence, v, 5, 8, . . . Here, v, 8, sg. gen. *yityuk\**, m. sg. dat. *yitika patashêhas nishê*, to the king of this place, x, 1.

yi-ti, see *yih* 1.

yot', adv. where *yot' tân* up to which place, i.e. until, as soon as, xii 6. Cf. *yotân*.

yut' 1 adj. this much with emph. *y*, *yutay* xi, 20. This word is usually spelt *yūt'*.

yut' 2 adv. *yut'-tân*, up to here i.e. in the meantime, v, 7. Cf. *yutân*

yūt', adv. *yut'* *tyūt'*, as soon as . . . so soon, xii, 2

yêth, see *yih* 2.

yah, see *yih* 1.

yih *nay*, conj. so that not in order that not ix 12

yêtha, adv. how, in the manner which with emph. *y* *yêthay pôth'*, in what very manner, exactly as, xii 2

y tha, adv. in as, in this manner, with emph. *y*, *yithay pôthin*, in this very manner, viii, 3.

yath' adj. and adv. as of what kind xii 24 (correlative *tyuth'*);

with emph. *y*, *yuthuy*, as verily, even as, exactly as (correl. *tyuthuy*), v. 6 xii, 12, 5, even as, at the very time that, viii, 7 (correl. *tyuthuy*).

*ylam*, see *yun*<sup>u</sup>.

*yoññ* adv until, (contraction of *yoñ* *tāñ*, see *yoñ*<sup>u</sup>), v. 10

*yulañ*, adv in the meantime, (contraction of *yul* *tāñ*, see *yul*<sup>u</sup>), v. 5.

*yulay*, see *yun*<sup>u</sup>.

*yētāt*, adv where, in the place where, xii 6.

*yutuy*, see *yut*<sup>u</sup> 1.

*yūts*<sup>a</sup>, adj much, very, *yūts*<sup>a</sup> *kōl*<sup>u</sup> for a long time, ii, 4

*yuañ*, see *yun*<sup>u</sup>.

*yūy* 1, *yūy*, see *yūh* 1.

*yūy* 2, see *yūh* 2.

*yūy*, *yūyūy*, see *yun*<sup>u</sup>.

*zaban*, f tongue speech language, *karuñ*<sup>u</sup>, to say a thing; hence, to promise, x 8 *ayē*, speech came (to it), it became able to speak (of a bee) ix, 1, sg abl *zaboñ*<sup>u</sup>, by word of mouth, xii, 18.

*zab<sup>u</sup>r*, adj. superior, excellent, vii, 8, 28; — *gav*, it became excellent, as an interj. all right! xii, 15.

*zacē*, see *zūt*<sup>a</sup>.

*zāda*, m. at end of compound, a son, *ōkhun zāda*, the son of a religious teacher, xii 2 sg dat. *ōkhun zadas* xii 2; *pātashāh zāda*, a king's son a prince, sg. dat. *-zādas* viii 5, pl nom *zāda*, vii 3 (bis), ii (ter), dat. *zadan* viii, 4 (bis) 11 (bis); gen. *-zādan-hond*<sup>u</sup>, viii, 4; *shāh-zāda*, a prince; sg. dat. *zadas*, viii 13, pl nom. *-zāda*, viii, 5, 14 (as) 3

*-od*<sup>u</sup> m a hole, f *zod*<sup>u</sup> (pl nom. *zodē*) a small hole vii 25.

*zud* m hated *amis ōs* *zud* } *hāp̄ha sond*<sup>u</sup> he hated Joseph, vi, 10.

*zāqun*, to watch for, to be wide awake and on the alert, imperf in sg 3, with suff 3rd pers. sg. dat. *ōus dagōy zāqun dadkhāh* disloyalty (like a petitioner, was watching in him, ii, 5.

*z<sup>h</sup>* card two viii, 8 14, following noun qualified *bacē z<sup>h</sup>* two young ones, viii 1, *boy* *barān* *z<sup>h</sup>*, two brothers, viii 5, *bois* *z<sup>h</sup>* the two members of a family, husband and wife, v 9 10 viii 1, *gabar z<sup>h</sup>*, two sons, viii, 1 *guē z<sup>h</sup>*, the two

fore-arms, v, 9, *qōlan z<sup>ah</sup>* two servants, viii, 5, *gur<sup>h</sup> z<sup>ah</sup>* two horses, xii, 1, *kān<sup>h</sup> z<sup>ah</sup>*, two dogs, viii, 4, 12 (ass), 3 *kod<sup>h</sup> z<sup>ah</sup>*, two prisoners, v, 9, *lāl chis z<sup>ah</sup>* he has two rubies xii, 3, *nēru z<sup>ah</sup>*, two sons, viii, 11, *pātashāh-zādu z<sup>ah</sup>*, two princes viii 3 (bis) 11 *zinz<sup>h</sup> z<sup>ah</sup>* two bails v 3 4 (bis) 5, *shāh-zādu z<sup>ah</sup>*, two princes viii, 11 *uulanjē z<sup>ah</sup>* two hearts, viii, 3, 4 (ter), 11, 2; *yim z<sup>ah</sup>*, these two, viii, 5

Preceding noun qualified, *z<sup>ah</sup> kod<sup>h</sup>*, two prisoners v 8, *z<sup>ah</sup> kutha*, two statements, x, 1, 4.

sg *abl dōm luti*, et. two occasions, xxi, 7

pl *dat dōn* xii 11 *I* own noun qualified, *baqēn dōn*, to the two brothers, xii 11, *pātashāh zādu dōn* to the two princes, viii 11 *yoman dōn pātashoh yēn kits<sup>h</sup>* for the kingdom of these two x 11 *zandān dōn*, to two women xii, 11 *I*, *ptec + ag + mē + n + m*, *dōn bātān*, to the husband and wife (see *bōs<sup>h</sup> z<sup>ah</sup>*, ab.), viii, 1, 6.

pl *gen pātashāh zādu dōn banza*, of the two princes viii 4 *yoman dōn baonē kh da tana* these two x 10.

pl *ag bāranpū dōpū* by the two brothers, viii 3 *kodyan dōpū*, by the two prisoners, v 7 *yomar dōpū* by these two, iii 1 x 5 *dōpū bātān*, by the husband and wife, viii 2, 5.

*zāh*, adv. ev. v. at any time *na zāh* never xi 14

*zāhar*, m. prison, viii, 6, 7 13 (bis) *patashēnas khot<sup>h</sup> zāhar*, prison rose to the king, x. *he* became enraged, viii 7

*zāl<sup>h</sup>* m. scratching with the nails, , with suff. of adef art *zāl<sup>h</sup> zālā*, a continuous scratching, xii, 17

*zāt* m. a net, with suff. of adef art *zālāh tūqun* to cast a net (to catch fishes) i, 6 7 8, sg *lat zalas* i, 6, *zālas ualapa yun<sup>h</sup>*, to be caught in a net, ix, 7.

*Zalikhā* f. N P. *Zalikhā* (the wife of Potaphar, in the story of Joseph), vi, 1, etc.

*zālū*, adj. brought low, humbled, i, 4.

*zālm* m. tyranny, *kurun* to do tyranny ix, 1, *mē chuh zālm gōmot<sup>h</sup>*, tyranny has been done to me, ix, 1 (bis), 6.

*zālm* to set on fire, to kindle to burn, conj. part *zālith*, iii, 1, lat sg. 1, *ada*, iii 4 (bis), past m. sg. *zāl<sup>h</sup>*, iii, 4, with suff. 3rd pers. pl. ag. *zālukk<sup>h</sup>*, ii, 12; iā, 4.

*zama*, to, responsibility, *zama karun*, to make a responsibility, *tōn zanēn karin zama tōr pahar*, four watches were made a responsibility to the four men, i.e. each was put in charge of a watch v. 1, 5 *zama hyon\**, to take responsibility, i.e. to confess admit, *yih chēn na hēwān zama kēn*, she does not admit anything, xi, 15, *zama khalun*, to cause a responsibility, to mount, *khōl'n-ia zama takhōr*, he caused the responsibility (for) the crime to mount on him, i.e. he proved him guilty, x, 12, *zama khasun* responsibility to mount, *kaisi chuna khasun zama*, on no one does the responsibility mount, i.e. no one could be proved guilty, iii, 3.

*zōmbat*, n. a Yak, pl nom *zōmbat*, xi, 6

*zāmīn* f. earth, land, x, 9, the world, land, as opposed to the sky, iii, 8 sg dat *māy' zāmīn* in mother earth, x, 9, pl abl *salas zāmīnar tal'*, or how the seven worlds, , 8

*zan*, f. a woman *mardā zan* man or woman, vii, 23, *maqkh' r zan*, the coquetry of a woman, x, 13.

*zān*, f. knowledge, understanding v, 29; *gōr-zān*, adj. ignorant, vii, 27; xi, 5.

*zīn*, m. a saddle *gur' zīn kar th* a horse ready saddled ii, 8 pl nom *zād zīn* rug-saddles, saddles made of rugs, xi, 9.

*zan\** m. a man, a male person, *kunay zan\**, only one person, *gar kunay zan\** he went alone sg gen *zan' sonā\**, viii, 11, pl nom *zan'* x, 1, dat. *zanēn*, vii, 5, x, 5, 6, 12 (bis) ng *zanēv*, x, 1, 2. Cf. *ruā\**.

*zīn*, f. moonlight, *zīna dab* f. a kind of roof bungalow, or small erection on the roof of a house, in which people sit to enjoy the moonlight, sg dat *dab*, *pēth* on the roof bungalow, viii, 1

*zinda*, adj. living, alive, ii, 3; with emph. y. *zinday*, x, 8 (bis).

*zang*, f. the leg, ii, 11

*zanāna*, f. a woman, n. 1, iii, 4 (ter), 5, 9 (ter) v, 5 (bis), 11, 2, viii, 11, x, 1, 5 (several times), 6; xi, 7, xii, 1 (several times), 5 (ter), 6, 10, 1, 4, 9 (ter), 20, a wife, iii, 1, v, 1, 4, 7, 9, 10; x, 5, 12, 3.

sg nom. iii, 1, 5, v, 1, 10, viii, 11, x, 1, 5, 6, 13; xi, 4 (bis), 5 (bis), 6, with suff. of indef. art. *zanānā*, x, 5, xii,

- 4 10 *zānānāh*, m 4 *zānana akh*, x, 5 ag. dat. *zānāni*, m 4 9 v 4 x 5 xu, 4 ag *zānani*, m 4, 9 (bis) v, 5 (bis) 7 9 11 x, 5, 12 xu 4 5 gen *zānani handis*, x, 5, p. nom *zānāna* xu, 19 (ter) with emph. *y zānanaq* only women v 12 dat *zānānan* n 1 x, 7, xu, 11, 4, 20.
- zānun* to know to know how x 12 xi, 8 15 imp. ag 2, *zān* i, 12 *hāh zan ta yih zān* (a woman addressing a man and a woman) do thou (the man) know, and do this woman (i.e. thou this woman) know, v, 9, fut. (often in sense of pres.) *kānu zāna* how do I know v, 9 with neg. interrog. *zāni nā* do I not know? i.e. of course I know, x 12 2, *zānakh karth* thou wilt know how to make x 12 3 *zān* vi 14 xu 27 8 9 30 pl 1 *na' na zānan*, we do not know how (sc. to work) xi 15 3 *yim na zānan*, who do not know how (sc. to make a certain sound) x, 8.
- zēnun*, to conquer (xi title) to win (x, 1, 6 7) *zēnān anun* to conquer (a country) x, 1 2, etc., *zānān anun* to capture (a person) xi 25 inf. obl. (inf. of purpose) *zēnan*, xi title, conj. part *zānāh* xu 27 pres. part *zēnan*, xi 1 2, etc., fut. ag 3 *zēn* x 1, 6, p. 3, *zēnan*, x, 7.
- zānā*, see *zyun*°.
- zānā* f a female person a woman xu, 7, 15 pl. nom *zānā* xi, 6, 7 dat *zānan zānā*° the eldest of the females, xu, 6. Cf *zon*°, of which this is the fem.
- zār*, a prayer supplication (made in misery or sorrow), i, 13, pl. nom *zār*, iv, 1 *zār pār* m ejaculatory prayers, ix, 1 x, 5 (bis) *zār pāra*, m entreaty, coaxing request, n 3, 5.
- zar*, in force — *karun* to use (in-ral, force to assist, vii, 2 xi, 15.
- zā* f a push shove nudge — *zānā*°, to push, etc., x, 7 (bis).
- zāqar* m a goldsmith *zāqar-hēyumar* a young goldsmith, v, 2 *zārā pār zār pāra* see *zār*.
- zārūvār*, ad, powerful, mighty xi 2.
- zāyūdh* (ter *zāyūdh*), f progeny offspring, hence, the offspring of God, the whole world, vii 8.
- zāyūdhay*, a word used by Hātim in i, 12, but the meaning of which

is unknown to him, he gives it as part of the traditional text, a variant reading is *bē asunuy*

*zūt<sup>o</sup>*, f. a rag, sg. dat. *zūt-um*, rag-saddles, saddles made of rags, xi, 9.

*zūth* f. a race tribe caste, *dēva-zūth*, of demon race, xii, 16.

*zēth<sup>o</sup>*, see *zyūth<sup>m</sup>*.

*zīth<sup>i</sup>*, see *zyūth<sup>m</sup>*.

*zuv*, m. the soul, ii, 4.

*zyan<sup>o</sup>*, m. firewood, a, 12, xi, 7, xii, 20, i, 4 (bis); sg. dat. *zyan*, xii, 21, 2, 4.

*zyāphath*, f. a feast, a dinner-party, x, 4, 11, a dish of food brought as a present, a present of dainty food, x, 5 (vs), 10, with suff. of indef. art. *zyāphathā*, x, 5.

*zyūth<sup>m</sup>*, adj. old, elder, eldest; m. the head or superior of a guild of art zans, v, 1, m. sg. dat. *zitha hahis*, to the elder (of two brothers) cf. *hyah<sup>m</sup>*), viii, 5, f. sg. nom. *zēth<sup>o</sup>*, the eldest (sister), xii, 6.

*zyūth<sup>m</sup>*, a-lj long, n. pl. nom. *zīth<sup>i</sup> atha dūran<sup>i</sup>*, to stretch out the arms, vii, 25.



## APPENDIX I

### INDEX OF WORDS IN SIR AUREL STEIN'S TEXT, SHOWING THE CORRESPONDING WORDS IN GŌVINDA KAULA'S TEXT

*Figures between and as if parentheses indicate the number of times when there are more than one that a word occurs in the passage to which reference is made. The word caret indicates that the word referred to does not occur in Govinda Kaula's text. The order of a word is the same as that employed in the Vocabulary.*

q (ē), x, 4.	ad* (ada), iii, 1.
q (i), xi, 4.	ade (ada), v, 8
ai (ay), x, 3, xii, 4.	āda (ādā), x, 8, xi, 4, 9, 11, 2
ai (ay), vi, 11	āda (ōda) xii, 12
ai (ay), v, 1, 6, 8	īdāh (īdāh), vi, 16 (2)
āi (āy), v, 9.	adālat (adālat*), v, 9
au (aurat), vii, 13.	adqī (ad*ka), i, 3.
āy (ai), i, 8, ii, 3, 12, 13, 1, 9; v, 1, 4, 9, 10; vi, 16 (2); vii, 3, 6 (3), 7, 8, 9, 10, 1 (2); 3; x, 6, 7, 12; x, 20; xi, 3, 4 (3), 5 (5), 7 (2), 9, 10, 1, 2, 3 (3), 4, 20, 3, 4	ādām (ādām), iv, 2, 3, vii, 6, 7
ī (ē), vi, 17, x, 4 (2)	ādāmas (ādāmas), vii, 6.
ī (i), x, 13; xii, 10, 5, 7, 9 (3).	īdam (yīdam), vii, 6
o (ō), vii, 26.	ajāras (ajāras), x, 12.
āb (āb), v, 4 (4); viii, 7 (2).	ajr (āj), xi, 4
āb* (āba), viii, 7 (2); x, 5.	aja (ajā) ii, 9
ibrahīm (yibrahīm), iv, 6.	ajur (ajur), viii, 13.
abās (ābas) xii, 7	ājur (ājur), viii, 7
ābtar (abtar), vi, 12.	ajras (ajras), viii, 6, 8, 11.
qak (achē), xii, 23.	ājage (ajagat), v, 7
achan (achēn), v, 11.	ah (āh) i, 5, iv, 3.
ad (ada), vii, 20.	ah*da (ah*day), i, 2
ad* (ula) viii, 10	ahvad (ahvad) i, 13.
ada (ada), v, 6, 9 (2); viii, 3, 10, 1, 3; x, 2, 7; xii, 3, 4.	ahenqāran (āhan-garan) xi, 16.
	ajq (ajē), xi, 7.
	ak (akk), ii, 1, v, 1, 9, 11, vi, 15, viii, 7, 9, 11, 4
	x, 5, 7, 8, xi, 1 (3), 3 (2)
	ak (carat) viii, 7
	ak* (akī), v, 1, viii, 3.
	ak* (ak*), viii, 1, x, 12, xii, 1



aki (aki), ii, 8. iii 1 v, 1,  
viii, 1, 3, 7, 11

ākē (akh), x, 1 (2)

akh (akh), i, 4. xii, 10, 5  
9, 21

akhu (akhāh) v, 7 viii 6 8, 11.

ākhu (akhō), a, 2

ākhuu (ākhuu), xii 1 2 (2)

ākhuu (ākhuu), xi, 25.

akun (ō kun), xii, 23.

akrām (akrām) x 14

akus (akus), i 3 4, ii, 8, xi,  
1 (2), 7. v, 6 10 1, v 1,  
5, 7 (3), 9 (2), ix 1 xii 2

akis (akis) iii 4 7 xii 2

ak'oth (ak'oth), xii 14

akuy (akuy) x: 15

akuy (akuy), xii 13.

ānu (ānu), x 5 (2), 12 (2),  
xii 7 15

āl (āl'), viii 1

ālā (ālā) i, 4

alla (ālāh) i, 7

allah (ālāh) v, 12 (2)

allah ver la allah vi, 17

alam (alam), i 13 iv 3.

āl nāsh (āl nāsh), ix, 3

ānu (ānu) viii 1

āl'ala (āl'ala) viii, 15

am' (ami) v, 1 (2) 4 5 6 (2) 9  
11, 6 (2); viii, 1 (2); x, 12;  
xii 2, 3, 4 (3), 5 (2) 7 (2)

am' (ām') v 4 (2), vi 14, viii  
7, 9 (2)

am' (āmuy), v, 9.

am' kuy (āmuyuk'), vi, 15.

am' nund (ānund') viii 9

am' suy (āmuy'), viii 7

ami (ami), iii, 9. v, 4, 5, 11,  
viii, 13, ix 1, x, 3

ami (amiy), viii 1, 6, 10 ix, 1

ami suy (āmuy') v, 7

am' (ami), ii, 5, 9, iii, 1, 2, 4 (2),  
6 8 9, xii, 7 12

am' (ām') ii, 4 7 (2), 8, iii, 1 (2),  
9, v, 4, 7 8, viii, 1, 8, 10,  
x, 1 (2) 2, 5 (3) 6, 7 (2), 8,  
12, xii, 4 7 (2) 10.

am' say (āmuy'), iii 4 8

am' sily (āmuy') ii 8

ami (ami), ix, 6 x 3.

ami say (am say'), x 10

am am' v, 3 11 9

a'm' (am'), xii, 15.

a'm' (am'), xii, 17, 25.

a'm' (am'), xii 15 (8), 7 (2), 8,  
20

a'm' say (āmuy') xii, 15

a'm' (am'), i, 1.

a'm' (am') xii, 15, 8, 23, 5.

a'm' (am') xii, 18, 22, 3

a'm' nund (ām' nund'), xii, 7

ā'm' (ām'), xi, 11.

amōb (amōb'), xi, 18.

amānat (amānath), x, 12 (2)

āmpa (āmpa), viii 1.

amār (amār), v, 2

amis (amis), viii, 6; ix, 1 (2), 4;  
xii, 4, 5.

amis (ami), x, 5.

amis (amis) ii 1, 3 4 (2) 5 (3),  
9 10, iii 1 (2), 2 (2),

8 (3), 9; v, 2 (2), 3 (2), 7 (2),  
8 9 (2), 10 (2), vi, 10, viii,

20 (2), viii 3, 5 (2) 6 (2),  
7 8 9 10 (2) 11 (2), ix,

6 x 1 (2) 2 (2), 3 (2), 4 (3),  
5 (6), 7 (8), 8 (3), 11, 2 (3),

x, 2, 3 (2), 4 (4) 5 (4) 6,  
8 (2), 10 (4).

amis (caret), x, 7

amis say (amis), viii, 11.

a'mis (amis), xii, 15 (3), 7, 8 (2),  
9 (3), 25.

q'mus (am<sup>us</sup>), xii, 9, 11, 2, 3 (5).

5 (3), 9 (2), 21, 2 (2), 4, 5.

am'sund (am<sup>us</sup> sand<sup>us</sup>), vii, 6

q'musand<sup>i</sup> (am<sup>us</sup>-sand<sup>i</sup>), x, 5.

q'musund (am<sup>us</sup>-sund<sup>us</sup>), v, 3; vii, 8, 10.

q'musq'mz (am<sup>us</sup>-sūnz<sup>us</sup>), iii, 4.

am' sun<sup>us</sup>, am<sup>us</sup> sunz<sup>us</sup>), xii, 4

a'misq'm (am<sup>us</sup> sun<sup>us</sup>) x 1, 15.

āmut (āmōt<sup>us</sup>), iii, 1; v 11; vii 6; x, 12, 4; xii, 23.

āmuts (āmūt<sup>us</sup>), v, 5.

qm<sup>us</sup> (dm<sup>us</sup>), ii, 5.

qm<sup>us</sup>uk (am<sup>us</sup>uk<sup>us</sup>), iii, 4.

am<sup>us</sup>uk (am<sup>us</sup>uk<sup>us</sup>) v, 4

a'm<sup>us</sup>uk (am<sup>us</sup>uk<sup>us</sup>) x, 17

an (an), iii, 5, 9 (2); vii 15.

ana (ana), x, 5; xii, 4, 11

am<sup>us</sup> mot<sup>us</sup> (dm<sup>us</sup>mōt<sup>us</sup>), v, 8.

āna (āna), v, 4 (2).

āna (āna), v, 4.

and (and), x, 7

andar (andar), i 11 iii 8 (4).

andus (andus), xii, 6.

ankas (am<sup>us</sup>kas), vi 10

anka (ankāh), ii, 2; 3, 4 (3), 5, 6, 7, 10, 2.

ankā (ankāh), ii, 2

am<sup>us</sup>k (dm<sup>us</sup>kāh) v, 9; vii, 1; x 12

am<sup>us</sup>k (am<sup>us</sup>kāh), x, 12.

am<sup>us</sup>k (am<sup>us</sup>kāh), x, 12.

am<sup>us</sup>uk (am<sup>us</sup>uk<sup>us</sup>) ii, 11, 2; v 16, x 12

am<sup>us</sup>k (am<sup>us</sup>uk<sup>us</sup>), vi, 15.

on mūt<sup>us</sup> (on<sup>us</sup>mōt<sup>us</sup>), xii 2

anān (anān), x, 12; xii, 19.

ananas (ananas), xii 16

anani (anani), x, 5.

anān (anān), xi, 1, 2.

anun (anun), iii, 9

anun (anun<sup>us</sup>), v, 4; xii, 21 (3).

anun (anun), iii, 5.

anun (anun), iii, 5; vii, 9 (2); xii, 4.

anun<sup>us</sup> (anūn<sup>us</sup>), x, 5.

aneñy (anūñ<sup>us</sup>), x, 1, 19, 20 (2)

ansa (an sa) xii, 10

ansāf (ansāf<sup>us</sup>), vii 11

ansān y ansān x 7 (3)

anul (anūh), iii, 1; xii, 4 (2).

añyus (añy<sup>us</sup>), vii, 4.

añy<sup>us</sup> has (añy<sup>us</sup>has), vi, 16.

am<sup>us</sup>uk (am<sup>us</sup>uk<sup>us</sup>), x 5, 12

am<sup>us</sup>uk (am<sup>us</sup>uk<sup>us</sup>) xi 10.

am<sup>us</sup>uk (am<sup>us</sup>uk<sup>us</sup>) ii, 8

am<sup>us</sup>uk (am<sup>us</sup>uk<sup>us</sup>) x 12

am<sup>us</sup>uk (am<sup>us</sup>uk<sup>us</sup>), ix, 2

a'm<sup>us</sup>uk (am<sup>us</sup>uk<sup>us</sup>), vi, 10 (2).

am<sup>us</sup>uk (am<sup>us</sup>uk<sup>us</sup>), xii, 25.

am<sup>us</sup>uk (am<sup>us</sup>uk<sup>us</sup>), x, 10.

am<sup>us</sup>uk (am<sup>us</sup>uk<sup>us</sup>), xii, 11.

am<sup>us</sup>uk (am<sup>us</sup>uk<sup>us</sup>) v, 7

am<sup>us</sup>uk (am<sup>us</sup>uk<sup>us</sup>) v, 4

am<sup>us</sup>uk (am<sup>us</sup>uk<sup>us</sup>), v, 9

am<sup>us</sup>uk (am<sup>us</sup>uk<sup>us</sup>), ix, 3; x, 12.

am<sup>us</sup>uk (am<sup>us</sup>uk<sup>us</sup>), v, 2.

am<sup>us</sup>uk (am<sup>us</sup>uk<sup>us</sup>) xi, 14

am<sup>us</sup>uk (am<sup>us</sup>uk<sup>us</sup>) v, 8

am<sup>us</sup>uk (am<sup>us</sup>uk<sup>us</sup>) v, 4, 9.

am<sup>us</sup>uk (am<sup>us</sup>uk<sup>us</sup>), v, 2.

am<sup>us</sup>uk (am<sup>us</sup>uk<sup>us</sup>), iii, 3, 7; v, 9; vii, 5.

am<sup>us</sup>uk (am<sup>us</sup>uk<sup>us</sup>), iii 9

am<sup>us</sup>uk (am<sup>us</sup>uk<sup>us</sup>), vii, 13

am<sup>us</sup>uk (am<sup>us</sup>uk<sup>us</sup>), ii, 1.

am<sup>us</sup>uk (am<sup>us</sup>uk<sup>us</sup>), v, 26

am<sup>us</sup>uk (am<sup>us</sup>uk<sup>us</sup>), vi, 5; vii, 1, 3

am<sup>us</sup>uk (am<sup>us</sup>uk<sup>us</sup>) v, 10; vii, 3

am<sup>us</sup>uk (am<sup>us</sup>uk<sup>us</sup>), vii, 11; x, 2, 12 (2); xii, 17

am<sup>us</sup>uk (am<sup>us</sup>uk<sup>us</sup>), xii, 1

am<sup>us</sup>uk (am<sup>us</sup>uk<sup>us</sup>) vii 7; x, 4, 12

am<sup>us</sup>uk (am<sup>us</sup>uk<sup>us</sup>), vii, 9.

am<sup>us</sup>uk (am<sup>us</sup>uk<sup>us</sup>), xi, 7 (2).

ās' (ās) vii 29 30, viii 6  
 as' (as' viii 1 4 xi 3)  
 asu (ās), i 2 viii 7, x 1  
 8 (2)  
 ān he āsh' viii 4  
 a s' (as') xii 19.  
 a s' (as') xii 23  
 ās' (as') v 9 x 1  
 as (ās) vi, 16, viii 7  
 a s (as') vi, 11 viii 3 (2) 5  
 11 (2) x 3 xii 1  
 ās (as') ii 1 v 1, 6 vi 7  
 16, vii 1, 18 1 x 3 (3)  
 7, x 4 15 20 (2) 5  
 ās (ās), x 4, 5 6 ii 1 (2) 4,  
 5 (2), 7, 8, 9 (3), 10 (2)  
 11 (2), 12 1 (2) v 1 (2)  
 2 7 9 (2), vi 10 (2) x  
 vi 8 vii 1 2 6, 7 (2)  
 9 5) 11 3 (3) x 4 7 (2)  
 10 2 (2), xii, 15 (2) 20 2)  
 ās (ās) v 2  
 as nas had' as xii 1  
 as na (ās'na) xii 2  
 as na (ās'na) vi 16  
 as na (ās'na) vi 16  
 as nas (ās'na) v 6  
 ās nas (ās'na) viii, 16  
 asu (as) ii 7  
 ās (ās), x, 14, xi 19  
 a s' (as') i 3 viii 1 11, x) 8  
 asu (as) xii 11  
 as' na (as'h'na), x 6.  
 ās' (as) viii 7.  
 ās' (ās) i, 1 2  
 ās (as) vi 4  
 ās (ās) xii 15  
 āsh' (āsh') ii 5  
 āsh' (as'h'k) viii 30  
 āsh' (as'h'k) v, 2, 2,  
 āsh' (as'h'k) v, 10.  
 āsh' (as'h'k), v 2.

āsh' nāu (āsh'na), x, 1.  
 āsh'na (āsh'na), x, 10.  
 āsh' (ās'), xii, 9.  
 āsh' (ās') i, 3  
 āsh' (as'h') viii 2  
 āsh' (as'h') xii 15  
 āsh' (as'h') v 3  
 as kya as kya v 9  
 asat (as) i 8 11  
 asat (as) viii 16  
 asat na. āsh' (as'na) (as'na),  
 xii 2.  
 as m (as) vi 13.  
 as m (as) viii, 1 viii 11, 5,  
 x 14.  
 as m (as) ii 6  
 as m (as) viii, 18.  
 as' m (as'na), iv, 4  
 āsh' (as'h'), v, 1, 4.  
 āsh' (as'na), xii, 15.  
 āsh' (as'na) x 4  
 āsh' (as'h'), xi, 7  
 āsh' (as'h') xii 10 2)  
 āsh' (as'h') xii 4, 2), 4, 13 3  
 āsh' (as'h'), xii, 15.  
 āsh' (as'h') x, 1 (2) 16  
 āsh' (as'h') x, 6, 2,  
 āsh' (as'h'), vi 1  
 āsh' (as'h'), vi 16  
 āsh' (as'h'), x 5  
 āsh' (as'h'), i, 6, ii 5, viii,  
 7, 9 ix 1 x 14  
 āsh' (as'h') i 1, viii 10 (2),  
 ix 2 x 10  
 āsh' (as'h') ii 1  
 āsh' (as'h') x, 12  
 āsh' (as'h'), x 12  
 at (as) ii 7 7 (2), iii, 9 v  
 6 (4) viii 7 (3); x, 3, 5 2)  
 7 (2), 8, 10 2 3, xii, 2 3,  
 17  
 at (as) x, 7, 8.

*at*, see *tācat* v, 5.

*atā* (*atha*), vii, 25; x, 5 (3);  
xii, 2.

*aṣa* (*aṣa*), v, 7.

*at'* (*at*) n 8, 10 m 1 7 (2),  
8 (2), 9, v, 4, 5 (2) 6, 7 (2),  
9 (2), vi, 5 11, vii, 7 9,  
x 5 (2) 7 13 xu, 1 2, 7.

*at'* (*at*) viii, 4 13, x 6

*at'* (*at'*), x, 14.

*at'* (*ath*) n 4, v, 4, 9, 11, 4;  
viii, 1 10.

*at* (*ath'*) n 3, i 7, 9 v, 5,  
vi 15 6, vii, 26, vii, 1 3,  
7 xu 2 7

*at* (*ath*) viii 11 x 18

*at* (*ath*) i 10 1 m 1, x 13.

*at* (*th*) m 1

*at'* (*at*) m, 4, 7 (2)

*at'* (*ath*), x, 7

*at'* (*th*) i 13 m, 7, x 1 5

*at* (*at*) x 1 5

*at'* (*ath'*) xu 2 7

*at* (*at*), n 1, xu 17 8 9

*at* (*at*), xu 19 20

*at'* (*ath*), xu, 21.

*at'* (*ath'*), x, 21 4 (2)

*at* (*at'*), v, 4 x, 5.

*at* (*at'*) v 9

*ath* (*ath*) x, 7 12 (1), 5 (3) 20  
2 (3), 3 (2).

*athā* (*atha*) v n 7 (2); xu, 12.

*atho* (*atha*), xi 11

*ath* (*at*), x, 5.

*ath* (*at'*), xii, 18, 2.

*āth* (*ōth*), vii, 5.

*āth'* (*ōth'*), i, 4

*a'ath'* (*uth*), xi 15

*a'ath* (*uth*) xi 15

*athan* (*yathan*), viii, 3

*uth* (*at'*), xu, 15

*athan* (*athan*), v, 6.

*athas* (*athas*), x, 7. xu 12 22,  
3 (2)

*at'kyā* (*āth'* *kyā*), v, 8.

*atāñy* (*atāñy*), xii, 23.

*atā* (*atā*) viii, 19

*atā* (*atā*) n 7 v 4 6.

*at* (*at*) vi, 8, 2

*atān* (*atān*), x, 7.

*atān* (*atān*) v 4

*atānūy* (*atānūy*), v, 8.

*atāyo* (*atāyo*), v, 7.

*atāñy* (*atāñy*), x, 4.

*atāñy* (*atāñy*), x, 6.

*atāt* (*atāt*), viii, 7

*at'c* (*at*) x 7

*at'* (*at*), x 11

*at'* (*at'*) x 5

*at'q* (*at'q*) n 3, 4

*at'* (*at'*), x 12

*at'q* (*at'q*) ix 1

*at'q* (*at'q*) x, 12

*at'q* (*at'q*), viii, 2 11 3 ix 6,  
7 2, 8, 9 11, 1

*at'q* (*at'q*) i 4

*at'q* (*at'q*) n 4, v, 10; x, 5;  
xu 7

*at'q* (*at'q*), viii 26 ix 1 xu 2 7

*at'q* (*at'q*), x 12

*at'q* (*at'q*), x 4

*at'q* (*at'q*), x 3.

*at'q* (*at'q*), n, 1

*at'q* (*at'q*) ix, 2.

*at'q* (*at'q*) i 3.

*at'q* (*at'q*), v, 5

*at'q* (*at'q*) ix 3

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*thūy<sup>a</sup>nas* (*thaw<sup>a</sup>nas*, xi 9  
*thūy<sup>a</sup>nas* (*thaw<sup>a</sup>nas*) xi 4  
*thūy<sup>a</sup>nas* (*thūy<sup>a</sup>nas*), x, 12.  
*thūy<sup>a</sup>nas* (*thaw<sup>a</sup>nas*), xi 1  
*thanyū* (*thūy<sup>a</sup>ū*), ix, 4.  
*tā hanza* (*tīhanza*), vii, 11  
*tā hanza* (*tīhanza*), vii, 3.  
*thap* (*thaph*), xi 9 2).  
*thap* (*thaph*) xi 12  
*thaph* (*thaph*) xi 11 2  
*thāw<sup>a</sup>nan* (*thaw<sup>a</sup>nan*) xi 4  
*thaw<sup>a</sup> nan kar thaw<sup>a</sup>* x, 12  
*thaw<sup>a</sup>*, see *mār thaw<sup>a</sup>*, v, 6.  
*tāhār* (*takhār*), vii 10, x 12  
*thūy<sup>a</sup> tā* (*thūy<sup>a</sup>ta*), ix, 4.  
*thūy<sup>a</sup>* (*thūy<sup>a</sup>*), xii, 17.  
*thūy<sup>a</sup>nan* (*thūy<sup>a</sup>nan*) ix 1  
*thūy<sup>a</sup>nan* (*thaw<sup>a</sup>nan*) vii 11  
*thūy<sup>a</sup>nan* (*thaw<sup>a</sup>nan*) xi 6  
*thūy<sup>a</sup>nan* (*thaw<sup>a</sup>nan*) x 12  
*thūy<sup>a</sup>nan* (*thaw<sup>a</sup>nan*) vii 11  
*thaw<sup>a</sup>nan* (*thaw<sup>a</sup>nan*) vii, 8  
*thāw<sup>a</sup>nan* (*thaw<sup>a</sup>nan*), vii, 11  
*thaw<sup>a</sup>nan* (*thaw<sup>a</sup>nan*) v 11 vii 7,  
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*thāw<sup>a</sup>nan* (*thaw<sup>a</sup>nan*), vii, 4  
*thaw<sup>a</sup>nan* (*thaw<sup>a</sup>nan*) xi 5 9  
*thaw<sup>a</sup>nan* (*thaw<sup>a</sup>nan*) xi 11  
*thaw<sup>a</sup>nan* (*thaw<sup>a</sup>nan*) xi 5 x, 12  
*thaw<sup>a</sup>nan* (*thaw<sup>a</sup>nan*) vii 6  
*thaw<sup>a</sup>nan* (*thaw<sup>a</sup>nan*), xi, 4  
*thaw<sup>a</sup>nan* (*thaw<sup>a</sup>nan*) xi, 3.  
*thaw<sup>a</sup>nan* (*thaw<sup>a</sup>nan*), xi, 10.  
*thaw<sup>a</sup>* (*thaw<sup>a</sup>*), x 5 6  
*thaw<sup>a</sup>* (*thaw<sup>a</sup>*), vii, 13.  
*thaw<sup>a</sup>nan* (*thaw<sup>a</sup>nan*) x 12  
*thaw<sup>a</sup>* (*thaw<sup>a</sup>*) xi 9  
*thaw<sup>a</sup>* (*thaw<sup>a</sup>*), xi 6

*thaw<sup>a</sup>* (*thaw<sup>a</sup>*) xi 4 x 7  
*thaw<sup>a</sup>* (*thaw<sup>a</sup>*) xi 4  
*thaw<sup>a</sup>* (*thaw<sup>a</sup>*) xi 7  
*thaw<sup>a</sup>* (*thaw<sup>a</sup>*), vi, 11  
*thaw<sup>a</sup>* see *thaw<sup>a</sup> thaw<sup>a</sup>* x 21 2  
*thaw<sup>a</sup>* (*thaw<sup>a</sup>thaw<sup>a</sup>*) x 12  
*thaw<sup>a</sup>* (*thaw<sup>a</sup>thaw<sup>a</sup>*), vii 6, 13  
*thaw<sup>a</sup>* (*thaw<sup>a</sup>*) xi 4  
*thaw<sup>a</sup>* (*thaw<sup>a</sup>*) vii 2  
*thaw<sup>a</sup>* (*thaw<sup>a</sup>thaw<sup>a</sup>*) xi 13, xi 3  
*thaw<sup>a</sup>* (*thaw<sup>a</sup>*) xi 4 xi 2  
*thaw<sup>a</sup>* (*thaw<sup>a</sup>*) xi, v, 4 ix 6, x  
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*thaw<sup>a</sup>* (*thaw<sup>a</sup>*), vii 7  
*thaw<sup>a</sup>* (*thaw<sup>a</sup>*), xi, 5, xi, 1  
*thaw<sup>a</sup>* (*thaw<sup>a</sup>*), xi, 14  
*thaw<sup>a</sup>* (*thaw<sup>a</sup>*) xi, 3.  
*thaw<sup>a</sup>* (*thaw<sup>a</sup>*) xi 5 6 (2)  
*thaw<sup>a</sup>* (*thaw<sup>a</sup>*), xi, 3  
*thaw<sup>a</sup>* (*thaw<sup>a</sup>*), xi, 1.  
*thaw<sup>a</sup>* (*thaw<sup>a</sup>*) x 2  
*thaw<sup>a</sup>* (*thaw<sup>a</sup>*) ix 10  
*thaw<sup>a</sup>* (*thaw<sup>a</sup>*), vii 14 xi 17  
*thaw<sup>a</sup>* (*thaw<sup>a</sup>*) x 12  
*thaw<sup>a</sup>* (*thaw<sup>a</sup>*), vii, 2; xi, 2, 7.  
*thaw<sup>a</sup>* (*thaw<sup>a</sup>*), xi, 6.  
*thaw<sup>a</sup>* (*thaw<sup>a</sup>*), xi, 6.  
*thaw<sup>a</sup>* (*thaw<sup>a</sup>*), xi, 15.  
*thaw<sup>a</sup>* (*thaw<sup>a</sup>*), xi, 1 (3) 3 4  
*thaw<sup>a</sup>* (*thaw<sup>a</sup>*) ix 1, 6  
*thaw<sup>a</sup>* (*thaw<sup>a</sup>*) xi, 8  
*thaw<sup>a</sup>* (*thaw<sup>a</sup>*) xi 7  
*thaw<sup>a</sup>* (*thaw<sup>a</sup>*) vii, 6  
*thaw<sup>a</sup>* (*thaw<sup>a</sup>*), xi, 20  
*thaw<sup>a</sup>* (*thaw<sup>a</sup>*), xi 9  
*thaw<sup>a</sup>* (*thaw<sup>a</sup>*) vii 7  
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*thaw<sup>a</sup>* see *thaw<sup>a</sup> thaw<sup>a</sup>* xi 1  
*thaw<sup>a</sup>*, see *thaw<sup>a</sup> thaw<sup>a</sup>*, xi, 1  
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lam<sup>1</sup> (lamay) x, 4

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lam<sup>1</sup> (lama) iii, 5, 8

lam (lam) i 3, ii, 1, v 3, 4

5, 6 vii, 13, x 3, 12

lam<sup>1</sup> (lamay) i, 1la'm<sup>1</sup> (lamay) x, 14la'm<sup>1</sup> (lama) xi, 16.la'm<sup>1</sup> (lamay) x, 15la'm<sup>1</sup> (lama), xii, 14.

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*tat*<sup>4</sup> (*tath*), xii, 6  
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*yē* (*yāh*), x, 12

*yē* (*yāh*), vii, 4.

*yē* (*yāh*), xii, 11.

*yē* (*yāh*), x, 1

*yē* (*yāh*), xii, 7

*yē* (*yāh*), ii, 9 v, 5, 9 (2), 12;  
 vii, 1 (1), 3 (3), 5 (2), 11 (4),  
 3; ix, 9; x, 1 (2), 2, 5, 12 (2);  
 xii, 2, 3, 6, 18, 23.

*yē* (*yāh*), x, 2

*yē* (*yāh*), x, 2

*yē* (*yāh*), iii, 8.

*yē* (*yāh*), vii, 4 (2).

*yē* (*yāh*), vi, 8 x, 1, 2, 6

*yē* (*yāh*), xii, 23

*yē* (*yāh*), x, 12

*yē* (*yāh*), ii, 3; vii, 1, 3

(2), 5, 9, xii, 1 (2), 17 (2), 22

*yē* (*yāh*), iii, 1; v, 7, 8;

vi, 11; x, 1, 5, 6, 12 (2);

xi, 3

*yē* (*yāh*), x, 1.

*yē* (*yāh*), xii, 1.

*yē* (*yāh*), ii, 3.

*yē* (*yāh*), x, 3

*yē* (*yāh*), xii, 1

*yē* (*yāh*), xi, 8

*yē* (*yāh*), ii, 11; v, 8;

vi, 24 (2); vii, 1 (3), 3 (2).

- 4 (2), 11 (3), x 5, 11, 2 (2),  
 XII, 7 11, 4 9, 20, 1  
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*yimānuy* (*yimān<sup>uy</sup>*) VII, 13.  
*yimānuy* (*yimān<sup>uy</sup>*), VII, 20  
*yimān* (*yimān*), x 5.  
*yimān* (*yimān*), in 8  
*yimān* (*yimān*), x 20  
*yimān* (*yimān*), in 7 x, 6  
*yimān* (*yimān*), v, 10  
*yimān* (*yimān*), XII, 1.  
*yimān* (*yimān*), XII, 6.  
*yimān* (*yimān*), x, 8.  
*yimān* (*yimān*), x, 3 XII, 15.  
*yimān* (*yimān*), XI, 17  
*yimān* (*yimān*), VII, 4  
*yimān* (*yimān*), x, 7 x, 7  
*yimān* (*yimān*), v, 6.  
*yimān* (*yimān*) XII, 15  
*yimān* (*yimān*) (*yimān*), XII, 15  
*yimān* (*yimān*) (*yimān*), XII, 18  
*yimān* (*yimān*) (*yimān*), XI, 17  
*yimān* (*yimān*), v 4  
*yimān* (*yimān*) x 4, 7, VII, 5, x, 1,  
 4, 6.  
*yimān* (*yimān*), x 4  
*yimān* (*yimān*), x, 2  
*yimān* (*yimān*) vi 1, 2, 3, 4, 5, 6,  
 7 8, 9 10, 1, 2, 3 4, 6, 7  
*yimān* (*yimān*), x, 4  
*yimān* (*yimān*), x, 7  
*yimān* (*yimān*), u. 2 VII, 5, ix 6  
 x 1  
*yimān* (*yimān*), 4 6 v 8  
*yimān* (*yimān*), x, 5.  
*yimān* (*yimān*), v, 5.  
*yimān* (*yimān*), ix, 2.  
*yimān* (*yimān*) x 1, 2 (2),  
 3 (2), 4, 5, 6, 7, 8, 9, 10, 1, 2,  
 3 4 5, 6, 7 8 9, 2)  
*yimān* (*yimān*), x 4 (2), 11  
*yimān* (*yimān*) x, 16.  
*yimān* (*yimān*), x, 11  
*yimān* (*yimān*) x, 4  
*yimān* (*yimān*) x 4, 11  
*yimān* (*yimān*), x, 4  
*yimān* (*yimān*), x, 12, XII, 23.  
*yimān* (*yimān*), x, 15.  
*yimān* (*yimān*) u, 8, 9, xi 10, vii  
 1, 2, 3 10 XII 15.  
*yimān* (*yimān*), XII, 20.  
*yimān* (*yimān*), x 1, xi, 25 (2)  
*yimān* (*yimān*), XII, 4  
*yimān* (*yimān*) x 1  
*yimān* (*yimān*) u, 4, 7 (2), 8 9, 10,  
 1 (2), v 9, vi 14 (2), vii,  
 20, vii, 6, 8 x, 1, 12 (3)  
 xii 4, 25  
*yimān* (*yimān*), VII, 11; x, 6; XII, 25.  
*yimān* (*yimān*), vi, 1, 8.  
*yimān* (*yimān*), vi, 8, 10, 1, 4,  
 5, 6 (2), 7  
*yimān* (*yimān*), v, 10  
*yimān* (*yimān*), vi, 15 (2), 6.  
*yimān* (*yimān*), vi, 16.  
*yimān* (*yimān*), vii, 14  
*yimān* (*yimān*), x, 6.  
*yimān* (*yimān*), x 7, 10  
*yimān* (*yimān*), u 8 v 1, 9 vii 9,  
 x, 5, 22  
*yimān* (*yimān*), u 9  
*yimān* (*yimān*), u, 5  
*yimān*, see *yimān* *yimān* VII, 8  
*yimān* (*yimān*) x 7  
*yimān* (*yimān*), u, 8  
*yimān* (*yimān*), vi, 11  
*yimān* (*yimān*) XII, 18  
*yimān* (*yimān*), x 8 (1)  
*yimān* (*yimān*), ix, 1  
*yimān* (*yimān*), x 8  
*yimān* (*yimān*), v, 5  
*yimān* (*yimān*), XII, 2.  
*yimān* (*yimān*) xi 21  
*yimān* (*yimān*), xi, 22

yūth (yuth<sup>a</sup>), xii, 24.

yūthuy (yuthuy), v, 6; vii, 7;  
xii, 15.

yets kis (yetikis), x, 1.

yutam (yutam), vi, 2.

yut<sup>a</sup>na (yuth-nay), ix, 12.

yutāñy (yut<sup>a</sup>-tāñ), v, 7.

yutāñy (yutāñ), v, 5.

yu tāñy (yotāñ), v, 10.

ye tē<sup>a</sup>f<sup>a</sup> (yētāf<sup>a</sup>), xii, 6.

yutāñy (yot<sup>a</sup>-tāñ), xii, 6.

yē<sup>a</sup>f<sup>a</sup> (yē<sup>a</sup>), x, 12.

yē<sup>a</sup>fy (yē<sup>a</sup>), x, 12.

yatay (yathay), xi, 20.

yit<sup>a</sup> (yut<sup>a</sup>), ii, 4.

yetsana ha (yuth tsh maho), v, 6.

y.vān (yōvān) ii, 4 v 5 6,  
vi, 1; vii, 7 xii, 3, 4, 15,  
22.

yōvān (cāret), vi, 15.

y<sup>a</sup> (y-y), i, 7.

yey (yey), iii, 4 (2), 9.

yey see yama yey, i, 12.

yiy (yih), x, 7.

yiy (yiy), viii, 1.

yiy (yiy), vii, 24.

yiy (cāret), xii, 13.

yiy see qom<sup>a</sup>r<sup>a</sup> yiy, vii, 12.

yipe (y-y), xi, 16.

yipe see quloi y ype, x, 2.

yeyiy (yeyiy), v, 6.

yeyiy (yeyiy), xii, 6.

zo (zāh), xi, 14.

zē (z<sup>a</sup>h), viii, 11 (7), 2 (3), 3 (3),  
x, 4; xii, 1, 3.

ze, see vii, 1.

ze (z<sup>a</sup>h), v, 3, 4 (2), 5, 8, 9 (3),  
10; viii, 1, 3 (3), 4 (4), 5  
(2), 7, 8; x, 1.

ze, see gar ze, vii, 26.

ze, see kyā ze, viii, 1.

zi, see bih zi, xii, 6.

zi, see kyā zi, xii, 4 5.

zi, see t kyā i viii, 2.

zu (zu), ii, 4.

zabān (zabān), ix, 1; x, 8.

zabany (zabon<sup>a</sup>), xi, 16.

zabar (zabar), vii, 8.

zab<sup>a</sup>r (zabar), xii, 15.

zab<sup>a</sup>r (zabar), vii, 28.

zacho (zoch), xi, 9.

zad (zad), x, 4.

zade (zade), vii, 25.

zadu (zadu) viii, 1, 5; xii, 2.

zadu, see pudsh-ch zad i, viii,  
11 (2).

zādu, see rō y zād<sup>a</sup> x, 7, 8.

zade (zadu), viii, 3 (2).

zid (zid), vi, 10.

zādan (zādam) viii, 4 (2) 11 (2).

zādas (zadas), xii, 2.

zads zādas, viii, 5.

zāfat (zāphath<sup>a</sup>) x 4, 5, 10,  
1, 2.

zāfat (zāphath<sup>a</sup>), x, 3.

zāgān (zāgān), ii, 5.

zhudā (judāh), vii, 1.

zhudā (judah), vii, 16.

zhūday (judoh), ii, 12.

zhūna (yama), x, 9.

zabar (zhar), viii, 7 (2) 13 (2).

zhar (zhar), viii, 5.

zāla (zāla) iii, 2 (2).

zala (zalah), i, 7, 8.

zālā (zālāh), i, 6.

zok (zōl<sup>a</sup>), ii, 4.

zālak (zālakh), iii, 4.

zālak (zālakh), ii, 12.

zālikha (zālikha) vi, 8 (2).

zālikhā (zālikhā), vi, 1.

zālia (zālia), xii, 11 (2).

zālā (zālā), i, 4.

zālm (zālm), ix, 1 (3), 6.

zālas (zālas), i, 6.

- zālas* (*zalas*), ix, 7  
*zālat* (*zalah*), iii, 1  
*zama* (*zama*), viii, 5  
*zama* (*zama*), ii, 3, x, 12, xii, 15  
*zanda* (*zanda*), xi, 6  
*zandān* (*zandān*), iii, 8  
*zanān* (*zanān*), ix, 9  
*zan* (*zan*), i, 12; vii, 23; x, 13  
*zan'* (*zān'*), x, 1  
*zān* (*zān*), v, 12 (2); vii, 27, 9;  
 xi, 5  
*zāna* (*zāna*), v, 9  
*zana* (*zana*), vii, 29  
*zānān* (*zānān*), xi, 15  
*zane* (*zān*), vi, 14, vii, 27, 8,  
 30  
*za na* (*zān*), x, 1  
*zana*, see *ka* r *zana*, xii, 6  
*zanq*, see *at* *zanq*, viii, 11  
*zān* (—), iii, 8, xi, 9  
*zan* (*zan*), viii, 7  
*zan* (*zan*), xii, 20, 2, 1  
*zanda* (*zanda*), ii, 3  
*zanda* (*zanda*), x, 8 (2)  
*zanā dān* (*zanā dān*), viii, 1  
*zanq* (*zanq*), ii, 11  
*zānuk* (*zanuk*), x, 12  
*zānān* (*zanān*), iii, 1, xii, 19  
*zanān* (*zanān*), iii, 5, v, 1, 11,  
 viii, 11; x, 1, 5, 6, 13, xii,  
 4 (2), 5 (2), 6, 19 (2)  
*zanānān* (*zanānān*), x, 5 (2); xii,  
 4, 10  
*zanānān* (*zanānān*), iii, 4 (2), 9 (3),  
 v, 4, 5 (2), 7, 9, 11, x, 5 (3),  
 12, xii, 4 (2), 5  
*zanānān* (*zanānān*), iii, 4  
*zanānān* (*zanānān*), v, 12  
*zānān* (*zanān*), xi, 8  
*zanān* (*zanān*), viii, 5, x, 6,  
 12 (2)

- zānānā* (*zānānā*), x, 12  
*zānān* (*zanān*), xi, 1, 2  
*zanānān* (*zanānān*), xii, 11  
*zanānān* (*zanānān*), i, 1, xi, 7,  
 xii, 14, 20  
*zanān* (*zanān*), xii, 24  
*zanān* (*zanān*), xii, 21, 2  
*zanq* (*zanq*), xii, 15  
*zan* (*zan*), xii, 7  
*zan* (*zan*), xii, 6  
*zanq* (*zanq*), xii, 7  
*zanānān* (*zanānān*), x, 1, 2  
*zanān* (*zanān*), x, 5  
*zanānān* (*zanānān*), xii, 6  
*zān* (*zān*), i, 13, iv, 1  
*zan* (*zan*), ii, 5  
*zan* (*zan*), ii, 3  
*zan* (*zan*), x, 7  
*zan* (*zan*), viii, 2, xii, 15  
*zanqar* (*zanqar*), v, 2  
*zanqār* (*zanqār*), ix, 1  
*zān* (*zan*) (*zanqār*), x, 5 (2)  
*zān* (*zan*) (*zanqār*), x, 2  
*zan qāt* (*zanqāt*), viii, 8  
*zānānān* (*zanānān*), i, 12  
*zāt*, see *man* *zāt*, viii, 3  
*zāt* (*zāt*), viii, 2  
*zāt* (*zāt*), xii, 1  
*zāt* (*zāt*), xii, 6  
*zāt* (*zāt*), viii, 5  
*zāt* (*zāt*), x, 6  
*zāt* (*zāt*), xii, 24, 2  
*zan* (*zan*), ii, 12  
*zanān* (*zanān*), x, 7  
*zanān* (*zanān*), xi, 7  
*zanān* (*zanān*), xii, 25  
*zan* (*zan*), x, 7  
*zan*, see *qand* *zan*, v, 6  
*zan* (*zan*), v, 1  
*zan* (*zan*), viii, 5



## APPENDIX II

INDEX OF WORDS IN GOVINDA KAULA'S TEXT,  
ARRANGED IN THE ORDER OF FINAL LETTERS  
SHOWING THE CORRESPONDING WORDS IN SIR AUREL  
STEIN'S TEXT.

KAULA	STEIN	KAULA	STEIN
Words ending in a			
āha	āh <sup>a</sup>	dega	dega.
dōba	dob <sup>a</sup>	nāga	nāg <sup>a</sup>
zāmba	zambā	hanga-ta-manga	hangat <sup>a</sup> manga.
soba	sōba	ha	ha.
ada	ad <sup>a</sup> , adā, ade, ad <sup>a</sup>	bēha	bche
ada	ad	dōha	doh, dōha, dōha
dōda	dad <sup>a</sup> , dōda, dod <sup>a</sup>		doh <sup>a</sup> , dōho.
ga-ba	gāda, gōda	ruvaha	ruv <sup>a</sup> ha
gōda	gut <sup>a</sup> , gu <sup>a</sup> , gūda, gude.	patishāha	pādashah <sup>a</sup> , pādashah, pādashaha, pādashāha.
banda	bānde	patashēha	pādashah <sup>a</sup> , pādashah, pādashāh <sup>a</sup> , pādashāha,
cēnda	chanda		pādashah <sup>a</sup>
danda	dand, danda		
shanda	shānda.		
jēnda	jande.		
zinda	zindā		
pada	pāda, pād <sup>a</sup> , pūda, pida, pīda pāda		
har <sup>a</sup> da	harde.	kōha	kon <sup>a</sup>
marda	mardā.	sapaḍakha	sapaḍak <sup>a</sup>
sarda	sardē	chukha	ch <sup>a</sup> ky
roḍa	rōda	shakha	shāk <sup>a</sup> .
zūda	zūda, zūde	mākha	mukha, mukhe.
shāhazūda	shahzāda, sh <sup>a</sup> hzadū	nakha	nakh <sup>a</sup>
pīdashahzāda	pādashah zāda, pādashāh zāda	pakha	pakā.
		ruvaha	roz, ka
rajazāda	rāja zādā	yusapha	y <sup>a</sup> usuf <sup>a</sup>
		brūha	brāho.
		āha	āha, āho, atā.
		bāha	bāthā
		katha	kathā, kathe
			kata

KAULA	STEIN	KAULA	STEIN
kētha	kh <sup>h</sup> atha, k <sup>h</sup> eta, k <sup>h</sup> eta, k <sup>h</sup> ida, k <sup>h</sup> eta	cēshma	cesh <sup>h</sup> ma.
hēntha	hōid <sup>h</sup> bēnta	pāma	zama
pētha	p <sup>h</sup> eth, p <sup>h</sup> etha p <sup>h</sup> etha p <sup>h</sup> et <sup>h</sup> pyete	shikama	shik <sup>h</sup> ma, shik <sup>h</sup> ma
yētha	yutha	kama	kama.
vētha	vūma	nōma	noma
tētha	tūma	pama	pāma
panja	panje, pañje	tima	tim <sup>h</sup> , tima.
ash <sup>h</sup> ka	ashka	yima	yima, yim <sup>h</sup> , yima
tūrka	tūrke	zima	zima, zima.
tōka	tok <sup>h</sup>	na	mā, na, nā, ne.
bāla	bāl <sup>h</sup> , bala	ana	ana
ad <sup>h</sup> la	adal	ona	ōnā āne
bagala	bag <sup>h</sup> la	bōna	bun <sup>h</sup>
hala	hai <sup>h</sup>	nā-lāna	nā dūna
chēla	chale	andana	landana
mahala	mahala	toy <sup>h</sup> na	toy <sup>h</sup> na
phala	phal <sup>h</sup>	chēna	cha na, che na che na che ne, chana, chona, ch <sup>h</sup> ena.
tātahāla	tāt <sup>h</sup> -hāl <sup>h</sup>	chana	chu na, chu na,
kala	kal <sup>h</sup> kale, ka <sup>h</sup>	cōthih <sup>h</sup> na	rutehena.
ekla	chak <sup>h</sup>	kana	khan.
tala	lāl <sup>h</sup>	ch <sup>h</sup> kha	chuk na.
jama	jamala	kashēna	kash na.
nāla	nal <sup>h</sup> , nāl <sup>h</sup>	nashana	nashāna.
mushu	mush <sup>h</sup> mas <sup>h</sup> la	gatshu-na	gatsh <sup>h</sup> na.
tala	tala	kano	kana, kano.
vēla	vola, vula.	kina	kina, k <sup>h</sup> in na, k <sup>h</sup> inna
havala	havāl <sup>h</sup> , havāl <sup>h</sup> , havāl <sup>h</sup> , havāl <sup>h</sup>	kōna	kone.
yēla	yela, yelo, yil <sup>h</sup> , y le	valana	valena
pyala	pyāl <sup>h</sup>	yēti na	yeli na
zala	zāl <sup>h</sup>	gatsh <sup>h</sup> in na	laq na
ma	mā.	y m na	yimna
macāma	macāma	nuna	nuna
naqma	naqma	banana	bana a
khēma	khēma	k <sup>h</sup> nana	kānana
mauma	mauma	tan <sup>h</sup> nana	tan <sup>h</sup> nana
		tanana	tānana
		zanāna	zanāna, zana

KAULÄ	STEIN	KAULÄ	STEIN
pāna	pān <sup>a</sup> , panā, pāne	kara	kare
māraṇa	māraṇa.	kāra	kāre
ās <sup>a</sup> na	ās <sup>a</sup> na.	phakira	fakira
as-na	ās <sup>a</sup> na	vāra-kara	vāre kare
sāna	sān <sup>a</sup>	tuk <sup>a</sup> ra	tukra
sāna	sane	marā	māra, mare.
chēsna	chesna, chas na	shēhmarā	shahmār <sup>a</sup> , shahmāra
	che sa	nāra	nār <sup>a</sup> .
kāh chus-na	kanchus na.	para	para.
kur <sup>a</sup> ana	kurus na	pāra	pār
las na	lasna.	sara	sar, sar <sup>a</sup> , sare, sara.
gēsā na	gāsina.	sūra	sury.
khōtūna	khāana, khātūn	asara	asr <sup>a</sup>
rat <sup>a</sup> na	rothuna, rothana,	tōra	tōd <sup>a</sup> , tor <sup>a</sup> , torā, tōre, tūra
	rotuna, rutun <sup>a</sup> , rutana	vāra	vāre.
vanā	vana, vane	yāra	yar yār <sup>a</sup> , yāra
chēvāna	chvāvema	yōra	yōra
revāna	revānā	zāra	zār <sup>a</sup> , zāra
āyē na	āyina.	wasira	vazir <sup>a</sup> , vizira.
yina	yina		sa, sa se.
zāna	zana	asa	āse, āsa, āsa
bozana	bōz <sup>a</sup> na, bozana,	ōsa	ās <sup>a</sup>
	bōz <sup>a</sup> ne	dī-sa	dīsa
kar <sup>a</sup> z-na	kar <sup>a</sup> zana, ka <sup>a</sup> r <sup>a</sup>	gāsa	gāsā gāse, gāsa.
	-ana	hasa	ha se, hāsa, hasa, hasa
rozana	rōzana	ch <sup>a</sup> sa	chusa
vās <sup>a</sup> z-na	vā <sup>a</sup> s <sup>a</sup> zana.	bōh hasa	bōh <sup>a</sup> sa, bōha se
tsūpa	tsup <sup>a</sup>	ts <sup>a</sup> h hasa	tsahasa
ānpa	ānpa	khāsa	khāsa khās <sup>a</sup> .
ara	āda, ār, āra, āre, ār <sup>a</sup> re, vāda	kusa	kusa
qava	gar, qar <sup>a</sup> garā	dilāsa	dilusa
sōlasqara	savdasqara	an sa	ansa
hahara	h <sup>a</sup> ahara	nīn sa	ninsa
shēhara	shah <sup>a</sup> ra, shah <sup>a</sup> ra, shehera	tsatanasa	tsatan <sup>a</sup> sa
khāra	kāra, kare	van-na	vāse, vān <sup>a</sup> sa.
mōhara	mōhara, mōh <sup>a</sup> ra, mōh <sup>a</sup> ra	yēsa	yasa, yesa,
pahara	pahara	ta	t <sup>a</sup> , ta, ta, te,



KAULA	STEIN
ata	ata.
bata	bat <sup>o</sup> , batā, batā
bōta	butā
mahabata	mahabat.
duta	dūta.
gāta	gātā
hata	hata.
wachta	wach ta
khōta	khātā, khota.
	khutā.
nākhata	nakhata
daskhata	daskhata
rāhita	rath tā
tshēta	tsetā
thota	thot <sup>o</sup>
gatshta	gats tā.
wakta	wakta
tshunta	tshuntha
wanta	wanta, wante
nayen ta	nayanā
iyon <sup>u</sup> ta	ī <sup>u</sup> nte.
puta	put <sup>o</sup> , puta
pāta, puta	puta, puta
karta	kartā, karte
	kar the
sata	sāt <sup>o</sup> , sātā.
sōta	sontā
basta	bastā
shikasta	shikasta.
basasta	bē vāstu
tōta	tota, totā, tot <sup>u</sup> ,
	tota.
tē ta	tē <sup>o</sup> ta.
ch <sup>o</sup> ta	ch <sup>o</sup> ūta.
thūta	thūy tā
ušta	vate
kāta	kate
kāta	kāt <sup>o</sup>
mošta	mānshā.
hētrānasta	hetramatsā.
wa	wa.

KAULA	STEIN
dāwa	dawā
chēwa	ch <sup>o</sup> au.
chūwa	chu.
chūwa	chu.
kūwa	kuv <sup>o</sup>
jāwa	jal <sup>o</sup> ca.
tāwa	tāl <sup>o</sup> wa.
mēwa	m <sup>o</sup> ewa
wanamōwa	wanemau
	wanemo <sup>u</sup> .
	wanemo <sup>o</sup> .
wānēmōwa	wān <sup>o</sup> ye moe
dopum <sup>u</sup> wa	dop <sup>o</sup> mau.
dyutum <sup>u</sup> wa	dyūt <sup>o</sup> mau.
yūwa	yūmau
wānēwa	wan <sup>o</sup> au
kor <sup>u</sup> wa	kuru, kurū
kūr <sup>u</sup> wa	kāru
mārwa	mā <sup>o</sup> ryu.
os wa	ōsyu.
phat <sup>u</sup> wa	phatu.
rot <sup>u</sup> wa	ritu
partawa	par tav <sup>o</sup> .
nēza	n <sup>o</sup> āzā
hanza	hanza hanza
	hanzā
hānza	tā han a.
	hānza.
manza	manzā.
reza	rēza
garza	gar ze
dārcāza	darcāza, darcāza

Words ending in ā

bā	bā.
ādā	ādā.
khōdā	kudā, kūdā,
	khudā.
bā-khōdā	bā-khudā.
mōdā	mudā.
pardā	pardā.

## KAULA STEIN

<i>phardā</i>	<i>parda.</i>
<i>sōdā</i>	<i>sōda</i>
<i>hā</i>	<i>hā.</i>
<i>bēbahā</i>	<i>bē bahā, bēb<sup>h</sup>hā,</i> <i>bēb<sup>h</sup>hā</i>
<i>dōha</i>	<i>dōha</i>
<i>pātashēhā</i>	<i>padshaha</i>
<i>zafikhā</i>	<i>zafikhā, zafikhā</i>
<i>be-wāphā</i>	<i>bēwaphā</i>
<i>srehā</i>	<i>sreha.</i>
<i>ziyāphathā</i>	<i>ziyafat</i>
<i>sathā</i>	<i>sātha, sāta</i>
<i>hātsā</i>	<i>hā tsā</i>
<i>kōlā</i>	<i>kōla.</i>
<i>dālā</i>	<i>dālā, dālā,</i> <i>dālā</i>
<i>bismillā</i>	<i>bismillā.</i>
<i>gatlā</i>	<i>gatlā</i>
<i>laqlā</i>	<i>la lālā</i>
<i>-ālā</i>	<i>-ālā</i>
<i>mā</i>	<i>ma mā</i>
<i>hakimā</i>	<i>hakima.</i>
<i>sama</i>	<i>sama</i>
<i>tsēma</i>	<i>tsima.</i>
<i>nā</i>	<i>na nā</i>
<i>nōdānā</i>	<i>nawdāna</i>
<i>uadānā</i>	<i>uade na</i>
<i>hanā</i>	<i>h<sup>h</sup>nā, hana, hanā,</i> <i>hanā, hanā,</i> <i>hana</i>
<i>dōba-hanā</i>	<i>dōb<sup>h</sup>hanā.</i>
<i>khēkh-nā</i>	<i>k<sup>h</sup>eknā.</i>
<i>yikh nā</i>	<i>yikhna.</i>
<i>ratsh-hanā</i>	<i>ratshē<sup>h</sup>nā,</i> <i>ratshē h<sup>h</sup>nā.</i>
<i>khoshēnā-hanu</i>	<i>khosh<sup>h</sup>nā h<sup>h</sup>nā.</i>
<i>pārī hanā</i>	<i>pār<sup>h</sup>chēna.</i>
<i>tagm nā</i>	<i>tagmina</i>
<i>banī nā</i>	<i>banīna.</i>
<i>zanā-nā</i>	<i>zānenā.</i>
<i>zanānā</i>	<i>zānānā.</i>

## KAULA STEIN

<i>khōtūnā</i>	<i>khōtūnā, kotūna</i>
<i>ay-nā</i>	<i>āyua</i>
<i>thun<sup>h</sup>ā</i>	<i>thanja</i>
<i>sōdōgārā</i>	<i>sodōgar<sup>h</sup>,</i> <i>sotāgāra.</i>
<i>phakirō</i>	<i>fakir<sup>h</sup></i>
<i>shēlmāru</i>	<i>shah mura</i>
<i>shēkh-tsā</i>	<i>shah<sup>h</sup>tsa</i>
<i>dawā</i>	<i>dawa</i>
<i>chitō</i>	<i>cha.</i>
<i>yā</i>	<i>ya yā</i>
<i>chyā</i>	<i>chu, chā, che,</i> <i>ch<sup>h</sup>a</i>
<i>kyū</i>	<i>kya, kya</i> <i>Cl. kyāh</i>
<i>balāyā</i>	<i>balāyā.</i>
<i>pozgā</i>	<i>pozgā.</i>

## Words ending in ai

<i>kōhai</i>	<i>kohāy</i>
<i>yihai</i>	<i>yī hoi.</i>
<i>tanānai</i>	<i>tanā nai.</i>

## Words ending in au

<i>bargau</i>	<i>burgau</i>
<i>hau</i>	<i>ho.</i>
<i>kathau</i>	<i>kathau</i>
<i>lālau</i>	<i>lālau.</i>
<i>krālau</i>	<i>krālau.</i>
<i>talau</i>	<i>talau.</i>
<i>mārawātālau</i>	<i>mārawātālau,</i> <i>mārawātā<sup>h</sup>lau.</i>
<i>timau</i>	<i>timau</i>
<i>yimau</i>	<i>yimau</i> <i>Cl. yimav.</i>
<i>nau</i>	<i>nau.</i>
<i>gānau</i>	<i>gānau.</i>
<i>niqīnau</i>	<i>niqīnau</i>
<i>as<sup>h</sup> nau</i>	<i>as<sup>h</sup>nau</i>
<i>ros<sup>h</sup> nau</i>	<i>ruos<sup>h</sup>nau.</i>
<i>tsūrau</i>	<i>tsūrau.</i>
	<i>Cl. tsūrav.</i>

KAULA	STEIN
vazirau	vazirau, vazirau.
bātsau	bātsau
dōyau	dōyau.
kōdyau	kā'dyau, kōdyau.
sandōyau	sandōyau.
barauyau	bar'yau
guryau	gur'yau

Words ending in ē

	ē	a
sahib-ē	sāh b'	
bacē	boche	
jēnatacē	jūnatāch	
tsōcē	su cho, suchē	
	tsuche	
zacē	zache	
kōdē	kūd'r	
	Ū korē	
zadē	zade.	
achē	ach.	
bōchē	boche	
luchē	luche	
toriph-ē	tār'if	
tsār'hē	tsar'he	
bashē	boshe	
k'hāba-nishē	kāb'nish	
nishē	nish, nishi	
prish-ē	pēshe	
poshē	poshu pōsh'	
	poshu	
tōhē	tohu toh'i	
ajē	ajā	
buje	buje	
gēje	g'aja	
leje	l'eja	
maje	muj', māj', ma,	
dōda-maje	dād'mā,	
adramājē	cura m'ij'	
valinjē	vālinja, valinje,	
	vālinj'	

KAULA	STEIN
krai-pē	krai'j'
rūjē	rūja rūj'
uat', ē	vāt'ya
loqik' ē	lār'ka
mē	mā, me, m'e,
	mje
sakoth mē	sakhme
pyom mē	pyōm'
kar mē	karme
kor' mē	kurme
bēhē	bai, ye beinye
vōdauē	vud'nye,
	vidanqe,
	vud'nye
	vudānye
gañē	gan'i, gañye.
kanē	kanye, kañye
qsh'kanē	ashkanye.
mānē	māne, mā'ni,
	mānye,
	mā'nye.
panañē	panqni,
	panan'e,
	pancūye
boq'tañē	bāq'tanye
vuñē	vuñye.
cyauñē	chān'e, ch'āñye.
zāñē	za'n'e, zañye.
dārē	dā'ri
shēhar-ē	shehr,
korē	kur
korē	kōd', kud's
	kōd'e, kōd'.
	kūd'e kōdye,
	kor'e kor'.
	Ū kōdē
marē	mar
muñe-marē	muñ' mar
uarē	vār
asē	as', as
kha't-ē	kal't.

## KAULA STEIN

tsē ba, ba ts'e ba  
aŋh ā ja aŋe aŋi  
āŋi

bāŋē bai bāŋ' baiŋe

b ŋē baŋ' beŋ beŋ

pātsahāhāŋē pātsahā baŋe

ŋar' bāŋē gur bāŋe

grist bāŋe grēst' bāŋe

grēst' bāŋe

dayē dāŋe

kūndāŋē kundāŋe

gāŋē gāŋ' qāŋe qāŋ'

lāŋ' qē lāŋ'e lāŋ'ŋe

qātsihāŋē qātsiŋe

jāŋē jāi, jāŋe jāŋ'

jāŋe

mōŋē moye

nāŋē nāŋe

nāŋē nāŋ' nāŋ', nāŋe

rūpāŋē rūpā, rūp'ŋā.

rāŋē rāi.

barāŋē ba rāi

dāŋē dāŋe

gāŋē gāŋe

pātsāŋē fātsāŋe

pāŋē pāŋe

hāmsāŋē hāmsāŋe, hāmsāŋe

āŋe

qātsāŋē qātsāŋe

tāŋē tāŋe

kāŋē kāŋe

sāŋē sāŋe, sāŋe

pātsāhāŋē sāŋē pātsāhāŋe

pātsāhāŋē sāŋē pātsāhāŋe

pātsāhāŋe

sāŋe

## Words ending in ē

āŋē aŋe

pāŋē pāŋe

## KAULA STEIN

uuchāŋē uuch'āŋe.

uuchāŋē uuch'āŋe.

karāŋē karāŋe, kar'āŋe,

kar'āŋe.

marāŋē marāŋe

marāŋē marāŋe marāŋe

āŋē āŋe āŋe

chāŋē ch'āŋe h'āŋe

dāŋē dāŋe

bāŋē bāŋe

nāŋē nāŋe

qāŋē qāŋe

pāŋē pāŋe

garē gar'ē.

māŋē māŋe

tāŋē tāŋe.

dāŋē dāŋe

kāŋē kāŋe

gāŋē gāŋe

## Words ending in '.

sumb' sumb.

bud' bud.

hata' hata bud'

kud' kud.

kud' ku d, kē d, kūd'

gan' ga d, gan.

hand' hand.

sand' sand, sand,

sand

sānd' sūnasand',

sūnasand'

sūnasand'

sōnara sand' sūnarsand,

rūd' rōd'

hōg' hōg'

lāg' lāg' lāg'

shech' shech'.

uuch' uuch'

dūh' dūh'

hūh' hūh'

KALLA	STEIN
kēh <sup>1</sup>	kād
hōkh <sup>1</sup>	hōk <sup>1</sup>
vōtōmukh <sup>1</sup>	vutōmuk <sup>1</sup>
kash <sup>1</sup>	kash <sup>1</sup>
uth <sup>1</sup>	at <sup>1</sup> , at <sup>1</sup> , a't <sup>1</sup> , q't <sup>1</sup> at <sup>1</sup> , a't <sup>1</sup> .
āth <sup>1</sup>	at <sup>1</sup> .
tōh <sup>1</sup>	tōh <sup>1</sup> , tuh, tuh <sup>1</sup> , tuh <sup>1</sup> .
būh <sup>1</sup>	bēth <sup>1</sup> , b'āh <sup>1</sup> , bāq <sup>1</sup> .
cūh <sup>1</sup>	chū.
kuh <sup>1</sup>	ku <sup>1</sup> .
p'ēh <sup>1</sup>	p'ēh <sup>1</sup> , pyat.
poth <sup>1</sup>	pō'th <sup>1</sup> , pō'th <sup>1</sup> pō'th <sup>1</sup> , pō'th <sup>1</sup> , pō'th <sup>1</sup> .
tath <sup>1</sup>	tal, tat <sup>1</sup> , tat <sup>1</sup> , tā't <sup>1</sup> , ta't <sup>1</sup> .
vāth <sup>1</sup>	vat <sup>1</sup> , vat <sup>1</sup> , vat <sup>1</sup> .
zūh <sup>1</sup>	zū.
vāt <sup>1</sup>	vāt <sup>1</sup> .
āk <sup>1</sup>	ak <sup>1</sup>
harak <sup>1</sup>	harak
rātak <sup>1</sup>	rātak
thorak <sup>1</sup>	thō'ak
uqar <sup>1</sup>	u'aruk
gul <sup>1</sup>	gu <sup>1</sup> .
qu <sup>1</sup>	qu <sup>1</sup> .
hēl <sup>1</sup>	hēl
tahat <sup>1</sup>	tahat <sup>1</sup> , tahat <sup>1</sup> , tahat <sup>1</sup> .
mol <sup>1</sup>	ma <sup>1</sup> .
no <sup>1</sup>	nāl, nāl <sup>1</sup> , nāl <sup>1</sup> , nāl <sup>1</sup> .
gōpōl <sup>1</sup>	gūpōl <sup>1</sup>
ta <sup>1</sup>	tā <sup>1</sup> .
tu <sup>1</sup>	tū <sup>1</sup> .
qat <sup>1</sup>	gāt.lq.
vatat <sup>1</sup>	vatat <sup>1</sup>

KALLA	STEIN
tsāl <sup>1</sup>	tsal <sup>1</sup>
ām <sup>1</sup>	am <sup>1</sup> , am <sup>1</sup> , a'm <sup>1</sup> , a'm <sup>1</sup> , am <sup>1</sup> .
ōm <sup>1</sup>	ō'm <sup>1</sup>
kām <sup>1</sup>	kam <sup>1</sup> .
trom <sup>1</sup>	trām, tram <sup>1</sup>
tsūrm <sup>1</sup>	tsor.m
tām <sup>1</sup>	tam <sup>1</sup> .
yēm <sup>1</sup>	ym.
yim <sup>1</sup>	ym, ym <sup>1</sup> .
dīm <sup>1</sup>	dīm <sup>1</sup> , dīm <sup>1</sup> .
bāgdān <sup>1</sup>	bāgdān <sup>1</sup>
hām <sup>1</sup>	ham, hām <sup>1</sup> , ham <sup>1</sup> .
kān <sup>1</sup>	kan <sup>1</sup> , kan <sup>1</sup> , ka <sup>1</sup> .
lon <sup>1</sup>	lō <sup>1</sup> .
qulan <sup>1</sup>	qulan <sup>1</sup> .
panon <sup>1</sup>	pan, panon <sup>1</sup> , panon <sup>1</sup> .
bārdn <sup>1</sup>	bārdn <sup>1</sup>
prōn <sup>1</sup>	prōn <sup>1</sup> , prōn <sup>1</sup> .
āsān <sup>1</sup>	asan <sup>1</sup> .
tsafān <sup>1</sup>	tsafān <sup>1</sup> .
uvin <sup>1</sup>	uvin <sup>1</sup> .
adūn <sup>1</sup>	adūn <sup>1</sup> .
lā-pan <sup>1</sup>	lā-pan <sup>1</sup> .
myan <sup>1</sup>	mēn <sup>1</sup> , myē, mēn <sup>1</sup> .
zan <sup>1</sup>	zan <sup>1</sup> .
dūzon <sup>1</sup>	dūzon <sup>1</sup> .
tu <sup>1</sup>	tū <sup>1</sup> .
bar <sup>1</sup>	bar, bar <sup>1</sup> .
mā bār <sup>1</sup>	mēbar
dor <sup>1</sup>	dūr
gār <sup>1</sup>	gar <sup>1</sup> .
gur <sup>1</sup>	gur <sup>1</sup> , gur <sup>1</sup> .
gūr <sup>1</sup>	gūr
phir <sup>1</sup>	phir <sup>1</sup> .
hār <sup>1</sup>	har <sup>1</sup> , har <sup>1</sup> .
shur <sup>1</sup>	shur <sup>1</sup> .
kāshir <sup>1</sup>	kāshir <sup>1</sup> .
kār <sup>1</sup>	kar <sup>1</sup> , kar <sup>1</sup> .

KAULA	STEIN
<i>kur<sup>4</sup></i>	<i>kur<sup>4</sup></i>
<i>mor<sup>4</sup></i>	<i>mo<sup>4</sup>r<sup>4</sup></i>
<i>ap<sup>4</sup>or<sup>4</sup></i>	<i>ap<sup>4</sup>or<sup>4</sup>, ap<sup>4</sup>r<sup>4</sup></i>
<i>tsā<sup>4</sup>por<sup>4</sup></i>	<i>so p<sup>4</sup>or<sup>4</sup>, so p<sup>4</sup>r<sup>4</sup></i>
<i>yi<sup>4</sup>por<sup>4</sup></i>	<i>y<sup>4</sup>p<sup>4</sup>r<sup>4</sup></i>
<i>tū<sup>4</sup>r<sup>4</sup></i>	<i>tō<sup>4</sup>r<sup>4</sup>, tār<sup>4</sup></i>
<i>tsu<sup>4</sup>r<sup>4</sup></i>	<i>tsī<sup>4</sup>r<sup>4</sup></i>
<i>po<sup>4</sup>th<sup>4</sup>or<sup>4</sup></i>	<i>pat<sup>4</sup>or<sup>4</sup></i>
<i>yur<sup>4</sup></i>	<i>yur<sup>4</sup>, yūr<sup>4</sup>, yūr<sup>4</sup>, yūr<sup>4</sup>, yūr<sup>4</sup></i>
<i>mur<sup>4</sup>dmā<sup>4</sup>or<sup>4</sup></i>	<i>mur<sup>4</sup>de mār<sup>4</sup>ry.</i>
<i>as<sup>4</sup></i>	<i>as<sup>4</sup>, as<sup>4</sup>, as<sup>4</sup></i>
<i>ōs<sup>4</sup></i>	<i>ōs<sup>4</sup>, ās<sup>4</sup>, ōs<sup>4</sup> ās<sup>4</sup></i>
<i>at<sup>4</sup></i>	<i>at<sup>4</sup>, at<sup>4</sup>, at<sup>4</sup></i>
<i>dt<sup>4</sup></i>	<i>dt<sup>4</sup></i>
<i>longū<sup>4</sup></i>	<i>longū<sup>4</sup>th<sup>4</sup></i>
<i>kū<sup>4</sup>t<sup>4</sup></i>	<i>khat<sup>4</sup>, kāt<sup>4</sup></i>
<i>kū<sup>4</sup>t<sup>4</sup></i>	<i>kūt<sup>4</sup> kūt<sup>4</sup></i>
<i>kū<sup>4</sup>t<sup>4</sup></i>	<i>kō<sup>4</sup>t<sup>4</sup></i>
<i>lōk<sup>4</sup>at<sup>4</sup></i>	<i>lokāt<sup>4</sup></i>
<i>lā<sup>4</sup>r<sup>4</sup></i>	<i>lāt<sup>4</sup></i>
<i>mat<sup>4</sup></i>	<i>mat<sup>4</sup></i>
<i>gā<sup>4</sup>mat<sup>4</sup></i>	<i>gand<sup>4</sup>mat<sup>4</sup></i>
<i>gamat<sup>4</sup></i>	<i>gamat<sup>4</sup> gamat<sup>4</sup>, gamat<sup>4</sup></i>
<i>lōq<sup>4</sup>mat<sup>4</sup></i>	<i>lōq<sup>4</sup>mat<sup>4</sup></i>
<i>lōf<sup>4</sup>mat<sup>4</sup></i>	<i>lōq<sup>4</sup>mat<sup>4</sup></i>
<i>mā<sup>4</sup>mat<sup>4</sup></i>	<i>mā<sup>4</sup>mat<sup>4</sup></i>
<i>an<sup>4</sup>mat<sup>4</sup></i>	<i>an<sup>4</sup>mat<sup>4</sup></i>
<i>dt<sup>4</sup>mat<sup>4</sup></i>	<i>dt<sup>4</sup>mat<sup>4</sup>, dt<sup>4</sup>mat<sup>4</sup></i>
<i>thō<sup>4</sup>mat<sup>4</sup></i>	<i>thoy<sup>4</sup>mat<sup>4</sup></i>
<i>rāt<sup>4</sup></i>	<i>rāt<sup>4</sup> rāt<sup>4</sup></i>
<i>mō<sup>4</sup>tasū<sup>4</sup>t<sup>4</sup></i>	<i>mat<sup>4</sup>sū<sup>4</sup>th<sup>4</sup></i>
<i>tāt<sup>4</sup></i>	<i>tāt<sup>4</sup> tāt<sup>4</sup></i>
<i>yētāt<sup>4</sup></i>	<i>ye tāt<sup>4</sup></i>
<i>uot<sup>4</sup></i>	<i>vāt<sup>4</sup>, vāt<sup>4</sup> dt<sup>4</sup>, vāt<sup>4</sup>, vāt<sup>4</sup></i>
<i>yt<sup>4</sup></i>	<i>yi, yēt<sup>4</sup>, yāt<sup>4</sup>, yāt<sup>4</sup></i>
<i>nē<sup>4</sup>or<sup>4</sup></i>	<i>nē<sup>4</sup>or<sup>4</sup></i>

KAULA	STEIN
<i>pō<sup>4</sup>udav<sup>4</sup></i>	<i>pō<sup>4</sup>udav<sup>4</sup></i>
<i>mā<sup>4</sup>hanv<sup>4</sup></i>	<i>mā<sup>4</sup>hanv<sup>4</sup></i>
<i>kaū<sup>4</sup>v<sup>4</sup></i>	<i>kaū<sup>4</sup>ev<sup>4</sup></i>
<i>shē<sup>4</sup>strāv<sup>4</sup></i>	<i>shā<sup>4</sup>trē<sup>4</sup></i>
<i>bu<sup>4</sup>y<sup>4</sup></i>	<i>bē<sup>4</sup>y<sup>4</sup></i>
<i>bu<sup>4</sup>y<sup>4</sup></i>	<i>bā<sup>4</sup> bā<sup>4</sup>y<sup>4</sup></i>
<i>day<sup>4</sup></i>	<i>day<sup>4</sup></i>
<i>laday<sup>4</sup></i>	<i>ladā<sup>4</sup></i>
<i>quray<sup>4</sup></i>	<i>garā<sup>4</sup></i>
<i>hā<sup>4</sup> hā<sup>4</sup></i>	<i>qahā<sup>4</sup></i>
<i>rī<sup>4</sup>oz<sup>4</sup></i>	<i>rā<sup>4</sup>nz, rē<sup>4</sup>nz, rī<sup>4</sup>nz</i>
<i>pa<sup>4</sup>z<sup>4</sup></i>	<i>pa<sup>4</sup>z<sup>4</sup> pa<sup>4</sup>z<sup>4</sup></i>
<i>rū<sup>4</sup>z<sup>4</sup></i>	<i>rō<sup>4</sup>z, rō<sup>4</sup>z<sup>4</sup></i>

## Words ending in :

<i>anāt<sup>4</sup> dā<sup>4</sup></i>	<i>anāt<sup>4</sup> dā<sup>4</sup></i>
<i>sch<sup>4</sup> b<sup>4</sup></i>	<i>sch<sup>4</sup> b<sup>4</sup></i>
<i>dad<sup>4</sup></i>	<i>dāt<sup>4</sup>de</i>
<i>uō<sup>4</sup>lō<sup>4</sup>d<sup>4</sup></i>	<i>uāt<sup>4</sup>dā<sup>4</sup></i>
<i>mat<sup>4</sup>mat<sup>4</sup></i>	<i>mat<sup>4</sup>mat<sup>4</sup></i>
<i>hand<sup>4</sup></i>	<i>hand<sup>4</sup> hand<sup>4</sup></i>
<i>dō<sup>4</sup> hand<sup>4</sup></i>	<i>dō<sup>4</sup> hand<sup>4</sup></i>
<i>qō<sup>4</sup>lō<sup>4</sup>uō<sup>4</sup> hand<sup>4</sup></i>	<i>qō<sup>4</sup>de uō<sup>4</sup>ch<sup>4</sup> hand<sup>4</sup></i>
<i>kō<sup>4</sup>nd<sup>4</sup></i>	<i>kō<sup>4</sup>nd<sup>4</sup></i>
<i>sand<sup>4</sup></i>	<i>sand<sup>4</sup>, sand<sup>4</sup></i>
<i>pāt<sup>4</sup>ashē<sup>4</sup>ha sand<sup>4</sup></i>	<i>pāt<sup>4</sup>ashē<sup>4</sup>ha sand<sup>4</sup></i>
<i>mat<sup>4</sup> sand<sup>4</sup></i>	<i>mat<sup>4</sup> sand<sup>4</sup></i>
<i>am<sup>4</sup> sand<sup>4</sup></i>	<i>am<sup>4</sup> sand<sup>4</sup></i>
<i>tan<sup>4</sup>-an<sup>4</sup> d<sup>4</sup></i>	<i>tan<sup>4</sup> sand<sup>4</sup></i>
<i>uō<sup>4</sup>ī<sup>4</sup>ra sand<sup>4</sup></i>	<i>uō<sup>4</sup>ī<sup>4</sup>ra sand<sup>4</sup></i>
<i>sapō<sup>4</sup></i>	<i>sapō<sup>4</sup></i>
<i>uō<sup>4</sup>d<sup>4</sup></i>	<i>uō<sup>4</sup>d<sup>4</sup>, uō<sup>4</sup>d<sup>4</sup>, uō<sup>4</sup>d<sup>4</sup></i>
<i>yā<sup>4</sup>d<sup>4</sup></i>	<i>yā<sup>4</sup>d<sup>4</sup></i>
<i>sō<sup>4</sup>namarg<sup>4</sup></i>	<i>sō<sup>4</sup>namarg<sup>4</sup></i>
<i>bē<sup>4</sup>h<sup>4</sup></i>	<i>bē<sup>4</sup>h<sup>4</sup></i>
<i>dō<sup>4</sup>ch<sup>4</sup></i>	<i>dō<sup>4</sup>ch<sup>4</sup></i>
<i>nē<sup>4</sup>ch<sup>4</sup></i>	<i>nē<sup>4</sup>ch<sup>4</sup>, nē<sup>4</sup>ch<sup>4</sup></i>
<i>phā<sup>4</sup>h<sup>4</sup></i>	<i>phā<sup>4</sup>h<sup>4</sup></i>

KAULIA	STEIN	KAULIA	STEIN
shāh i	shāhī.	namā	nam <sup>1</sup> .
koh i	koh <sup>ve</sup>	lamā	lam <sup>1</sup> , lam i, lam <sup>1</sup>
hokh i	ho <sup>1</sup> khī		la <sup>1</sup> am, la <sup>1</sup> am
rakhā	rakhā rakh <sup>ve</sup>	patāmī	pat <sup>1</sup> amī
bakhā	bakhā bakh <sup>ve</sup>	yēmā	qam <sup>1</sup> , qe <sup>1</sup> am
bar'shā	barāhā	yēmā	qamī yēmā
wala rāshā	role rashē	trīqamī	trīqamī
atā	a <sup>1</sup> th <sup>1</sup> , a <sup>1</sup> thī, at <sup>1</sup> .	lamā	lamā, lam
othī	dhī <sup>1</sup> .	dīm	dīmā.
uōthā	+ thā	dīm i	dīm <sup>1</sup>
qatshī	gabā, gabē,	hamī	ham
	gabē, gabī.	dach nī	dach mī
and qatshī	m <sup>1</sup> egabē.	wuchamī	ruch <sup>1</sup> nē
matshī	matā, mat <sup>ve</sup> .	khēm	khēm
ratshī	rat <sup>ve</sup> han	khēm	kun <sup>1</sup> q
māyā	māyē māy i	kamī	kamē kam <sup>1</sup> , kam i,
	māy, māy i		kan <sup>1</sup> , ka <sup>1</sup> n.
dōdā mā i	dod <sup>1</sup> māy.		ka <sup>1</sup> n <sup>1</sup> .
krāyā	krāyē	kunī-kunī	kun <sup>1</sup> ka <sup>1</sup> n <sup>1</sup> .
akā	ak <sup>1</sup> akī	kunī	kunā, kunī,
bat'kī	batkī		kun <sup>1</sup>
lāqak i	lā <sup>1</sup> qā, lāqāqī	phōlāmī	phōl <sup>1</sup> n <sup>1</sup> , phulāmī,
dōlī	dōl i		phulām <sup>1</sup>
qalī	qal i	tōlāmī	tōlāmī
dukhd i	dūkh <sup>1</sup> lī.	namī	namī
kālī	kāl <sup>1</sup> qā, kalyc.	zāmīnī	zāmīnī
k dī	kul <sup>1</sup>	anāmī	anāmī
mōkal.	mōklā, muklī.	k <sup>1</sup> amī	kanāmī
rumālī	rumālī	panāmī	panāmē, panām <sup>1</sup> .
sālī	sālī		panāmī
sālī	sālī		panēmī.
tālī	tālī telī tīl <sup>1</sup>	vanāmī	vanāmī.
cālī	cālī.	zanāmī	zanāmī zanāmī
qālī	qālī, qālī	vītharāmī	vītharāmī
amī	am <sup>1</sup> amī, am <sup>1</sup> .	karamī	karamā, kar <sup>1</sup> am
	amī a <sup>1</sup> am <sup>1</sup>		karamā,
	a <sup>1</sup> am, q <sup>1</sup> am,		karāmī
	a <sup>1</sup> amī, amīs	māramī	māramī
kamī	kamī	nīramī	nīramī
hukū i	huk <sup>1</sup> mā.	kāsāmī	kāsāmī, khāsāmī.
salāmī	salāmī.	wasāmī	wasāmī





KAULA	STEIN
raṭa	raṭ'
taṭa	taṭ' ta'ti, ta't
	taṭ'
t. ti	t. ti
tā-ti	t. t' i
ta' t	taṭ'
uṭa	caṭ', ca't' ca'ti
	caṭ'e
uṭi	caṭ', ca't' ca'ti
yṭi	yat', get'
y. ti	y. ti
yṭi	yṭi, yṭ
hāri	haṭri
śāstravi	śaṣṭ' rvi
	śa t' rvi
baṭp	bāṭa baṭe
grist' baṭe	grist' baṭe,
	grist' āṭe
d-ṭya	d-ṭe.
āṭa ri	āṭaṭe
kṭa ri	kṭaṭe
lāp	lāṭa
saṭaṭa	saṭaṭa
caṭ' p' i	paṭ' nṭas
paṭ' ri	paṭ' ri
d-ṭa ri	d-ṭ' a
haṭa ri	haṭ' aṭ
yṭa	yṭa
ā	ā
d-ṭi	d-ṭi
l-ṭi	bih' ā
kṭa	kṭyā.
śāṭa	baṭ' ā
śāṭa	śāṭa, śāṭa.
paṭaṭaṭa śāṭa	pāṭaṭaṭa śāṭa.
paṭaṭaṭa śāṭa	pāṭaṭaṭa śāṭa.
	paṭaṭaṭa śāṭa.
āṭa śāṭa	āṭa śāṭa
śāṭa śāṭa	śāṭa śāṭa
	śāṭa śāṭa
gāṭa śāṭa	yāṭa śāṭa

KAULA	STEIN
rōṭa	rōṭi
kāṭa	kāṭi
maṭa	maṭi.
raṭ' ti	raṭ' g
caṭ'	caṭ'
paṭ'	paṭ' ri
kṭa	kṭa, kṭa' r,
	kṭa, kṭa' r
ti kṭa	ti kṭa
āṭa	āṭa, āṭa

## Words ending in i

urda	urṭi
saragī	sarqī sarqī,
	sarqēh.
śahā	śahā.
palashahā	pāṭashā,
	paṭ' shahā
jashā	jāshā
hab' jashā	hab' shā
uṭaṭa	uṭ' ā.
d-ṭi	dā' ā.
tasā	taṭ' ā
maskinī	maskinī
ruphāṭa	ruphā dā' ā,
	ruphā dā' ā
	ruphā dā' ā
tomaskhū	tanās kūrī
phakā	phakā
nakā	naṭ' ā, naṭ' ā
paṭi	pa' r, pa' r
haṭa	haṭa
raṭi	raṭi.
reṭi	reṭi.
ti	tī
baṭi	baṭi.
maṭa	maṭa
paṭa	paṭa

## KAULA STEIN

yi	yi
judoyi	judōi.
wōphoyi	wōphōi.
bē-wōphoyi	bē wōphōi
bēwōphoyi	bē wōphōi
gum-rayi	gumrāi yoy

## Word ending in ō

kē-hō k'aho, kyaho.

## Words ending in ō

ō	o.
sohō	sahō.
hō	hō.
shō	khōchō.
ākō	ākhu.
ōākō	ōakhū
kathō	kathu
phakīrō	fakīrō.
warō	warō
hūō	hūō.
yoō	yoō
khōdayō	khōdayu.
khō	khau
atayō	atayo.
arō	arō

## Words ending in o

lagahō	lagaha.
chalahō	chalahā.
dimahō	dīm <sup>u</sup> ha.
ymahō	ymahā.
y th tshomahō	q'etsang ha
karahō	kare ha, karyha
bō-ratahō	bari ha,
hāwahō	har <sup>u</sup> ha.

## Words ending in u

amōb <sup>u</sup>	amōb.
sumb <sup>u</sup>	sumb.
rētas sumb <sup>u</sup>	ratasumb.

## KAULA STEIN

hod <sup>u</sup>	hud
dad <sup>u</sup>	dad
dōd <sup>u</sup>	dōd, dōd.
shod <sup>u</sup>	shod
thod <sup>u</sup>	thud
kod <sup>u</sup>	kur
mod <sup>u</sup>	mul
mōd <sup>u</sup>	mod, mūd.
qōnd <sup>u</sup>	gund
hond <sup>u</sup>	hund
pūdashohi hond <sup>u</sup>	pūdashōhūnd
kathu hond <sup>u</sup>	kathūnd.
mājō hond <sup>u</sup>	māje hund
lalan hond <sup>u</sup>	lalan hund
tuhond <sup>u</sup>	tuhund.
tuhond <sup>u</sup>	tuhund
kond <sup>u</sup>	kund
sund <sup>u</sup>	sund
asund <sup>u</sup>	am' sund
sohō-sund <sup>u</sup>	sāhō'sund
pūdashohi-sund <sup>u</sup>	pūdashō'sund.
pūdashohi-sund <sup>u</sup>	pūdashō'sund,
	pūdashō'sund
shēnaka-sund <sup>u</sup>	shēnāk'sund.
mol-sund <sup>u</sup>	mā' sund
ām'-sund <sup>u</sup>	am'sund
	am'sund
	am'sund
qōlām-sund <sup>u</sup>	qūlām'sund
sodahara-sund <sup>u</sup>	sōdāhār'sund
phakara-sund <sup>u</sup>	fakīr'sund.
ebōra-sund <sup>u</sup>	unār'sund
qara-sund <sup>u</sup>	qar'sund
khōdayō-sund <sup>u</sup>	khōdayō'sund
sojod <sup>u</sup>	sapud
rud <sup>u</sup>	rūd
eyod <sup>u</sup>	eyud s'ud.
log <sup>u</sup>	log, lug
lōg <sup>u</sup>	log.
shōg <sup>u</sup>	shung
log <sup>u</sup>	tug

KAULA	STEIN	KAULA	STEIN
wuch <sup>u</sup>	wuch	kol <sup>u</sup>	kol
lupuk <sup>u</sup>	lupukh.	mol <sup>u</sup>	mol mo <sup>u</sup>
rash <sup>u</sup>	rash	hupud <sup>u</sup>	hupud
buth <sup>u</sup>	bud	tal <sup>u</sup>	tal
khoth <sup>u</sup>	khat	boik <sup>u</sup>	boil
th <sup>u</sup> th <sup>u</sup>	ti <sup>u</sup> U <sup>u</sup> th <sup>u</sup> th <sup>u</sup>	qen <sup>u</sup> er <sup>u</sup> el <sup>u</sup>	qen <sup>u</sup> u <sup>u</sup> xat
both <sup>u</sup>	kol		qen <sup>u</sup> i <sup>u</sup> d
moth <sup>u</sup>	maul		qen <sup>u</sup> q <sup>u</sup> col
th <sup>u</sup> th <sup>u</sup>	ti <sup>u</sup> U <sup>u</sup> th <sup>u</sup> th <sup>u</sup>	zöl <sup>u</sup>	zöl
woth <sup>u</sup>	wat wuth	kyom <sup>u</sup>	kyom
woth <sup>u</sup>	wat <sup>u</sup> , wat woth	ireyom <sup>u</sup>	ireyom
	wuth	pan <sup>u</sup> tyom <sup>u</sup>	pan <sup>u</sup> ty <sup>u</sup> om.
quth <sup>u</sup>	quth	kodun <sup>u</sup>	kadun.
byuth <sup>u</sup>	byut byut,	ladun <sup>u</sup>	ladun
	by <sup>u</sup> th, byuth,	mangun <sup>u</sup>	mangun
	by <sup>u</sup> th.	houn <sup>u</sup>	hün.
dyuth <sup>u</sup>	dyut, tyut	deshan <sup>u</sup>	deshun.
	dy <sup>u</sup> th <sup>u</sup> wuch	tsun <sup>u</sup>	tsun.
kyuth <sup>u</sup>	kyut	qatshun <sup>u</sup>	qatshun.
myuth <sup>u</sup>	myut	qah <sup>u</sup> kun <sup>u</sup>	qahkun, qakun.
quth <sup>u</sup>	qut	qulun <sup>u</sup>	qulun.
qatsh <sup>u</sup>	q <sup>u</sup> ts, qut <sup>u</sup>	talun <sup>u</sup>	talun.
byatsh <sup>u</sup>	by <sup>u</sup> ts byat	anun <sup>u</sup>	anun.
khatuk <sup>u</sup>	khatuk	khanun <sup>u</sup>	khanun.
tsupuk <sup>u</sup>	tsupuk <sup>u</sup> .	panun <sup>u</sup>	panun, panun.
dohuk <sup>u</sup>	dohuk.	dapun <sup>u</sup>	dapun.
th <sup>u</sup> travuk <sup>u</sup>	vat <sup>u</sup> travuk	somb <sup>u</sup> run <sup>u</sup>	somb <sup>u</sup> run.
wastāuk <sup>u</sup>	wa <sup>u</sup> stāuk	sapharun <sup>u</sup>	safarun.
wanuk <sup>u</sup>	wanuk	val <sup>u</sup> harun <sup>u</sup>	val <sup>u</sup> run.
jan <sup>u</sup> atuk <sup>u</sup>	jan <sup>u</sup> atuk, jan <sup>u</sup>	karun <sup>u</sup>	karun.
	tukh	marun <sup>u</sup>	marun
am <sup>u</sup> yuk <sup>u</sup>	am <sup>u</sup> kyuk, am <sup>u</sup> yuk,	son <sup>u</sup>	son
	am <sup>u</sup> yuk	son <sup>u</sup>	son
	a <sup>u</sup> yuk	āsun <sup>u</sup>	āsun
kam <sup>u</sup> yuk <sup>u</sup>	kam <sup>u</sup> yuk	khasun <sup>u</sup>	khasun
padam <sup>u</sup> yuk <sup>u</sup>	padam <sup>u</sup> yuk.	lakarm <sup>u</sup> yatun <sup>u</sup>	lakarm <sup>u</sup> yatun.
hatsyuk <sup>u</sup>	hats <sup>u</sup> yuk	tsatun <sup>u</sup>	tsatun.
öl <sup>u</sup>	öl	watun <sup>u</sup>	watun.
phut <sup>u</sup>	phut.	atun <sup>u</sup>	atun
phot <sup>u</sup>	phut	won <sup>u</sup>	run
shēhul <sup>u</sup>	shuhul.	neravun <sup>u</sup>	neravun.

KAULA	STEIN
<i>trārun</i> <sup>u</sup>	<i>trārun</i> .
<i>kāsawun</i> <sup>u</sup>	<i>kās</i> <sup>u</sup> <i>win</i> .
<i>yun</i> <sup>u</sup>	<i>h</i> <sup>u</sup> <i>ün</i> , <i>yün</i> .
<i>byon</i> <sup>u</sup>	<i>b</i> <sup>u</sup> <i>ün</i> , <i>b</i> <sup>u</sup> <i>yün</i> .
<i>cyon</i> <sup>u</sup>	<i>chun</i> , <i>ch</i> <sup>u</sup> <i>un</i> .
<i>cyön</i> <sup>u</sup>	<i>chön</i> , <i>chön</i> <sup>u</sup> , <i>chöny</i> , <i>ch</i> <sup>u</sup> <i>ön</i> .
<i>dyun</i> <sup>u</sup>	<i>dyun</i> .
<i>hyon</i> <sup>u</sup>	<i>h</i> <sup>u</sup> <i>ün</i> .
<i>khyon</i> <sup>u</sup>	<i>khyun</i> .
<i>nyön</i> <sup>u</sup>	<i>nyün</i> , <i>nyün</i> .
<i>zyon</i> <sup>u</sup>	<i>zun</i> , <i>z</i> <sup>u</sup> <i>ün</i> , <i>z</i> <sup>u</sup> <i>ün</i> .
<i>zon</i> <sup>u</sup>	<i>zun</i> .
<i>bōzun</i> <sup>u</sup>	<i>bōzun</i> .
<i>sōzun</i> <sup>u</sup>	<i>sōzun</i> .
<i>gusōn</i> <sup>u</sup>	<i>gusōny</i> .
<i>dop</i> <sup>u</sup>	<i>dop</i> , <i>dop</i> <sup>u</sup> , <i>dop</i> , <i>dop</i> <sup>u</sup> .
<i>hōr</i> <sup>u</sup>	<i>hōr</i> .
<i>mōdur</i> <sup>u</sup>	<i>mōdur</i> .
<i>gur</i> <sup>u</sup>	<i>gur</i> .
<i>qur</i> <sup>u</sup>	<i>qür</i> .
<i>phor</i> <sup>u</sup>	<i>phortar</i> .
<i>kor</i> <sup>u</sup>	<i>kod</i> , <i>kür</i> , <i>kür</i> , <i>k</i> <sup>u</sup> <i>r</i> .
<i>mor</i> <sup>u</sup>	<i>wid</i> .
<i>mōr</i> <sup>u</sup>	<i>mōl</i> , <i>mür</i> .
<i>pür</i> <sup>u</sup>	<i>pür</i> .
<i>hōpür</i> <sup>u</sup>	<i>te pör</i> .
<i>khōdur</i> <sup>u</sup>	<i>khōdur</i> .
<i>hyor</i> <sup>u</sup>	<i>h</i> <sup>u</sup> <i>ür</i> , <i>hyür</i> .
<i>phqür</i> <sup>u</sup>	<i>p</i> <sup>u</sup> <i>ür</i> .
<i>ōs</i> <sup>u</sup>	<i>ōs</i> , <i>ōs</i> , <i>ōs</i> <sup>u</sup> , <i>ōs</i> .
<i>bos</i> <sup>u</sup>	<i>bos</i> .
<i>ot</i> <sup>u</sup>	<i>at</i> <sup>u</sup> , <i>ot</i> , <i>ut</i> , <i>qth</i> , <i>uth</i> .
<i>hot</i> <sup>u</sup>	<i>hut</i> .
<i>ho</i> <sup>u</sup>	<i>hot</i> .
<i>khō</i> <sup>u</sup>	<i>khō</i> <sup>u</sup> , <i>khut</i> , <i>khut</i> , <i>khut</i> , <i>kut</i> .

KAULA	STEIN
<i>khō</i> <sup>u</sup>	<i>khut</i> .
<i>ko</i> <sup>u</sup>	<i>ko</i> .
<i>ko</i> <sup>u</sup>	<i>khut</i> .
<i>kū</i> <sup>u</sup>	<i>kūt</i> .
<i>lo</i> <sup>u</sup>	<i>lo</i> .
<i>āmō</i> <sup>u</sup>	<i>āmūt</i> .
<i>rūd</i> <sup>u</sup> <i>mō</i> <sup>u</sup>	<i>rōd</i> <sup>u</sup> <i>mūt</i> , <i>rūd</i> <sup>u</sup> <i>mūt</i> .
<i>gamō</i> <sup>u</sup>	<i>gammūt</i> , <i>gomūt</i> , <i>gomūt</i> .
<i>gōmō</i> <sup>u</sup>	<i>gammūt</i> , <i>gomūt</i> .
<i>lōy</i> <sup>u</sup> <i>mō</i> <sup>u</sup>	<i>lōy</i> <sup>u</sup> <i>u</i> <i>ut</i> .
<i>dyūth</i> <sup>u</sup> <i>mō</i> <sup>u</sup>	<i>dyūthmūt</i> .
<i>lyōkh</i> <sup>u</sup> <i>mō</i> <sup>u</sup>	<i>lyōkhmūt</i> , <i>lyōkhmūt</i> .
<i>gōl</i> <sup>u</sup> <i>mō</i> <sup>u</sup>	<i>gōlmūt</i> .
<i>mōmō</i> <sup>u</sup>	<i>mōmūt</i> .
<i>ōy</i> <sup>u</sup> <i>u</i> <i>ut</i>	<i>on mōth</i> .
<i>pēmō</i> <sup>u</sup>	<i>p</i> <sup>u</sup> <i>umūt</i> , <i>pyōmūt</i> , <i>pyōmūt</i> .
<i>kor</i> <sup>u</sup> <i>mō</i> <sup>u</sup>	<i>kurmūt</i> .
<i>ōs</i> <sup>u</sup> <i>mō</i> <sup>u</sup>	<i>ōsmūt</i> .
<i>ro</i> <sup>u</sup> <i>mō</i> <sup>u</sup>	<i>ruōmūt</i> .
<i>rō</i> <sup>u</sup> <i>mō</i> <sup>u</sup>	<i>rō</i> <sup>u</sup> <i>u</i> <i>ut</i> .
<i>wō</i> <sup>u</sup> <i>mō</i> <sup>u</sup>	<i>wō</i> <sup>u</sup> <i>mūt</i> , <i>wō</i> <sup>u</sup> <i>mūt</i> .
<i>dyut</i> <sup>u</sup> <i>mō</i> <sup>u</sup>	<i>dyōtmūt</i> , <i>dypūt</i> <i>u</i> <i>ut</i> , <i>dypūt</i> <sup>u</sup> <i>u</i> <i>ut</i> .
<i>thō</i> <sup>u</sup> <i>mō</i> <sup>u</sup>	<i>thōy</i> <i>u</i> <i>ut</i> .
<i>thōw</i> <sup>u</sup> <i>mō</i> <sup>u</sup>	<i>thōwōmūt</i> , <i>thōwōmūt</i> .
<i>lōdyōmō</i> <sup>u</sup>	<i>lōdyōmūt</i> .
<i>nyōmō</i> <sup>u</sup>	<i>nyōmūt</i> .
<i>no</i> <sup>u</sup>	<i>no</i> .
<i>po</i> <sup>u</sup>	<i>phōt</i> , <i>phut</i> , <i>put</i> , <i>put</i> .
<i>ro</i> <sup>u</sup>	<i>rōt</i> , <i>rut</i> .
<i>ōrō</i> <sup>u</sup>	<i>drot</i> .
<i>tro</i> <sup>u</sup>	<i>trut</i> .
<i>ho</i> <sup>u</sup>	<i>ho</i> <sup>u</sup> , <i>ho</i> <sup>u</sup> .

KAL LA	STEIN	KAULA	STEIN
gyrast <sup>u</sup>	grost	kränd <sup>u</sup>	k <sup>o</sup> rand
tot <sup>u</sup>	thuth, tol, tal	tsand <sup>u</sup>	tsund
tsot <sup>u</sup>	tsöt	wuch <sup>u</sup>	wuch
uöt <sup>u</sup>	vät, vöt, vöt', vöt, volk.	bolbosh <sup>u</sup>	b llbush
yüt <sup>u</sup>	yüt.	hush <sup>u</sup>	hush.
dyut <sup>u</sup>	d <sup>u</sup> ut, dyut, dyuth	zeth <sup>u</sup>	zith.
kyut <sup>u</sup>	kh <sup>u</sup> ut, khyuth, k <sup>u</sup> ut, kyut kyuth.	wosh <sup>u</sup>	wut
tslyot <sup>u</sup>	tsut, ts <sup>u</sup> ut, ts <sup>u</sup> ut	watsh <sup>u</sup>	wut
tyüt <sup>u</sup>	tyüt.	dömb <sup>u</sup>	dömb <sup>u</sup>
höt <sup>u</sup>	höt, hut.	du <sup>u</sup>	daje
böt <sup>u</sup>	bet	shch <sup>u</sup> j <sup>u</sup>	shch <sup>u</sup> j <sup>u</sup>
thöu <sup>u</sup>	th <sup>u</sup> u.	lay <sup>u</sup>	lay.
löu <sup>u</sup>	lay.	u ang lly <sup>u</sup>	mang <sup>u</sup> lay
mökulöu <sup>u</sup>	moklan	mo <sup>u</sup>	maj, moj
nöu <sup>u</sup>	näu, nou	dödu mo <sup>u</sup>	dod <sup>u</sup> moj
parzanöu <sup>u</sup>	parza näu, parza uöu	wötramo <sup>u</sup>	eur moj
zömb <sup>u</sup> röu <sup>u</sup>	zomb <sup>u</sup> ru, zomb <sup>u</sup> rau	uol ny <sup>u</sup>	välöng
tsamru <sup>u</sup>	tsam ru, tsam <sup>u</sup> ru.	tu <sup>u</sup>	tu
tröu <sup>u</sup>	tröu	güt <sup>u</sup> j <sup>u</sup>	gut <sup>u</sup>
shch <sup>u</sup> truo <sup>u</sup>	shch <sup>u</sup> trö,	tu <sup>u</sup> j <sup>u</sup>	tsaj, tsaj <sup>u</sup>
nöcyu <sup>u</sup>	n <sup>u</sup> echu	uöj <sup>u</sup>	ra, vöj, vöj <sup>u</sup>
mahanöy <sup>u</sup>	mahnöy.	kom <sup>u</sup>	käm, kāmā, kom
löy <sup>u</sup>	boy, böy.	tröm <sup>u</sup>	tröm.
buz <sup>u</sup>	böu.	malim <sup>u</sup>	sat m <sup>u</sup> .
poz <sup>u</sup>	puz.	panöim <sup>u</sup>	pänöim, pänöim.
apoz <sup>u</sup>	apuz.	tröym <sup>u</sup>	tröym
Words en ang in <sup>u</sup>		don <sup>u</sup>	dän.
döbhu <sup>u</sup>	döbuh	zaböñ <sup>u</sup>	zaböñy
naystön <sup>u</sup> r <sup>u</sup>	naystön r <sup>u</sup> nagh	döñ <sup>u</sup>	döñy
az <sup>u</sup>	azich.	chöñ <sup>u</sup>	chan <sup>u</sup> .
bud <sup>u</sup>	bud	kuñ <sup>u</sup>	kan
thad <sup>u</sup>	tad tor	uälöñ <sup>u</sup>	välöñy
	U <sup>u</sup> thar <sup>u</sup>	nöñ <sup>u</sup>	nany.
künd <sup>u</sup>	küd See also kür <sup>u</sup>	anöñ <sup>u</sup>	anöñ <sup>u</sup> , aneny
		thunöñ <sup>u</sup>	tsunöñy.
		panöñ <sup>u</sup>	panen, panen <sup>u</sup> , panen <sup>u</sup> , paneniy, panöñy.

KAULA	STEIN	KAULA	STEIN
<i>karun<sup>a</sup></i>	<i>karin<sup>a</sup>, kareñy,</i> <i>karony</i>	<i>āmūṣ<sup>a</sup></i>	<i>āmuts.</i>
<i>ṣāñ<sup>a</sup></i>	<i>ṣāñ<sup>a</sup>, ṣāñy.</i>	<i>gamūṣ<sup>a</sup></i>	<i>gamuts.</i>
<i>rasuñ<sup>a</sup></i>	<i>casan<sup>a</sup></i>	<i>ṭay<sup>a</sup>mūṣ<sup>a</sup></i>	<i>ṭaymuts,</i> <i>ṭaymuts</i>
<i>bikarmajetūñ<sup>a</sup></i>	<i>eikarmajetūñy</i>	<i>hēkmuts<sup>a</sup></i>	<i>hēkmuts</i>
<i>mōtūñ<sup>a</sup></i>	<i>moteny.</i>	<i>normuts<sup>a</sup></i>	<i>normuts</i>
<i>bañūñ<sup>a</sup></i>	<i>bañūñy</i>	<i>tshau<sup>a</sup>muts<sup>a</sup></i>	<i>tsauñy muts.</i>
<i>pakarūñ<sup>a</sup></i>	<i>pak<sup>a</sup>, añy</i>	<i>wan<sup>a</sup>mūṣ<sup>a</sup></i>	<i>wan<sup>a</sup>muts.</i>
<i>mōkalauñ<sup>a</sup></i>	<i>mōkalauñy.</i>	<i>pēmūṣ<sup>a</sup></i>	<i>p<sup>a</sup>imuts.</i>
<i>yūñ<sup>a</sup></i>	<i>yūny</i>	<i>kūr<sup>a</sup>mūṣ<sup>a</sup></i>	<i>karmuts,</i> <i>kurmuts.</i>
<i>cyoñ<sup>a</sup></i>	<i>ch<sup>a</sup>ñ, ch<sup>a</sup>an<sup>a</sup>,</i> <i>ch<sup>a</sup>ñ<sup>a</sup></i>	<i>parzanōṣ<sup>a</sup>mūṣ<sup>a</sup></i>	<i>parzā nāy muts.</i>
<i>chyūñ<sup>a</sup></i>	<i>chyūy</i>	<i>trou<sup>a</sup>muts<sup>a</sup></i>	<i>trou muts</i>
<i>myoñ<sup>a</sup></i>	<i>my<sup>a</sup>, myñy, m<sup>a</sup>ñ,</i> <i>myñ m<sup>a</sup>, ñy.</i>	<i>roṣ<sup>a</sup></i>	<i>rāṣ.</i>
<i>zan<sup>a</sup></i>	<i>zany, za n<sup>a</sup></i>	<i>wots<sup>a</sup></i>	<i>vāṣ, vāṣ</i>
<i>ōr<sup>a</sup></i>	<i>ōr</i>	<i>yut<sup>a</sup></i>	<i>yut<sup>a</sup></i>
<i>thar<sup>a</sup></i>	<i>tay, tar</i> <i>Of thūd<sup>a</sup></i>	<i>qū<sup>a</sup></i>	<i>quu qay, qay</i>
<i>ath<sup>a</sup>r<sup>a</sup></i>	<i>atar</i>	<i>shēstrav<sup>a</sup></i>	<i>sh est ro.</i>
<i>kūr<sup>a</sup></i>	<i>kōd, kūr kḥūd</i> <i>See also kūd<sup>a</sup>.</i>	<i>bu<sup>a</sup></i>	<i>boz.</i>
<i>kar<sup>a</sup></i>	<i>kar, ka<sup>a</sup>r<sup>a</sup></i>	<i>hun<sup>a</sup></i>	<i>hanz, hanz</i>
<i>phikar<sup>a</sup></i>	<i>fik<sup>a</sup>r phikar</i>	<i>gurtēn hun<sup>a</sup></i>	<i>gurtēn han</i>
<i>ṭar<sup>a</sup></i>	<i>tutar</i>	<i>yitau<sup>a</sup></i>	<i>yitay</i>
<i>mōch-ṭar<sup>a</sup></i>	<i>moch tutar</i>	<i>sun<sup>a</sup></i>	<i>sanz, sanz,</i> <i>san-ay sanz.</i>
<i>mar<sup>a</sup></i>	<i>mar</i>	<i>khavanda sun<sup>a</sup></i>	<i>khavandasanz.</i>
<i>mun<sup>a</sup> mūr<sup>a</sup></i>	<i>mung<sup>a</sup> mār</i>	<i>pātushāha sun<sup>a</sup></i>	<i>pādish ih qñuz,</i> <i>padshahosan-</i>
<i>nur<sup>a</sup></i>	<i>nur</i>	<i>pātushēha sun<sup>a</sup></i>	<i>pādishahosan,</i> <i>pādishahosanz.</i>
<i>tar<sup>a</sup></i>	<i>tay</i>	<i>rāj<sup>a</sup> sun<sup>a</sup></i>	<i>rājāsanz</i>
<i>tsar<sup>a</sup></i>	<i>tsār</i>		<i>rajāsanz</i>
<i>zār<sup>a</sup></i>	<i>zār, z<sup>a</sup>ēr</i>	<i>mol<sup>a</sup> san<sup>a</sup></i>	<i>mā<sup>a</sup>l<sup>a</sup>-sanz,</i> <i>mā<sup>a</sup>l<sup>a</sup>hsanz,</i> <i>mā<sup>a</sup>l<sup>a</sup>hsanz</i>
<i>os<sup>a</sup></i>	<i>ās</i>	<i>am<sup>a</sup>l<sup>a</sup> sanz<sup>a</sup></i>	<i>amisanz</i> <i>amisan.</i>
<i>phut<sup>a</sup></i>	<i>phut</i>	<i>gālāma sun<sup>a</sup></i>	<i>gālamasanz</i>
<i>rut<sup>a</sup></i>	<i>rat.</i>	<i>lam<sup>a</sup> sun<sup>a</sup></i>	<i>lāmisan-ay</i>
<i>hōṣ<sup>a</sup></i>	<i>bāṣ, bāṣ.</i>	<i>sōna-sūn<sup>a</sup></i>	<i>sunnasanz</i>
<i>diṣ<sup>a</sup></i>	<i>dīs,</i>	<i>phakīra-sūnz<sup>a</sup></i>	<i>fakīrasanz,</i> <i>fakīrasanz.</i>
<i>khṭṣ<sup>a</sup></i>	<i>khātṣ kḡṣ</i>		
<i>kūṣ<sup>a</sup></i>	<i>kūṣ.</i>		
<i>kōṣ<sup>a</sup></i>	<i>kāṣ</i>		
<i>adūl<sup>a</sup>ṭṣ<sup>a</sup></i>	<i>adūlat</i>		



RAUL A	STEIN	KAULA	STEIN
zang	zang	shēh	she
drag	drag.	shēhan	shāhanshah
yeg	yeg.	pātashah	pādashah
			padshāh
			pād <sup>o</sup> shah
Words ending in a		pātashēh	pādashah
āh	ah		padshāh,
bēh	be		pād <sup>o</sup> shah
bāh	ba, bu	kūth <sup>o</sup> āh	k. thu.
marhabāh	marhaba	rūthāh	rūtha
sūbhāh	sūbat	sūthāh	sūtha
hēch	hech	acthāh	setu setū, acthū
uach	uach		acthū
dāh	da	kīntshah	k <sup>h</sup> o, k <sup>h</sup> o <sup>o</sup> ta,
dēh	da, dūh		k <sup>h</sup> o <sup>o</sup> , k <sup>h</sup> o <sup>o</sup> ta,
d <sup>o</sup> h	da		k <sup>h</sup> o <sup>o</sup> ta, k <sup>h</sup> o <sup>o</sup> ta,
zūbhāh	zhudā		k <sup>h</sup> o <sup>o</sup> ta, k <sup>h</sup> o <sup>o</sup> ta,
q <sup>o</sup> dāh	qzhdā		k <sup>h</sup> o <sup>o</sup> ta, k <sup>h</sup> o <sup>o</sup> ta,
radāh	radāu.		k <sup>h</sup> o <sup>o</sup> ta, k <sup>h</sup> o <sup>o</sup> ta,
washtāh	washtā.		k <sup>h</sup> o <sup>o</sup> ta, k <sup>h</sup> o <sup>o</sup> ta,
alvidāh	al vīda,		k <sup>h</sup> o <sup>o</sup> ta, k <sup>h</sup> o <sup>o</sup> ta,
yēdāh	yordā.		k <sup>h</sup> o <sup>o</sup> ta, k <sup>h</sup> o <sup>o</sup> ta,
gūh	ga, gū, gah	jīh	ja, jā.
aqah	āqa	akh	ak, akh.
būnah	beqā	āh	āk.
paqāh	paq <sup>o</sup> , paqā	kah	ka.
hargah	har qa, har gā,	kāh	kah.
	hargā	kāh	kah, k <sup>h</sup> o, k <sup>h</sup> o <sup>o</sup>
shōru-qāh	shōru ga,		k <sup>h</sup> o <sup>o</sup> , k <sup>h</sup> o <sup>o</sup>
	shōruqā	kīh	kīh
hēh	h <sup>o</sup> e	hēkh	hēk, hēk.
shūbhēh	shūbhe,	labakh	labak
	shūbhē	rabakh	rabak
chēh	cha, che, chu	dīkh	dīk
chāh	cha, cha, chu,	kudakh	ka <sup>o</sup> rik, karik,
	ch <sup>o</sup> a.		ka <sup>o</sup> rik
chīh	chī.	lad <sup>o</sup> kh	kaduk
chuh	cha, chu, chuh.	kod <sup>o</sup> kh	kuruk
patashāh	pādashāh.	bandukh	banduk
kēh	k <sup>o</sup> e	sapadakh	sapadak
akhāh	akha.	yīd <sup>o</sup> kāh	idqāh
dādakhāh	dād kha.	nazdīkh	nazdīk





## KAULA STEIN

khasakh khasak

mushitakh mushitak

wutakh wutak

dyutakh d<sup>u</sup>utak,  
d<sup>u</sup>utak,  
dyutakhyotakh h<sup>u</sup>utak

dyotakh dyutak

thotakh thotak

thotakh thotak

mutax<sup>u</sup>kh mut<sup>u</sup>ak

trutakh trutak

yotakh yotak

ayotakh ayotak

hopakh h<sup>u</sup>ak hopaktopakh t<sup>u</sup>ak topak

bushakh bushak

tushakh tushak

lupakh lupak

uyotakh uyotak

amutakh amutak

uyotakh uyotak

p<sup>u</sup>otakh p<sup>u</sup>otakh<sup>u</sup>otakh h<sup>u</sup>otak

koyotakh koyotak

mut<sup>u</sup>akh mut<sup>u</sup>ak  
mut<sup>u</sup>ayotak

buzakh buzak

dyuzakh dyuzak

luzakh luzak

nuzakh n<sup>u</sup>zakh, n<sup>u</sup>zik,  
n<sup>u</sup>zik, nuzik,  
n<sup>u</sup>zik.dop<sup>u</sup>akh dop<sup>u</sup>aksoyot<sup>u</sup>akh soyot<sup>u</sup>ak

alah alah allah.

bulbutakh bulbutak

loh loh lolo.

kalakh kalak

salakh salak

## KAULA STEIN

solakh solak

salakh salak sala

shamakh shamak, shamak

kumakh kumak

tamakh tamak

mamakh m<sup>u</sup>am<sup>u</sup>ak

umakh umak

nomakh nomak

timakh timak

dunakh dunak

qumakh qumak

tuchamakh tuchamak

am<sup>u</sup>akh am<sup>u</sup>akuyot<sup>u</sup>akh uyot<sup>u</sup>ak

daph daph

thapakh tap thap thap ph

shapakh shap

kupakh kupak

saph saph

yot<sup>u</sup>aph yot<sup>u</sup>af yot<sup>u</sup>afyot<sup>u</sup>aph yot<sup>u</sup>af, yot<sup>u</sup>af

taph taph

rah rah

yot<sup>u</sup>akh yot<sup>u</sup>ak

bush bush

kubakh kubak

bush bush bosh

shachakh shachak

phak<sup>u</sup>akh fak<sup>u</sup>akphak<sup>u</sup>akh fak<sup>u</sup>ak

trekh trekh

trish trish

yot<sup>u</sup>akh yot<sup>u</sup>ak

nazakh nazak

sakh sak, su

rah rah su

qash qash

kash kash

kash kash, pash

kash kash kash

phash phash

KAULA	STEIN
yāh nūh	yān
nāsh	nāsh
nāsh	nāsh
āl' nāsh	āl'nāsh
manōsh	manōsh.
mā' nāsh	mā'nāsh
pāsh	pāsh
p'hārōsh	p'hārōsh.
tresh	trēs tresh.
wāsh	wāsh
qūnāsh	ghūsh, gūsh
ta u'āsh	ta'āsh
yāsh	ixā
bak'h'cayōsh	bakcāyōsh, bakhsāyōsh
āth	at, at', at at, at, āth
āth	āth
tāh	tā
hāj' bath	hāj'bat
d th	d t
kādūth	ka'at, ka'rit, ka'rūth
gānūth	gānūt.
wāridūth	wā'r' dūth
gūth	gūt
lūp' th	lūpt
shūnūp' th	shūnūt
hūth	hūt hūt
hetū	het, hit hūan, h'et, h'eth, h'eth
hūth	hēt hit hūat hūth
khūth	khūth
tākhūth	tākhūt tākit.
dāskūth	dāskūth
mūsūnūhūth	mūsū hūt, mūsūhūt
nāhūth	nāhūt
zāphūth	zāfūt.

KAULA	STEIN
rūhūth	rūhūt
mārūhūth	mār' hūt
dūsh th	dēshūt
mūsh th	mūshūt
m dūth	m dūt
wūthūth	wūthūt, wūtūt.
dyūthūth	dyūthūt.
kūth	kat, kāt.
kūth	k'at. k'yt k'h'at, k'hūth
akūth	a'kāt
kūtūth	kūtū.
nūktūth	nūktūt.
sakūth	sak.
poūth	po'ūtūt.
tūt th	tūtūt
waūth	wūtūt
zūtūth	zūt
nūth	nūt
yamūnūth	yamūnūt
tāmūth	tāmūt
qāmūth	qāmūt
khāmūth	khāmūt
khāmūth	khāmūt
nūth	n'ūt
anūth	anūt
būth	būt
amānūth	amānūt
brūth	brūt
wanūth	wanūt
zūnūth	zūnūt
wanūth	wanūt
poth	pat pūth
pēth	p'et, p'et p'et, p'et, p'eth, p'eth.
hāpūth	hāpat
hāpūth	hāpat
hāpūth	hāpat.
pāpūth	pāpat.



KAULA	STEIN
shōtsā	shōtsā.
shēkhtsāh	sakhtsa.
kēntsāh	k'etsa.
tsōratsā	tsōratsa.
viā	v'e.
wāh	voh.
dawāh	dawa, davā.
dawāh	dāwā.
hawāh	havā.
bēnawāh	bē nawā.
nawāh	nwa.
photuwāh	photo wa.
nōoyuwāh	nichuwa.
yiā	ye, yi, yim, yiŋ.
yuā	yi.
yūā	yi, yā.
tōt'yāh	tō't'ya.
khyāh	khyau.
at'h' kyāh	at' kyā.
kyāh	k'yā, kya, kyā.
	kyāh. Cf. kyā.
as' k'pūh	as'k'pa
warapah	warpa, wārpā
katqah	kā, t'ā, k'at'ā,
	k'at'pa
ayē yoh	ayēye
z'h	za, zē, z'ā
zāh	za
hanzah	hānza
Words end ng in j	
hāj	hāj°, tājā
khar°j	khar, khar°,
n āhrāj	mahrāj°).
Words ending in l	
bulbul	bulbul
dāl	dāl.
badāl	badāl
qāl	qāl
hāl	hāl.
tōd'hāl	bānd'hāl

KAULA	STEIN
phal	phal.
tsatotal	tsat'hāl, tsāt'hāl.
jāl	jāl
kal	kal
shēkal	shēkal.
lāl	lāl, lū°, lāl
alāl	alāl
dālāl	dālāl
zālāl	zālāl
mal	māl, māl°.
māl	māl.
lālmal	lāl māl
nāl	nāl
pal	pal.
as'al	as'al, as'al.
tal	tal, thul.
chēh tal	chētal.
putal	putal.
wātāl	wātāl
māranwātāl	māranwātāl.
tsānwātāl	tsānwāl.
suwātāl	suwāl
kuf°wātāl	kufēāl, kuf°wāl
pyāwātāl	pyāw°lā
azāl	azāl, azāl

Words ending in m

ām	ām
ām	ām
ādām	ādām
kadām	kadām kadām
mukadām	mukadām.
sapodām	sapodām
gidām	idām
gōm	gōm
mangum	mangum
chēm	chām, chēm
chīm	chīm chīm
	ch'ām, ch'ym
chum	chum, chum°,
	chum°.

KAULA	STEIN	KAULA	STEIN
<i>ard'ghin</i>	<i>lorichin</i>	<i>al'nām</i>	<i>rale nam</i>
<i>löhlay'chin</i>	<i>l'varachin</i>	<i>boi'nām</i>	<i>bōn' nām</i>
<i>woch'in</i>	<i>wachin</i>	<i>dap'nām</i>	<i>dap'nām</i>
<i>woch'in</i>	<i>wachin</i>	<i>dop'nām</i>	<i>dopa nam</i>
<i>goh'm</i>	<i>goh'm</i>	<i>dor nam</i>	<i>dā'ri nam</i>
<i>laach'in</i>	<i>lay'nām</i>	<i>hare'nām</i>	<i>ka'ri nam</i>
<i>laq'ch'in</i>	<i>laq'chām</i>	<i>kar nam</i>	<i>karnam</i>
<i>paluchichām</i>	<i>paluchichām</i>	<i>kar'nām</i>	<i>kar nam</i>
	<i>paluchichām</i>		<i>kar' nām</i>
	<i>paluchichām</i>	<i>lor'nām</i>	<i>lō'ri nam</i>
<i>kū'm</i>	<i>kū'm, kām</i>	<i>nat'nām</i>	<i>nat nam</i>
<i>mah'm</i>	<i>moh'm quuh'm</i>	<i>nan'm</i>	<i>nan'm</i>
	<i>m'ch'm</i>	<i>na'nan'm</i>	<i>ha'nām</i>
<i>dop'nām</i>	<i>dop nam</i>	<i>h' nām</i>	<i>hanam</i>
<i>q'arā'nām</i>	<i>dārā'nām</i>	<i>th' nām</i>	<i>thunam</i>
<i>moh'nām</i>	<i>mochnām</i>	<i>tr' nām</i>	<i>trunam</i>
<i>kh'ach'in</i>	<i>kh'ach'm</i>		<i>trunam</i>
<i>dq'chām</i>	<i>q'achām</i>		<i>traynam</i>
<i>kar'thām</i>	<i>k'ri t'm</i>	<i>loq'nām</i>	<i>lōq'nām</i>
<i>ts'k'ar'thām</i>	<i>ts'k'ri t'm</i>	<i>qū'm</i>	<i>aq'm</i>
<i>qatshām</i>	<i>qatsh'm</i>	<i>arām</i>	<i>aram</i>
<i>k'm</i>	<i>k'm</i>	<i>bat'm</i>	<i>batam</i>
<i>hak'm</i>	<i>hak'm</i>	<i>qaram</i>	<i>qarm</i>
<i>huk'm</i>	<i>huk'm huk'm</i>	<i>mah'ram</i>	<i>ma'h'ram</i>
	<i>huk'm</i>	<i>kar'm</i>	<i>kar'm</i>
<i>mahkam</i>	<i>ma'h kam,</i>	<i>kar'm</i>	<i>kar'm lu't'm</i>
	<i>mahkam</i>	<i>kū'm</i>	<i>kū'm,</i>
<i>lākam</i>	<i>lākam.</i>	<i>yikrām</i>	<i>ikrām.</i>
<i>aslaputak'm</i>	<i>asli mala-k'm</i>	<i>nam</i>	<i>nam</i>
<i>wa suk'm</i>	<i>vāli kam</i>	<i>kasam</i>	<i>kam k'asam,</i>
<i>nam</i>	<i>ā'm</i>		<i>kasam</i>
<i>qū'm</i>	<i>qat'm</i>	<i>kas'm</i>	<i>kas'm.</i>
<i>kar'm</i>	<i>hak'm</i>	<i>ā'm</i>	<i>ā'm</i>
<i>nam</i>	<i>adām, q'ama</i>	<i>as'm</i>	<i>as'm</i>
<i>zul'm</i>	<i>zul'm.</i>	<i>lam</i>	<i>lam.</i>
<i>nam</i>	<i>nam.</i>	<i>lum</i>	<i>lum, lim', lim'.</i>
<i>nō'm</i>	<i>nom.</i>	<i>tum</i>	<i>tum.</i>
<i>lod'nām</i>	<i>lud'nām,</i>	<i>ditam</i>	<i>ditam</i>
	<i>lud'nām,</i>	<i>ditan</i>	<i>ditan.</i>
	<i>ludnam.</i>	<i>bēhtam</i>	<i>bēhtam</i>
<i>gathanam</i>	<i>gathe nam</i>	<i>wuch'tom</i>	<i>wuch'tom.</i>

KAULA	STEIN
khētam	k'ē tam.
hā'tam.	hā'etam.
thā'tam.	thā'etam, thāv tam.
yā'tam	yā'tam
bō'tam	boz tam
thā'vum	thā'vum, tūrum
dop <sup>u</sup> eam	dopūm
vā'vum	varum
yūm	yūm.
ā'yūm	ā'yūm.
ayēm	ayēm.
di'yūm	di'yūm
gū'yūm	gū'yem
tsū'jgam	tsūn <sup>u</sup> jām.
an'ūm	an'ūm
ban'pam	ban <sup>u</sup> ām
van'gūm	van <sup>u</sup> ūm
pyom	pyūm.
pē'yūm	pē'yem
dō'mām	dō <sup>u</sup> vām.
dop <sup>u</sup> zēm	dōp <sup>u</sup> zēm.

Words ending in *v*

an	an.
būn	būn.
baban	baban
shūbān	shobun shubān
sohūban	sāhūban
lobun	lobun.
sōban	sabun
bi'yābān	b'yā ban
zabān	zabān
kalacēn	kal'chen.
racēn	racen.
dōn	dōn.
dāden	dāden.
gōdan	garan
gōdun	gudun.
tsū'ādān	tsū'ādān.

Cf. tsū'ārān

KAULA	STEIN
kōdan	karun
kadān	kadun karun
kōdun	koron <sup>u</sup>
kādun	karun.
kōdun	kōdun, kudun, korun, kurun.
kūd <sup>u</sup> n	kādun, kadun.
lodan	lōdun, ludun.
modūn	madan ma'dun, ma'dān.
gāndin	gandin.
gōndun	gundun.
sandēn	sandūn, sandyān.
pādashēhu-sandēn	pūdashah sandyān
tasandēn	tasgunden
gōdan	gōdūn
vōdān	vādān
nō'yōdan	nō'yōdān, nū'yōdān.
zōdan	zadān.
pādashāh-zādun	pādashāh zādūn, pūdashah-zadān.
lōgan	loqun
lōqun	lō'qun, loqun.
nū'jan	nū'jan
nū'qun	nū'qun
mangān	mangan
par'qun	parqun
mar'ba'c'qun	mar'ba'c'ūngan
zāqūn	zagan.
han	han han, hen
bahan	bahan.
bēhān	bāhān.
subhān	subhān
sub <sup>u</sup> han	nuban.
chān	chan, ch'ān.
achēn	achan.
lich <sup>u</sup> n	l'chin.
uuchān	uuchān.

KAULA	STEIN	KAULA	STEIN
uuehän	uuehän.	pothän	pāthän pātän.
uueh <sup>u</sup> n	uuehän, uuehin,	kar <sup>u</sup> thän	kā <sup>u</sup> riqän
	uueun	ös <sup>u</sup> thän	ōstän.
uuehün	uueh <sup>u</sup> n, uuehün,	tsün	tsün.
	uueun, uueun <sup>u</sup> .	gotsän	gatsän
uuehahan	uuehan.	gatsän	qatsän qatsün.
shahan	shahan	prapshün	pratsün.
patashahan	pātshahan	dacathan	darūhan
pātashēhan	pāt shahan,	mōkalawahan	muk <sup>u</sup> la q han.
	pātshahan,	jan	jün
	padshahan,	du,an	du <sup>u</sup> än
	padshahän,	rājän	rajan
	pādshahan.	tu,an	tui jin tujen,
ratshahan	ratsh han		to,gy <sup>u</sup> n.
khän	khan	kan	kan
khän	khän.	kun	kōng, kun.
ākhan	akhan ākhün	o-k in	okän.
kod khän	kād khan	path-k in	pat <sup>u</sup> kun,
likhan	likhan.		pathän.
likhän	lekhan.	lēkan	lekan, lēkan
mahaluikhän	mahala kon,	lōkan	lokan
	mak <sup>u</sup> lakhän.	mūtkun	mūtken
lyakhän	lukhan.	mōhan	makhän
musla-han	mual <sup>u</sup> thän	lū mōkan	la mak <sup>u</sup> ä.
k <sup>u</sup> nahan	kun <sup>u</sup> han.	shēnākan	shinakän,
pinhän	pin hām.	pakän	paksän
pahän	pahan, pahän.	pakun	pakan
taraphan	torfan.	mūtrakän	mar <sup>u</sup> kon.
yisūphan	yisūfan.	muskün	muskün.
kar <sup>u</sup> -han	kā <sup>u</sup> d <sup>u</sup> hen	cälän	chabün
nara-han	nār <sup>u</sup> han.		chat ng
shän	shen.	ningalän	ning <sup>u</sup> tän
dēshän	dēshän.	hēlen	helen
nishän	nishän, mahün,	chölen	chölen, chulün.
	nusun	phölän	phölän.
nishin	nish <sup>u</sup> n	shölän	shölän.
hamnishin	ham nishin.	mōkalan	muklan.
athan	athan	lälän	lälän.
bata-han	battahan	malan	malan.
tseth han	tsethan	krälän	krälän
kathan	kathen	trälän	träl n.







KAULA	STEIN	KAULA	STEIN
mastan	mast	bandarun	bandarun.
gresten	grēst <sup>en</sup>	manqunōwun	manige nāwun.
nayistan	nayis tām, nayis tām*.	dukhana <sup>rān</sup>	dukke narān.
tōtan	tōtan, tōtan.	pakanāwūn	pak <sup>n</sup> nāwūn.
wōtan	watan	khannāwūn	khannāwūn
thar <sup>tan</sup>	thar <sup>tan</sup>	toharanōwūn	toharanāwūn
dyutan	d <sup>u</sup> athan, d <sup>u</sup> utun, d <sup>u</sup> ātun, dyutan,	garanāwūn	gara nāwūn
	dyutan.	karanāwūn	karanāwūn
hyotan	h <sup>y</sup> utan, hyatan	karandōw <sup>n</sup>	kar nariwū
tsōn	tsun, tsuan.	watanāwūn	wāt <sup>n</sup> nāwūn
bātsan	bātsan, bātsan, bātsen.	wātanōwūn	wāte na win, wāt <sup>n</sup> nāwūn, watandōwūn.
dīts <sup>n</sup>	ditsan, ditsan, ditsun	wātanōw <sup>n</sup>	wāt <sup>n</sup> nāwūn.
hātsan	h <sup>a</sup> tan.	wōnā-wōn	wan <sup>n</sup> nāwūn
het <sup>n</sup>	hatsan, h <sup>a</sup> tan hatsun, h <sup>a</sup> ten.	parzanāwūn	parzenāwūn
shēl hōtan	shul hōtan	parunōwūn	parze nā win, parze nāwūn
pāntsan	pāntsan.	pāwūn	pāwūn.
wan	wan.	p <sup>n</sup> cūn	p <sup>n</sup> cūn, p <sup>n</sup> cūn
wān	wān.	twān	twān.
bōwūn	bōwūn.	trācān	trawūn.
cēwūn	ch <sup>a</sup> arūn.	trōwūn	trōwūn, trōwūn, trōwūn.
nācīwōn	nech <sup>n</sup> vin, necheem.	truv <sup>n</sup>	truvūn
wōyanōcīcēn	wura n <sup>a</sup> ech <sup>n</sup> vin.	nōtūwān	nōt <sup>n</sup> nāwūn
dīwān	dīwan.	wartāwūn	wartāwūn
gāw <sup>n</sup>	gāwūn.	ywan	ywan
bāgwān	bāgwān.	bāyūn	bāyūn.
hewān	h <sup>e</sup> wan	beyūn	beyūn.
hōwūn	hōwūn, hōwūn	cēyūn	chayūn.
chāwūn	chāwūn	khāda <sup>yūn</sup>	khudayūn
chāwūn	chāwūn.	pātashahayūn	pātashahayūn
khāwūn	khayawūn, khayawūn, k <sup>a</sup> awūn.	khayūn	khayūn, k <sup>a</sup> yūn
		bu <sup>yūn</sup>	bu jūn.
thāwān	thāwūn	lāyūn	lāyūn.
thōwūn	thōwūn.	lōyūn	lōyūn
lāwūn	lāwūn	lōy <sup>n</sup>	lōyūn
		lōyūn	lōyūn
		khāwūn	khāwūn
		wāyūn	wāyūn

KAULA	STEIN
nyūn	nyūn
nyūn	nūyūn
peyn	p <sup>u</sup> yēn.
mor-yān	mū'ryūn
phut <sup>u</sup> ryūn	phuta r <sup>u</sup> ūn.
zan	zan.
zān	zān
zan	zān
bōzan	bōzan
bōzān	bozān, bōzān
bōzan	bozan.
buzan	buzan
dōzan	dōzan
īrandāzan	īran dāzan
lāzan	lāzan.
luz <sup>u</sup> n	lāzan.
nāzan	nāzan
rōzan	rōzan
rōzan	rozan
sozan	sozan
thov' ēn	thūnzan.
Words ending in ā	
ān	ān.
gōdān	gudā'ny, gudēny, gudrāy.
kangān	kangān <sup>u</sup> .
kān	kān'
kān	kān'
kakān	kākān <sup>u</sup>
tān	tāny <sup>u</sup> , tān.
kus-tān	kustāny.
ot <sup>u</sup> -tān	otlāny, ot <sup>u</sup> tāny.
yot <sup>u</sup> -tān	yutlāny.
yut <sup>u</sup> tān	yutlāny
yotān	yutlāny.
yutān	yutlāny.
uōn	uū, uūny
uūn	uū, uū, uū, uūn, uūny, uūn <sup>u</sup> , uūny, uūny, uūny.

KAULA	STEIN
panuwōn	pane vō'n <sup>u</sup> pāne vān <sup>u</sup> pane vāny, pānevāny, pane vāny
pānwōn	pānevāny.
katawān	kata vāny.
yān	yāny.
Words ending in r	
ār	ār
bar	bar
bar	bār
qabar	qab <sup>u</sup> r, qabar
khabar	kabur, khab <sup>u</sup> r, khabar khabar
bē-khabar	bē khabar
ayūbār	ayūl bar
nēbar	nebar, nebar
barabar	barābar
darbār	darbār
sōbar	sābar
lobār	lō'bar
zabar	zabar, zab <sup>u</sup> r, zabar
dar	dar, dar
dar	dār
bēdar	bedār, bedār
dīdar	dīdar
bah <sup>u</sup> dūr	bah <sup>u</sup> dūr, bah <sup>u</sup> dūr
andar	andar
bēbā andar	bebūdār,
nēndār	nandar
gar	gar
gār	gār
gar	gar, gār <sup>u</sup> .
agar	agar
āgar	āgar
parwardīgar	parwardīgār,
sūdāgar	saudāgar.

KAUJA	NIRIN
sōdāgār	saudāgar, saudāgar, s. alūgār, soudagar
lāgar	lāgar.
nān-gār	nān gār.
yēgar	yūgar.
zargar	zargar
bez gar	bāz, gār
har	har.
bahār	bahār.
shēhar	shahar.
a shahar	maṣhar
khār	khār kar
khār	khār
khār	kār
mōhar	mohar, mohar
pahar	pahar, pahar
kuphār	ku phar
saṣhar	saṣar
uophir	vā phir
shumshar	sho shār
nēhār	nēhār, nēhār.
pathar	pathar, pahar, patar
zahar	zahar, zehar
mējār	mējār.
kar	kar, kar.
kār	kār.
kōr	kōr.
bakār	bakār.
phakār	phakār
lashkar	lashkar
pēshkār	pēshkār
kukar	kukar.
nakār	nakār.
nōkar	naukar, nūkar.
lār	lār.
mār	mār.
amār	amār.
bēmār	bimār, bīmār.

KAUJA	STEIN
khumār	kumār.
shēhumār	shahumār
shumār	shumār
bē-akumār	bē shumār, bēshumār.
kashmār	kashmār.
nār	nār
nēr	nēr.
shnar	shnar.
zārapār	zār+pār, zāra pār.
zōjkar	zujkar
kar	kar
akar	akar.
sār	sār
car	car
sār	sār
sār	sār
sangār	sang ar
takhār	tahar
kusār	kosār
masar	masar
samsār	samsār
tar	tār
ahar	āhar
khōr	khār
hār	hār
hār	hār
vir	vir
bāwar	bāwar
amēdār	amedār
jāndūār	yān+dār, jandār
savār	savār
baktāwār	baktāwār
zōrūwār	zorwār
yār	yār yār
yār	yār
dyār	dyār



KAULA	STEIN
phut <sup>r</sup> has	phut <sup>r</sup> has.
tanāshas	tanashas.
manashas	manashas
athas	athas, aths
bathas	bathas.
kushas	kushas, kuts,
	kuts.
añ <sup>o</sup> thas	añ <sup>o</sup> thas
kor <sup>o</sup> thas	kor <sup>o</sup> thas
mōr <sup>o</sup> thas	mōr <sup>o</sup> thas
vāthas	vāthas, vathas,
	vaths
byāthas	byāthas.
zithas	zithas
du <sup>o</sup> thas	du <sup>o</sup> thas
gathas	gathas, gaths,
	gaths, gathas
vāthas	vāthas, vaths
vāthas	vāthas
trōr <sup>o</sup> thas	trōr <sup>o</sup> thas,
	trāthas
lōy <sup>o</sup> thas	lōy <sup>o</sup> thas
nūthas	nūthas
du <sup>o</sup> nūthas	du <sup>o</sup> nūthas,
	du <sup>o</sup> nūthas
vānūthas	vānūthas.
lū <sup>o</sup> thas	lū <sup>o</sup> thas
ra <sup>o</sup> thas	ra <sup>o</sup> thas, rāthas
kūthas	kūthas
akūthas	akūthas, akūthas
kōmbakas	kōmbakas khas
sabakas	sabakas,
	sabakas
dākās	dākās
pōshukas	pōshukas,
	pushukas
ma <sup>o</sup> shukas	ma <sup>o</sup> shukas.
shūshukas	shūshukas.
charkas	char <sup>o</sup> kas, charkas
shēshukas	shēshukas

KAULA	STEIN
takas	ta <sup>o</sup> kas tākas
yakas	yakas
d <sup>o</sup> zakas	d <sup>o</sup> zakas
ākas	ākas
yabkas	yabkas
dikas	dikas
khalas	khalas
khalās	khalās.
lālas	lālas.
mālas	mā <sup>o</sup> las, mā <sup>o</sup> lās.
nālas	nālas.
palas	palas.
pyālas	pyālas.
sālas	sālas
sōlas	sōlas, sōlās.
munlas	mun <sup>o</sup> las.
pharūshas	pharū <sup>o</sup> shas, vālas,
zālas	zālas, zālās.
nālas	nālas
amīs	amīs, amīs,
	amīs, amīs,
	amīs, amīs
ādamas	ād <sup>o</sup> mas.
pēmās	pēmās
shikamas	shikamas.
yōlāmas	yōlāmas.
halāmas	hal <sup>o</sup> mas,
	halāmas.
nēmās	nēmās, nēmās.
arāmas	arāmas.
trūmās	trūmās.
tāmās	tām <sup>o</sup> mas, tāmās.
	ta <sup>o</sup> mas
salāmas	salāmas.
yāmās	yāmās, yāmās
dūpāmās	dūpāmās
lōy <sup>o</sup> mās	lōy <sup>o</sup> mās
trōpāmās	trōpāmās
budāmas	budāmas
	budāmas

KAULA	STEIN	KAULA	STEIN
<i>kāḍ<sup>u</sup>nas</i>	<i>kar<sup>u</sup>nas.</i>		<i>kurnas,</i>
<i>koḍ<sup>u</sup>nas</i>	<i>kurṇas.</i>		<i>kūr<sup>u</sup>nas.</i>
<i>modānas</i>	<i>modānas</i>	<i>kur<sup>u</sup>nas</i>	<i>kar<sup>u</sup>nas, kar<sup>u</sup>nas,</i>
	<i>maudānas,</i>		<i>kar<sup>u</sup>nas,</i>
	<i>māḍ<sup>u</sup>dānas.</i>		<i>kar<sup>u</sup>nas,</i>
<i>nāḍānas</i>	<i>nāḍānas.</i>		<i>kar<sup>u</sup>nas,</i>
<i>gund<sup>u</sup>nas</i>	<i>gund<sup>u</sup>nas.</i>		<i>kar<sup>u</sup>nas,</i>
<i>gānas</i>	<i>gānas, gānas.</i>		<i>kur<sup>u</sup>nas,</i>
<i>hūnas</i>	<i>hūnas.</i>		<i>kūr<sup>u</sup>nas.</i>
<i>sub<sup>u</sup>hanas</i>	<i>sub<sup>u</sup>hanas</i>	<i>māḍānas</i>	<i>māḍānas</i>
<i>chānas</i>	<i>chānas.</i>	<i>grānas</i>	<i>grānas.</i>
<i>khānas</i>	<i>khānas, khānas</i>	<i>ās<sup>u</sup>nas</i>	<i>ās<sup>u</sup>nas, as<sup>u</sup>nas</i>
<i>lqak<sup>u</sup>nas</i>	<i>l<sup>u</sup>nak<sup>u</sup>nas</i>	<i>ās<sup>u</sup>nas</i>	<i>ās<sup>u</sup>nas</i>
	<i>l<sup>u</sup>dhānas</i>	<i>k<sup>u</sup>nas</i>	<i>kh<sup>u</sup>nas</i>
<i>gō<sup>u</sup>nas</i>	<i>gō<sup>u</sup>nas.</i>	<i>bu<sup>u</sup>nas</i>	<i>bul<sup>u</sup>nas.</i>
<i>khō<sup>u</sup>nas</i>	<i>khō<sup>u</sup>nas.</i>	<i>dū<sup>u</sup>nas</i>	<i>dū<sup>u</sup>nas</i>
<i>kānas</i>	<i>kānas.</i>	<i>nayistānas</i>	<i>nayis tīnqas</i>
<i>khō<sup>u</sup>nas</i>	<i>kōnas.</i>	<i>bu<sup>u</sup>nas</i>	<i>balanas</i>
<i>tū<sup>u</sup>nas</i>	<i>tū<sup>u</sup>nas</i>	<i>d<sup>u</sup>nas</i>	<i>d<sup>u</sup>nas,</i>
<i>tū<sup>u</sup>nas</i>	<i>tū<sup>u</sup>nas.</i>		<i>d<sup>u</sup>nas,</i>
<i>dūmānas</i>	<i>dūmānas.</i>		<i>d<sup>u</sup>nas,</i>
<i>chun<sup>u</sup>nas</i>	<i>chun<sup>u</sup>nas,</i>		<i>d<sup>u</sup>nas,</i>
	<i>chun<sup>u</sup>nas</i>		<i>d<sup>u</sup>nas,</i>
	<i>chun<sup>u</sup>nas.</i>		<i>d<sup>u</sup>nas.</i>
<i>pananā</i>	<i>pananā,</i>	<i>dī<sup>u</sup>nas</i>	<i>dī<sup>u</sup>nas</i>
	<i>pananā.</i>	<i>h<sup>u</sup>nas</i>	<i>h<sup>u</sup>nas,</i>
<i>von<sup>u</sup>nas</i>	<i>von<sup>u</sup>nas.</i>	<i>h<sup>u</sup>nas</i>	<i>h<sup>u</sup>nas.</i>
<i>pānas</i>	<i>pānas, pānas,</i>	<i>won<sup>u</sup>nas</i>	<i>won<sup>u</sup>nas.</i>
	<i>pānas, pānas.</i>	<i>won<sup>u</sup>nas</i>	<i>won<sup>u</sup>nas.</i>
<i>dop<sup>u</sup>nas</i>	<i>dop<sup>u</sup>nas,</i>	<i>thar<sup>u</sup>nas</i>	<i>thar<sup>u</sup>nas.</i>
	<i>dop<sup>u</sup>nas,</i>	<i>thar<sup>u</sup>nas</i>	<i>thar<sup>u</sup>nas.</i>
	<i>dop<sup>u</sup>nas,</i>	<i>thar<sup>u</sup>nas</i>	<i>thar<sup>u</sup>nas.</i>
	<i>dop<sup>u</sup>nas</i>		<i>thar<sup>u</sup>nas</i>
<i>trop<sup>u</sup>nas</i>	<i>trop<sup>u</sup>nas,</i>	<i>thar<sup>u</sup>nas</i>	<i>thar<sup>u</sup>nas.</i>
	<i>trop<sup>u</sup>nas.</i>		<i>thar<sup>u</sup>nas</i>
<i>kar<sup>u</sup>nas</i>	<i>kar<sup>u</sup>nas</i>	<i>mōk<sup>u</sup>nas</i>	<i>muk<sup>u</sup>nas</i>
<i>kār<sup>u</sup>nas</i>	<i>kar<sup>u</sup>nas.</i>	<i>cy<sup>u</sup>nas</i>	<i>ch<sup>u</sup>nas.</i>
<i>kor<sup>u</sup>nas</i>	<i>kur<sup>u</sup>nas,</i>	<i>lāyānas</i>	<i>lāyānas.</i>
	<i>kur<sup>u</sup>nas.</i>	<i>lūy<sup>u</sup>nas</i>	<i>lūy<sup>u</sup>nas.</i>
		<i>lōy<sup>u</sup>nas</i>	<i>lōy<sup>u</sup>nas.</i>



KAULA	STEIN	KAULA	STEIN
myōnīs	mō'nīs, m'ē'nīs, m'ē'nīs	shēh-mō'ras	shah mō'ras, shgh-matqas.
zīnīs	zīnās, zīnīs.	naras	narus.
būz'nās	bōzua.	sōnaras	sonaras
gārzanās	garzanās	sīras	sīras, sīrās
luz'nās	laz'nās, laznas	sūras	sūras
sapānēs	sap'nāyes	samsāras	samsaras
dapnās	dapnās.	aparas	apasras.
dopus	dopus	yaras	yāras, yārās
dopus	dopus, dopusq	phyārus	ph'yarus, p'yarus
dras	dras.	uqzīras	uqzīras, uqzīras
dēras	dēras, dēras.	ōsus	ōs, āsus.
guras	guras	ōsis	āsis
gurus	gurus	ōs'as	qāhis, āsus.
sōdāgaras	saudāgārus	dāsas	dāsus
sodāgārus	saudāgārūs, sodāgaras	kōsus	khōsus
grīst'-garas	grest garas, grestā garas.	san'yāsas	san'yusas.
shēharas	shahrās shah'ras, shahrās, shēh'ras, shēharas.	las	las.
kharas	kharas	hahas	hahas, hatqas
khōras	khāris	hatus	hatās
saphuras	saf'ras, safaras	khutis	khutis
mējēras	mējāras, mējēras	matas	matās
karas	karas	mumatis	mum'atās.
kāris	kāris.	natis	nātās
karōs	karos	jēnatas	jan'atās, jannatas.
kāris	karus	hāpēdas	hāpētās
korus	korus	ratas	ratas, rātās
kūr'as	kāris	retas	retās.
phakīras	fak'ras fak'ras, fakīras.	kar'tas	kār'tas
shikīras	shikārās	tratis	trātās.
loris	lāris	tōtus	tōtās totqas.
maris	māris.	khōl'atās	khutās.
		natas	nātātās.
		trātās	trātās.
		rotas	rotas
		dyutās	dyutās.
		hyutās	h'yutās.
		dris'as	drithas.

## KAULA STEIN

naphsus	naphsus
wōts <sup>a</sup> s	wōtsus, wātsus
tsūs	p <sup>u</sup> er
shēkhtsus	shakhtsus
rātsus	rātsus.
vēs	vis.
nēci <sup>u</sup> s	n <sup>u</sup> ech <sup>u</sup> is
hōm <sup>u</sup> s	hāmus.
thā <sup>u</sup> m <sup>u</sup> s	thamus.
parzanō <sup>u</sup> s	parzanavus.
wor <sup>u</sup> s	wā <sup>u</sup> r <sup>u</sup> s.
yēs	yus.
y <sup>u</sup> s	yus, yus, yūs.
āyēs	āyas, āyis.
b <sup>u</sup> y <sup>u</sup> s	beyes beyis,
	b <sup>u</sup> y <sup>u</sup> s
bōy <sup>u</sup> s	bāyis
bud <sup>u</sup> y <sup>u</sup> s	bud <sup>u</sup> āis.
khōda <sup>u</sup> yēs	khudayus.
g <sup>u</sup> y <sup>u</sup> yēs	gayys.
lōy <sup>u</sup> s	lāyus.
san <sup>u</sup> y <sup>u</sup> s	sanyus, san <sup>u</sup> y <sup>u</sup> s
	sanyus, san <sup>u</sup> y <sup>u</sup> s
pyōs	p <sup>u</sup> ōs pyōs, pyus
pēyēs	p <sup>u</sup> eyes
rōp <sup>u</sup> y <sup>u</sup> yēs	rop <sup>u</sup> ias, rup <sup>u</sup> ias
d <sup>u</sup> rāyēs	drāyus
lād <sup>u</sup> y <sup>u</sup> yēs	lad <sup>u</sup> y <sup>u</sup> s
tsay <sup>u</sup> yēs	tsayēs
say <sup>u</sup> yēs	sayyus.
say <sup>u</sup> yus	sayyus.
gand <sup>u</sup> ēs	gand <sup>u</sup> ēyēs
niang <sup>u</sup> ēs	niā <sup>u</sup> n <sup>u</sup> g <sup>u</sup> us.
māz <sup>u</sup> s	māz <sup>u</sup> s.
por <sup>u</sup> s	pō <sup>u</sup> is
wat <sup>u</sup> s	lōy <sup>u</sup> s.

## Words ending in t or t

mat	mat
rap <sup>u</sup> t	rap <sup>u</sup> t.
phōrsat	fōrsat.

## Word ending in t

KAULA	STEIN
pan <sup>u</sup> t	pan <sup>u</sup> t, pan <sup>u</sup> t

## Words ending in u

āo	ā <sup>u</sup> , ay.
dēu	d <sup>u</sup> yau
gao	gan, gam, gāu,
	gāy.
sār <sup>u</sup> qau	sar <sup>u</sup> qau.
hau	hau.
hāu	hāy.
bēh <sup>u</sup>	b <sup>u</sup> hu.
khēu	kh <sup>u</sup> yau.
thāu	thau.
gats <sup>u</sup> hau	gats <sup>u</sup> au.
gats <sup>u</sup> h <sup>u</sup>	gats <sup>u</sup> u, gats <sup>u</sup> y <sup>u</sup>
jāu	jāo.
malak <sup>u</sup>	mal <sup>u</sup> kau.
pak <sup>u</sup>	pak <sup>u</sup> y <sup>u</sup> .
au	āu
pōlao	pōl <sup>u</sup> y pōl <sup>u</sup> is.
tsal <sup>u</sup>	tsal <sup>u</sup> u, tsal <sup>u</sup> u,
	tsal <sup>u</sup> u.
cal <sup>u</sup>	cal <sup>u</sup> u.
d <sup>u</sup> ma <sup>u</sup>	d <sup>u</sup> mau.
n <sup>u</sup> ma <sup>u</sup>	n <sup>u</sup> oma <sup>u</sup> .
n <sup>u</sup> ma <sup>u</sup>	nomau
kar <sup>u</sup> ma <sup>u</sup>	kar <sup>u</sup> mau
ti <sup>u</sup> ma <sup>u</sup>	ti <sup>u</sup> mau, y <sup>u</sup> mau.
y <sup>u</sup> ma <sup>u</sup>	y <sup>u</sup> mau
	Cl y <sup>u</sup> mau
y <sup>u</sup> ma <sup>u</sup>	y <sup>u</sup> mau
na <sup>u</sup>	na <sup>u</sup> y, na <sup>u</sup> .
nēu	n <sup>u</sup> y <sup>u</sup>
b <sup>u</sup> n <sup>u</sup>	ba <sup>u</sup> yau.
āsh <sup>u</sup> nāu	āsh <sup>u</sup> nāu,
	āsh <sup>u</sup> nāu,
	āsh <sup>u</sup> nāu.
asmān <sup>u</sup>	asmān <sup>u</sup> au.
zam <sup>u</sup> n <sup>u</sup>	zam <sup>u</sup> n <sup>u</sup> au
uan <sup>u</sup>	uan <sup>u</sup> y <sup>u</sup> , uan <sup>u</sup> y <sup>u</sup> .

KA'LA	STEIN
zan'v	za'n'ya
zanav	zānav.
pē	piya.
bāra	bārau.
dra	drāy.
pidaric	gud'ryau.
khobardāra	kabar dārau,
	kabardārau,
	khabor dārau,
	khōbardārau.
khara	kōrau.
khara	shērau.
tsūra	tsūrau.
khara	krāy.
karav	karau.
karav	ka'r'u.
phak'ra	fak'rau.
nerav	nerau.
nāra	nēru, nē'rū
	nēryū, nē'ryu.
pirav	pīrau.
trā	trāy.
tsara	tsarau, tsōrau.
tsara	tsūrau.
	Ū. tsūrau.
vasav	vas'u, vanyu.
ta	thāy.
vach'at	vach'at.
van'at	van'tō, van' tōy.
atav	atāu.
ta	tāu, tāt
vātāv	vātāu
thav'tat	thav'tau
trav'tat	trav'tat
bā'tav	bav'tay.
rū'tav	rū'tav.
thav'tat	thā'vay.
navav	navau.
phahav'vāt	phav'vāt.
d'ay	d'ay, d'ay
dōyav	dōyau.

KAULA	STEIN
lādyā	ly'dyau
gadyā	gadyau.
khya	khya.
khya	khya.
tyyā	tyyau
tahalyā	tahalyau
mākalyā	māk'tyau.
namyā	nām'au
nyā	nyū
ban'gā	ban'gā
ban'gā	ban'au
pyā	pyau.
da'pyā	da'pyau
mōdar'pyā	mōdar'au.
h'ryā	h'r'au
lāryā	lā'ryau
prāryā	prā'ryau.
trayā	trayau.
zū	zu.
bāzā	bā'au
na-sirbazā	na-s'r bāzau
	nazar ba-au

Words ending in y

ay	ai.
āy	āi, ay.
ay	ai, ai
ōy	ōi, ōy.
bāy	bai, bāi, bay.
bōy	bui
grāt' bāy	grāt' hāy,
	grāt' bay.
dōy	dāy.
buday	budai
ah'day	ah'dai.
khōdāy	khudā, khudai.
dat' hōy	dā't' lādai.
zinday	zindai.
vaday	vādai.
pyōday	pyōdai.
pyōday	pyōdai.









## ADDENDA ET CORRIGENDA

PAGE

xxix, last line of text. For "Wahāb", read "Wahb".

110, l. 11. Read *gōr-xānas*.151, l. 15. Read *dukhtar-ē-khāsa*.271, l. 17. For *thōwun*, read *thōv<sup>n</sup>*.308, l. 25. Read *grēstēn*.

313, l. 5. For "viii, 4, 10, 1", read "viii, 4, 10", and in line 10, for "v, 4", read "v, 4; viii, 11".

449, col. b, l. 19. For *kā<sup>i</sup> tva*, read *kāi tva*.450, col. b, l. 6. For *khētām*, read *khētam*.466, col. b, l. 17 from foot. For *shākh*, read *shākha*.



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F. O. O. O. O.



Ne S <sup>ct</sup> 4/11/26

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